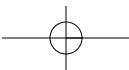
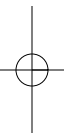


A NEW ENGLISH TRANSLATION OF THE SEPTUAGINT



A NEW ENGLISH TRANSLATION OF THE SEPTUAGINT

AND THE OTHER GREEK TRANSLATIONS
TRADITIONALLY INCLUDED UNDER THAT TITLE

Albert Pietersma and Benjamin G. Wright

EDITORS

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ABBREVIATIONS

The following abbreviations are used for the books of the New English Translation of the Septuagint (NETS):

LAWS

Gen	Genesis
Ex	Exodus
Leu	Leuitikon
Num	Numbers
Deut	Deuteronomion

HISTORIES

Ies	Iesous
Judg	Judges
Routh	Routh
1 Rgns	1 Reigns
2 Rgns	2 Reigns
3 Rgns	3 Reigns
4 Rgns	4 Reigns
1 Suppl	1 Supplements
2 Suppl	2 Supplements
1 Esd	1 Esdras
2 Esd	2 Esdras
Esth	Esther
Idt	Ioudith
Tob	Tobit
1 Makk	1 Makkabees
2 Makk	2 Makkabees
3 Makk	3 Makkabess
4 Makk	4 Makkabees

POETIC BOOKS

Ps	Psalms
PrMan	Prayer of Manasses
Prov	Proverbs
Eccl	Ecclesiast
Song	Song of Songs
Iob	Iob
WisSal	Wisdom of Salomon
Sir	Wisdom of Iesous son of Sirach
PsSal	Psalms of Salomon

PROPHECIES

Hos	Hosee
Am	Amos
Mich	Michaias
Ioel	Ioel
Abd	Of Abdias
Ion	Ionas
Na	Naoum
Hab	Habbakoum
Soph	Sophonias
Hag	Haggaios
Zach	Zacharias
Mal	Malachias
Esa	Esaías
Ier	Ieremias
Bar	Barouch
Lam	Lamentations
Letler	Letter of Ieremias
Iezek	Iezekiel
Sous	Sousanna
Dan	Daniel
Bel	Bel and the Dragon

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

(LAWS)

Gen	Genesis
Ex	Exodus
Lev	Leviticus
Num	Numbers
Deut	Deuteronomy

(HISTORIES)

Josh	Joshua
Judg	Judges
Ruth	Ruth
1 Sam	1 Samuel
2 Sam	2 Samuel
1 Kings	1 Kings
2 Kings	2 Kings
1 Chr	1 Chronicles
2 Chr	2 Chronicles
1 Esd	1 Esdras
Ezra & Neh	Ezra & Nehemiah
Esth	Esther
Jdt	Judith
Tob	Tobit
1 Macc	1 Maccabees
2 Macc	2 Maccabees
3 Macc	3 Maccabees
4 Macc	4 Maccabees

(POETIC BKS)

Ps	Psalms
Pr Man	Prayer of Manasseh
Prov	Proverbs
Eccl	Ecclesiastes
Song	Song of Solomon
Job	Job
Wis	Wisdom
Sir	Sirach (Ecclesiasticus)
[PsSal]	[Psalms of Solomon]

(PROPHECIES)

Hos	Hosea
Am	Amos
Mic	Micah
Joel	Joel
Ob	Obadiah
Jon	Jonah
Nah	Nahum
Hab	Habakkuk
Zeph	Zephaniah
Hag	Haggai
Zech	Zechariah
Mal	Malachi
Isa	Isaiah
Jer	Jeremiah
Bar	Baruch
Lam	Lamentations
Let Jer	Letter of Jeremiah
Ezek	Ezekiel
Sus	Susanna
Dan	Daniel
Bel	Bel and the Dragon

ABBREVIATIONS

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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 (<i>Psalmi cum Odis</i> in Ps and PrMan, manual edition of LXX elsewhere)
We	Wevers (Gen, Ex, Leu, Num, Deut)
We ^d	Wevers Edition (in distinction from Notes)
We ^N	Wevers Notes (in distinction from Edition)
Zi	Ziegler (Bar, Bel, Dan, Esa, Ier, Iezek, Iob, Lam, LetIer, 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

ABBREVIATIONS

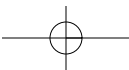
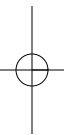
The following abbreviations are used in the introductions to the books of NETS:

AB	Anchor Bible
BA	<i>La Bible d'Alexandrie</i> . Paris: Les Éditions du Cerf
BCE	Before the Common Era
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BHS	Biblia Hebraica Stuttgartensia
BIOSCS	<i>Bulletin of the International Organization for Septuagint and Cognate Studies</i>
Brenton	L. C. L. Brenton, <i>The Septuagint Version of the Old Testament, According to the Vatican Text, Translated into English</i> . London: S. Bagster and Sons, 1844.
CATSS	Computer Assisted Tools for Septuagint Studies
CBQ	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
CE	Common Era
Charles	R. H. Charles, ed. <i>The Apocrypha and Pseudepigrapha of the Old Testament</i> . 2 vols. Oxford: Clarendon, 1913.
CHJ	<i>The Cambridge History of Judaism</i> . W. D. Davies and L. Finkelstein, eds.; Cambridge: Cambridge University Press, 1989.
CRINT	Compendia Rerum Iudaicarum ad Novum Testamentum
DJD	Discoveries in the Judaean Desert
ET	<i>Église et Théologie</i>
ICC	International Critical Commentary
IOSCS	International Organization for Septuagint and Cognate Studies
JBL	<i>Journal of Biblical Literature</i>
JNSL	<i>Journal of Northwest Semitic Languages</i>
JTS	<i>Journal of Theological Studies</i>
LEC	Library of Early Christianity
LSJ	H. G. Liddell, R. Scott and H. S. Jones, <i>A Greek-English Lexicon</i> . Oxford: Clarendon Press, repr. 1966.
MSL	T. Muraoka, <i>A Greek-English Lexicon of the Septuagint</i> . Louvain: Peeters, 2002.
MSU	Mitteilungen des Septuaginta-Unternehmens der Gesellschaft der Wissenschaften zu Göttingen
MT	Masoretic Text
NETS Manual	Albert Pietersma. <i>Translation Manual for "A New English Translation of the Septuagint" (NETS)</i> . Ada, Michigan: Uncial Books, 1996.
NPNF	Nicene and Post-Nicene Fathers
NRSV	New Revised Standard Version Bible Translation
OBO	Orbis Biblicus et Orientalis
OG	Old Greek
OTS	<i>Old Testament Studies</i>

ABBREVIATIONS

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Pietersma, "Paradigm"	Albert Pietersma, "A New Paradigm for Addressing Old Questions: The Relevance of the Interlinear Model for the Study of the Septuagint," in <i>Bible and Computer: The Stellenbosch AIBI-6 Conference. Proceedings of the Association Internationale Bible et Informatique "From Alpha to Byte."</i> University of Stellenbosch, 17–21 July, 2000 (Johann Cook, ed.; Leiden: E. J. Brill, 2002) 337–364.
Pfeiffer, <i>History</i>	R. H. Pfeiffer, <i>History of New Testament Times with an Introduction to the Apocrypha</i> . New York: Harper & Brothers Publishers, 1949.
PSBA	Proceedings of the Society of Biblical Archaeology
RSV	Revised Standard Version Bible Translation
Rahlfs	Alfred Rahlfs, <i>Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes</i> . Stuttgart: Württembergische Bibelanstalt, 1935.
SBE	<i>Studia Biblica et Ecclesiastica</i>
SBL	Society of Biblical Literature
SBLCS	Society of Biblical Literature Commentary on the Septuagint
SBLSCS	Society of Biblical Literature Septuagint and Cognate Studies
SJLA	Studies in Judaism in Late Antiquity
STDJ	Studies in the Texts of the Desert of Judah
TDNT	Theological Dictionary of the New Testament (Gerhard Kittel).
Thomson	Charles Thomson, <i>The Holy Bible, Containing the Old and New Covenant, Commonly Called the Old and New Testament: Translated from the Greek</i> . Philadelphia: Jane Aitken, 1808.
VT	<i>Vetus Testamentum</i>
VTSup	Vetus Testamentum Supplements
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>



TO THE READER OF NETS

The use of the term “Septuagint” in the title of *A New English Translation of the Septuagint* (NETS) requires some justification. According to legend¹ 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.² Thomson’s rendition excludes the so-called deuterocanonical 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/>.

NETS AND THE NEW REVISED STANDARD VERSION

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 Taber³ 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,

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 . . .⁴

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 Stock⁶ (and others) noted nearly a century ago, Septuagintal Greek is at times "hardly Greek at all, but rather Hebrew in disguise,"

³ Nida, E. A. and C. R. Taber, *The Theory and Practice of Translation* (Leiden: Brill, 1982) 31.

⁴ Max Black, *Models and Metaphors* (Ithaca NY: Cornell University Press, 1962) 236.

⁵ Cf. S. P. Brock, "The Phenomenon of the Septuagint," *OTS* 17 (1972) 17.

⁶ Conybeare, F. C. and St. G. Stock, *Grammar of Septuagint Greek* (Peabody, MA: Hendrickson, 1995 [expanded and reprinted from the edition originally published by Ginn and Company, Boston, 1905]) 21.

TO THE READER OF NETS

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especially in its syntax and word order. Secondly, interlinearity not only legitimates 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.

TRANSLATING A TRANSLATION

Translating an ancient text can only be described as a profoundly difficult undertaking. Not only do 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 δύναιμι sometimes means "host/army" but at other times means "power/might," which component of meaning

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 **צבא** (“army, war, warfare”), Greek δύναμις should be understood as “host/army,” but if the Hebrew be **יָד** (“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 εἶδεν 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/ὕμῶν 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., **יְהוָה** [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., **בְּרִית** = 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:

Contextual renderings ————— Stereotypes | Calques ————— Isolate renderings

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 trans-

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 Job as the least prototypical (being very free). Needless to say, a Lohan 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 Job, 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 *cumunda*.

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 perforce 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., David 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

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'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 κύριος 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-

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tation 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.

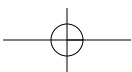
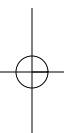
The flagging of uncertainty in the Greek text has been a measure of last resort and has been used very sparingly, since it is of very limited help to the reader. Items so marked are typically clear from a textual point of view but very obscure as to their coherent sense.

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 Auctoritate 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 down^b represents the changed text of Wevers' *Notes* (We^N) while ^{bon}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 ἀδικέω "be wronged, do injustice, injure" (עֲשֵׂה, עֲשֵׂה, עֲשֵׂה) and ἀδικία "wrongdoing, injustice" (עֲשֵׂה, עֲשֵׂה, עֲשֵׂה), are cognates. Others belong to the same semantic domain, like the preceding, but are not cognates: e.g., γῆ "earth, land, ground, country, world" (אֶרֶץ, אֶרֶץ, אֶרֶץ) and χώρα "country, territory" (אֶרֶץ, אֶרֶץ, אֶרֶץ).

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).

Genesis	MT	NRSV	LXX	NETS
1.25	אֶרֶץ	earth	γῆ	earth
	אֶרֶץ	ground	γῆ	earth
3.19	אֶרֶץ	ground	γῆ	earth
	עָפָר	dust	γῆ	earth
	עָפָר	dust	γῆ	earth
47.23	אֶרֶץ	land	γῆ	land
	אֶרֶץ	land	γῆ	land
47.24	שָׂדֶה	field	γῆ	land

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 γῆ, 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 הָלַךְ, 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 δεῦρο (3) "come" and δεῦτε (2) "come." In the majority of cases (58%), πορεύομαι (61) "go, proceed, walk, walk on, journey, travel" and its compound forms πορεύομαι (2) "go on, go on before," and συμπορεύομαι (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 ἐξέρχομαι (1) "go forth" account for another 23%. The other Greek verbal roots that have been selected to render the Qal of הָלַךְ are: ἀποδιδράσκω (1) "escape," ἀποίχομαι (2) "depart," ἀπολύομαι (1) "go away," ἀποτρέχω (2) "hurry off, leave quickly," βαδίζω (1) "go," ἐπιφέρωμαι (1) "be carried along," οἶχομαι (3) "leave, go away," and προβαίνω (1) . . . γίνομαι (1) "keep getting (greater)." The three remaining cases of Qal הָלַךְ are not represented quantitatively in the Greek. Three additional Greek verbal roots serve as counterparts to the Hithpael stem of הָלַךְ in the eight places that it occurs in Genesis: διοδεύω (1) "pass through," εὐαρεστέω "be well pleasing (to / before God)" (6) in a dynamic equivalent rendering of פָּנִי לַיהוָה / הָלַךְ "walk (with / before God)" and περιπατέω (1) "walk about."

The Hebrew noun נֶפֶשׁ 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 ψυχή "animating force, creature, being, soul, life, heart, person." In the remaining cases, however, the translator has chosen the plural of ἀνὴρ, "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 σῶμα "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 ἀρχι- prefix, a good number of which apparently made their first appearance in the Hellenistic period. Thus in Genesis one encounters forms like ἀρχιδεσμοφύλαξ / ἀρχιδεσμώτης "chief jailer," ἀρχιμάγειρος "chief butcher," and ἀρχισιτοποιός "chief baker," whose unprefixated forms δεσμοφύλαξ / δεσμώτης "jailer," μάγειρος "butcher," and σιτοποιός "baker" are attested by the time of the translation of the Pentateuch into Greek. Similarly, terms like διασάφησις "explanation" and ὀρθρίζω "rise/start early" are likely to have been in use, since cognates (e.g., διασαφέω "make quite clear," ὀρθρος "dawn") were well known.

The Genesis translator follows various conventions of word formation. A term like βαρυωπείω "be heavy-sighted" (48.10), for example, combines the adjective βαρύς "heavy" with the noun ὤψ "eye," and to the resulting compound is attached the verbal suffix -έω which typically denotes either a condition or an activity (in this case it is the former). For γαμβρεύω, the translator has begun with the noun γαμβρός, 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 -εύω, which has the force of "acting the part of," hence, "act the part of a brother-in-law" (38.8). The noun ἐντάφιον "shroud, winding-sheet" is the basis for ἐνταφιάζω, the form that the LXX translator creates by adding the verbal suffix -άζω denoting action, i.e., "prepare for burial" (50.2). The new cognate noun ἐνταφιαστής "undertaker," which appears in the same verse, exhibits the nominal suffix -τής signifying the agent or doer of an action. The technical term θυσιαστήριον "altar" is the product of the addition of the suffix -τήριον, signifying place, to θυσία (noun) / θυσιάζω (verb) "sacrifice." A puzzling development is the Genesis translator's invention of the term ἀκροβυστία "foreskin" (17.11 *passim*), given that ἀκροποσθία "tip of the foreskin" (cf. ποσθία "foreskin") was already in use. Some have speculated

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that the translator combined ἀκρός “at the farthest point/end” with a Semitic root signifying pudenda (bšr), 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 פָּרַח signifying “to be fruitful”), εὐρίσκω “to find” (note especially 26.12 where Hebrew מִצֵּץ connotes “reap,” as the NRSV indicates), θάλασσα “sea” (particularly in the places where מִן signifies the westward direction), ὄρος “mountain” (where הָר refers generally to hill country), χεῖλος “lip, edge” (where שֵׁפָה 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” = בְּרִית, εὐλογέω “to bless” = בָּרַךְ Piel, κιβωτός “ark” = תֵּבָה, κύριος “(the) LORD” = יְהוָה, παρκαλέω “to comfort / be comforted” = נַח Piel/Niphal/Hithpael, παροικέω “to reside as an alien” = גָּר, παροίκῃς “living as an alien” = מְגוֹר, and στερέωμα “firmament” = רָקִיעַ.

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 ἀνάστημα “something that rises” as equivalents for יָקִים “living thing” (NRSV) is apparently occasioned by the desire to reflect the root קָם “arise, stand up, stand” by means of cognates of its Greek semantic counterpart, ἵστημι. Similarly, the rationale for περατής “emigrant” in Gen 14.13 as a rendering of עֲבָרִי “Hebrew” in reference to Abram would 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 “cheroubim” (3.24) is the transcription of כְּרֻבִּים, 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 σαβέκ = סֶבֶךְ (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 ἀρραβών “pledge” (Hebrew עֲרָבוֹן [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 literally in NETS as they have been in the LXX (English translations of the Hebrew are taken from the NRSV).

4.2: καὶ προσέθηκεν τεκεῖν “And she proceeded to bear” = וְתָסַף לָלֶדֶת “Next she bore”

4.8: καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐν τῷ πεδίῳ καὶ ἀνέστη Κάιν “And it came about when they were in the plain, that then Cain rose up” = וַיְהִי בְּהִיוֹתָם בַּשָּׂדֶה וַיָּקָם קַיִן “And when they were in the field, Cain rose up”

9.5: ἐκ χειρὸς πάντων τῶν θηρίων “from the hand of all the animals” = מִיַּד כָּל חַיָּה “from every animal”

- 11.10: υἱὸς ἑκατὸν ἔτων "a son of one hundred years" = בן מאה שנה "one hundred years old"
 12.19: καὶ ἔλαβον αὐτὴν ἑμαυτῷ εἰς γυναῖκα "And I took her to myself for a wife" =
 וָאָקַח אֶתָּהּ לִי לְאִשָּׁה "so that I took her for my wife"
 24.12: καὶ ποιήσων ἔλεος μετὰ τοῦ κυρίου μου "and do mercy with my lord" = עֲשֵׂה חֶסֶד עִם אֲדֹנָי
 "and show steadfast love to my master"
 33.19: τὴν μερίδα τοῦ ἀγροῦ, οὗ ἔσθησεν ἐκεῖ τὴν σκητὴν αὐτοῦ "the portion of the field, there
 where he had set up his tent" = אֶת חֲלֶקֶת הַשָּׂדֶה אֲשֶׁר נָטַח שָׁם אֶת־הָלָו "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 idiom 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 אִם in direct questions: e.g., εἰ [= אִם] Σάρρα ἐνενήκοντα ἔτων οὕσα τέξεται; "shall Sarra who is ninety years of age give birth?" (17.17). The use of the ἐν τῷ + infinitive construction (= ἐν + 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: ἐν τῷ περιτέμνεσθαι ἡμῶν πάν ἄρσενικόν "when every male of ours is circumcised"; בְּהַמּוּל לָנוּ כָּל זָכָר "that every male among us be circumcised" (NRSV).

The Greek default for the ubiquitous Hebrew conjunction ו 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 inferential, adversative or other kinds of counterparts. Alternatives to "and" in NETS include "with" and "along with." "Then" is sometimes employed when καί marks continuing narrative sequence and the subject of the conjoined clauses/sentences remains the same: e.g., "And when Abraam 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 καί (= ו): e.g., ἐγένετο δὲ ἡνίκα ἐξηγάγεν με ὁ 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 ו conjunction (δέ for example) is indicated in NETS by modification of the NRSV: e.g., Ρεβέκκα δὲ ἠγάπα τὸν Ἰακώβ "Rebekka, however, loved Iakob"; וְרִבְקָה אָהָבָת אֶת יַעֲקֹב "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 perfects 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."

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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" (וַיֵּדַע אָדָם יְהוָה אִשְׁתּוֹ), and NETS reads, "Now Adam knew his wife Heua" (Ἦν ἄνθρωπος ἔγνω Εὐάν τὴν 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 בֵּין "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 Sodom demands the return of "the men" (τοὺς ἄνδρας) whom Abram has rescued from the invading kings, whereas in the MT he wants הַנַּפְשִׁים, which the NRSV renders as "the persons." In 24.13, the LXX translator has ensured that the Hebrew phrase אֲנָשֵׁי הָעִיר "men/people of the city" is not construed in a gender-specific fashion by rendering it as τῶν οἰκούντων τὴν πόλιν "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 LORD 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 LORD 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 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 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 would rise from the earth and water 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.

BIBLIOGRAPHICAL NOTE

It goes without saying that the standard Greek and Hebrew lexica and grammars have been my constant companions in the preparation of this translation. Another indispensable research tool has been the Accordance Software for Biblical Studies program (OakTree Software, Inc.). I have already made reference to my use of Wevers' critical edition and his *Notes on the Greek Text of Genesis*, as well as the edition by Rahlfs. My consultation of other translations of the LXX of Genesis, though their *modi operandi* differ significantly from those of NETS, has been fruitful. In this connection I mention the English translations of Thomson and Brenton, and the French of Marguerite Harl, *La Genèse*, 2nd ed. (1994) BA. Several lexicographical publications have also been of benefit to me, including John A. L. Lee, *A Lexical Study of the Septuagint Version of the Pentateuch* (SBLSCS 14; Chico: Scholars Press, 1983); Robert Kraft, ed., *Septuagint Lexicography* (SBLSCS 1; Missoula: Scholars Press, 1972); Takamitsu Muraoka, ed., *Melbourne Symposium on Septuagint Lexicography* (SBLSCS 28; Atlanta: Scholars Press, 1990); and various articles and chapters that have appeared over the years in the BIOSCS and the Congress volumes of the IOSCS. I have gained much, as well, from interactions with other NETS translators, whether in person or via the internet. The single most important resource person for this project, however, has been Albert Pietersma, co-editor (with Benjamin Wright) of NETS. He has blazed the trail for me and other NETS translators with his publication of *The Psalms* and has provided us with invaluable guidance, both via the NETS Manual and his detailed communications with us throughout the various stages of our work.

ROBERT J. V. HIEBERT

1 In the beginning God made the sky and the earth. ²Yet the earth was invisible and unformed, and darkness was over the abyss, and a divine wind was being carried along over the water. ³And God said, "Let light come into being." And light came into being. ⁴And God saw the light, that it was good. And God separated between the light and between the darkness. ⁵And 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. ⁷And God made the firmament, and God separated between the water that was under the firmament and between the water that was above the firmament. ⁸And 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. ¹⁰And God called the dry land Earth, and the systems of the waters he called Seas. And God saw that it was good. ¹¹And God said, "Let the earth put 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 it became so. ¹²And 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. ¹³And 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, ¹⁵and let them be for illumination in the firmament of the sky so as to give light upon the earth." And it became so. ¹⁶And 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. ¹⁷And God set them in the firmament of the sky so as to give light upon the earth ¹⁸and to rule the day and the night and to separate between the light and between the darkness. And God saw that it was good. ¹⁹And 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. ²¹And 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. ²²And God blessed them, saying, "Increase, and multiply, and fill the waters in the seas, and let birds multiply on the earth." ²³And 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. ²⁵And 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."

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27 And God made humankind;
according to divine image he made it;
male and female he made them.
28 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." 29 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—³⁰and 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. ³¹And
God saw all the things that he had made, and see,
they were exceedingly good. And it came to be
evening, and it came to be morning, a sixth day.

2 And the sky and the earth were finished, and
all their arrangement. ²And 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. ³And God blessed the seventh
day and hallowed it, because on it he left off from
all his works that God had begun to make.

4 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 ⁵and 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, ⁶yet a spring would rise
from the earth and water the whole face of the earth.

⁷And God formed man, dust from the earth, and
breathed into his face a breath of life, and the man
became a living being. ⁸And the Lord God planted an
orchard in Edem toward the east, and there he put
the man whom he had formed. ⁹And 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.

10 Now a river goes out of Edem to water the
orchard; from there it divides into four sources.

¹¹The name of the one is Phison; it is the one that
encircles the whole land of Heuilat, there where
the gold is; ¹²now the gold of that land is good,
and carbuncle and light green stone are there.

¹³And the second river's name is Geon; it is the
one that encircles the whole land of Ethiopia.

¹⁴And the third river is the Tigris; it is the one that
goes over against the Assyrians. As for the fourth
river, it is the Euphrates.

15 And the Lord God took the man whom he
had formed and put him in the orchard to till and
keep it. ¹⁶And the Lord God commanded Adam,
saying, "You shall eat for food of every tree that is
in the orchard, ¹⁷but of the tree for knowing good
and evil, of it you shall not eat; on the day that you
eat of it, you shall die by death."

18 Then the Lord God said, "It is not good that
the man is alone; let us make him a helper corre-
sponding to him." ¹⁹And out of the earth God fur-
thermore formed all the animals of the field and
all the birds of the sky and brought them to Adam
to see what he would call them, and anything,
whatever Adam called it as living creature, this was
its name. ²⁰And Adam gave names to all the cattle
and to all the birds of the sky and to all the ani-
mals of the field, but for Adam there was not
found a helper like him. ²¹And God cast a trance
upon Adam, and he slept, and he took one of his
ribs and filled up flesh in its place. ²²And the rib
that he had taken from Adam the Lord God fash-
ioned into a woman and brought her to Adam.

²³And 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."

²⁴Therefore a man will leave his father and moth-
er and will be joined to his wife, and the two will
become one flesh.

3 (2.25) And the two were naked, both Adam and
his wife, and were not ashamed.

(3.1) Now the snake was the most sagacious of
all the wild animals that were upon the earth,
which^a the Lord God had made. And the snake said
to the woman, "Why is it that God said, 'You shall
not eat from any tree that is in the orchard'?" ²And
the woman said to the snake, "We shall eat of the
fruit of the tree of the orchard, ³but of the fruit of
the tree that is in the middle of the orchard, God
said, 'You shall not eat of it nor shall you even
touch it, lest you die.' " ⁴And the snake said to the
woman, "You will not die by death, ⁵for God knew
that on the day you eat of it, your eyes would be
opened, and you would be like gods knowing good
and evil." ⁶And the woman saw that the tree was
good for food and that it was pleasing for the eyes
to look at and it was beautiful to contemplate, and
when she had taken of its fruit she ate, and she also
gave some to her husband with her, and they ate.

⁷And the eyes of the two were opened, and they
knew that they were naked, and they sewed fig
leaves together and made loincloths for themselves.

8 And they heard the sound of the Lord God
walking about in the orchard in the evening, and
both Adam and his wife hid themselves from the
presence of the Lord God in the midst of the tim-
ber of the orchard. ⁹And the Lord God called
Adam and said to him, "Adam, where are you?"

¹⁰And he said to him, "I heard the sound of you
walking about in the orchard, and I was afraid, be-
cause I am naked, and I hid myself." ¹¹And he said
to him, "Who told you that you are naked, unless
you have eaten from the tree of which I com-
manded you, of this one alone, not to eat from it?"

¹²And Adam said, "The woman, whom you gave to
be with me, she gave me of the tree, and I ate."

¹³And God said to the woman, "What is this you

^aI.e. the wild animals

have done?" And the woman said, "The snake tricked me, and I ate." ¹⁴And 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."

¹⁶And to the woman he said,
"I will increasingly increase your pains and
your groaning;
with pains you will bring forth children.
And your recourse^a will be to your husband,
and he will dominate you."

¹⁷Then 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;

¹⁸ thorns and thistles it shall cause to grow up
for you,
and you will eat the herbage of the field.

¹⁹ 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. ²¹And 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." ²³And the Lord God sent him forth from the orchard of delight to till the earth from which he was taken. ²⁴And he drove Adam out and caused him to dwell opposite the orchard of delight, and he stationed the cheroubim 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." ²And she proceeded to bear his brother Habel. And Habel became a herder of sheep, but Kain was tilling the earth. ³And it came about after some days that Kain brought to the Lord an offering of the

earth, ⁴and Habel, he also brought of the firstlings of his sheep and of their fat portions. And God looked upon Habel and upon his gifts, ⁵but on Kain and on his offerings he was not intent. And it distressed Kain exceedingly, and he collapsed in countenance. ⁶And the Lord God said to Kain, "Why have you become deeply grieved, and why has your countenance collapsed? ⁷If you offer correctly but do not divide correctly, have you not sinned? Be still; his^b recourse^a is to you, and you will^c rule over him^d."

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. ⁹And God said to Kain, "Where is your brother Habel?" And he said, "I do not know; surely I am not my brother's keeper?" ¹⁰And God said, "What have you done? The voice of your brother's blood is crying out to me from the earth! ¹¹And now you are cursed from the earth, which has opened wide its mouth to receive your brother's blood from your hand. ¹²For 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." ¹³And Kain said to the Lord, "My guilt is too great for me to be forgiven! ¹⁴If 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." ¹⁵And 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. ¹⁶Then 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. ¹⁸Then to Henoch was born Gaidad, and Gaidad was the father of Maiel, and Maiel the father of Mathousala, and Mathousala the father of Lamech. ¹⁹And Lamech took for himself two wives; the name of the one was Ada, and the name of the second was Sella. ²⁰And Ada bore Iobel; he was the ancestor of cattle-raisers living in tents. ²¹And his brother's name was Ioubal; he was the one who introduced the harp and lyre. ²²As 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,

²⁴ and^e a young man for a welt to me,
because seven times vengeance has been
exactd 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

^aOr return ^bOr its ^cOr shall ^dOr it ^eOr even

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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 Jared. ¹⁶And Maleleel lived after he became the father of Jared 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 Jared lived one hundred sixty-two years and became the father of Henoch. ¹⁹And Jared lived after he became the father of Henoch eight hundred years and had sons and daughters. ²⁰And all the days of Jared 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 ^aall think attentively in their hearts on evil things all the days, ⁶then God considered that he had made humankind on the earth, and he thought it over. ⁷And 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." ⁸Yet 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,

^aLacking in Gk

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 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, Iapheth, 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^a.

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 hundred first

^aI.e. Noe

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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 sons' 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 all the clean domestic animals 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 will seek out: from the hand of all the animals I will seek it out, and from the hand of a fellow human I will seek out the life of the human.

⁶ As for the one who sheds a human's blood, in return for this blood shall it^a be shed. For by divine image I made humankind.

⁷But you, increase, and multiply, and fill the earth, and multiply on it."

⁸ And God spoke to Noe and to his sons with him, saying, ⁹"As for me, see, I am instituting my covenant for you and your offspring after you ¹⁰and for every creature that lives with you, from birds and from domestic animals, and for all the animals of the earth, from all those that came out of the ark. ¹¹And I will establish my covenant with you, and no more shall all flesh die by the water of the flood, and no more shall there be a flood of

water to destroy all the earth." ¹²And the Lord God said to Noe, "This is the sign of the covenant, which^b I give, 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, Iapheth; Cham was the father of Chanaan. ¹⁹These three are the sons of Noe; from these they^c 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 Chanaan, saw the nakedness of his father, and after he had gone out he told his two brothers outside. ²³And Sem and Iapheth, 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 Chanaan;
a slave, a domestic, shall he be to his brothers."

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

²⁷ May God make space for Iapheth,
and let him live in the houses of Sem,
and let Chanaan 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, Iapheth, and sons were born to them after the flood.

² The sons of Iapheth: Gomer and Magog and Madai and Ioyan and Elisa and Thobel and Mosoch and Thiras. ³And the sons of Gomer: Aschanaz and Riphath and Thorgama. ⁴And the sons of Ioyan: Elisa and Tharsis, Kitians, 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: Chous and Mesraim, Phoud and Chanaan. ⁷And the sons of Chous: Saba

^aI.e. blood ^bI.e. the sign ^cI.e. people

and Heuila and Sabatha and Regma and Sabakatha. And the sons of Regma: 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, Orech and Archad 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 Chasloneim, there where Phylistieim came from, and the Kaphthorieim.

¹⁵ Now Chanaan became the father of Sidon as his firstborn and the Chettite ¹⁶and the Iebousite 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 Seboim, as far as Lasa. ²⁰These are the sons of Cham, in their tribes, according to their languages, in their countries and in their nations.

²¹ And to Sem, also to him as father of all the sons of Eber, brother of Iapheth the Greater, there was procreation. ²²The sons of Sem: Ailam and Assour and Arphaxad and Loud and Aram and Kainan. ²³And the sons of Aram: Os and Houl and Gather and Mosoch. ²⁴And Arphaxad became the father of Kainan, and Kainan became the father of Sala; then Sala became the father of Eber. ²⁵And to Eber were born two sons: the name of the one was Phalek, for in his days the earth was divided, and his brother's name was Iektan. ²⁶Now Iektan became the father of Elmodad and Saleph and Hasarmoth and Iarach ²⁷and Hodorra and Aizel and Dekla ²⁸and Abimeel and Sabeu ²⁹and Ouphir and Heuila and Iobab. All these were the sons of Iektan. ³⁰And their abode extended from Masse until one came to Sophera, a mountain of the east. ³¹These are the sons of Sem, in their tribes, according to their languages, in their countries and in their nations.

³² These are the tribes of Noe's sons, according to their generations, according to their nations; from these the islands of the nations were scattered abroad on the earth after the flood.

11 And the whole earth was one lip, and there was one speech for all. ²And it came about as they moved from the east that they found a plain in the land of Sennaar and settled there.

³And one person said to the next, "Come, let us make bricks and bake them with fire." And the brick became stone for them, and the clay for them was bitumen. ⁴And they said, "Come, let us build ourselves a city and a tower whose top shall be as far as the sky, and let us make a name for

ourselves before we are scattered abroad upon the face of the whole earth." ⁵And the Lord came down to see the city and the tower, which the sons of men had built. ⁶And the Lord said, "Look, one race and one lip of all, and this they have begun to do, and nothing that they undertake to do will now be wanting from them. ⁷Come, and let us go down, and confuse their tongue there so that they will not hear, each one the speech of the next." ⁸And the Lord scattered them abroad from there over the face of all the earth, and they left off building the city and the tower. ⁹Therefore its name was called Confusion, because there the Lord confused the lips of all the earth, and from there the Lord God scattered them abroad over the face of all the earth.

¹⁰ And these are the generations of Sem: Sem was a son of one hundred years when he became the father of Arphaxad, in the second year after the flood. ¹¹And Sem lived after he became the father of Arphaxad five hundred years and had sons and daughters and died.

¹² And Arphaxad lived one hundred thirty-five years and became the father of Kainan. ¹³And Arphaxad lived after he became the father of Kainan four hundred thirty years and had sons and daughters and died.

And Kainan lived one hundred thirty years and became the father of Sala. And Kainan lived after he became the father of Sala three hundred thirty years and had sons and daughters and died.

¹⁴ And Sala lived one hundred thirty years and became the father of Eber. ¹⁵And Sala lived after he became the father of Eber three hundred thirty years and had sons and daughters and died.

¹⁶ And Eber lived one hundred thirty-four years and became the father of Phalek. ¹⁷And Eber lived after he became the father of Phalek three hundred seventy years and had sons and daughters and died.

¹⁸ And Phalek lived one hundred thirty years and became the father of Ragau. ¹⁹And Phalek lived after he became the father of Ragau two hundred nine years and had sons and daughters and died.

²⁰ And Ragau lived one hundred thirty-two years and became the father of Serouch. ²¹And Ragau lived after he became the father of Serouch two hundred seven years and had sons and daughters and died.

²² And Serouch lived one hundred thirty years and became the father of Nachor. ²³And Serouch lived after he became the father of Nachor two hundred years and had sons and daughters and died.

²⁴ And Nachor lived seventy-nine years and became the father of Thara. ²⁵And Nachor lived after he became the father of Thara one hundred twenty-nine years and had sons and daughters and died.

²⁶ And Thara lived seventy years and became the father of Abram and Nachor and Harran.

²⁷ These then are the generations of Thara: Thara was the father of Abram and Nachor and Harran, and Harran was the father of Lot. ²⁸And Harran died before his father Thara in the land in which he was born, in the country of the Chal-

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deans. ²⁹And Abram and Nachor took wives for themselves; Abram's wife's name was Sara, and Nachor's wife's name was Melcha, the daughter of Harran, the father of Melcha and the father of Iescha. ³⁰And Sara was barren, and she was not bearing children.

³¹ And Thara took his son Abram and his son's son, Lot son of Harran, and his daughter-in-law Sara, his son Abram's wife, and he brought them out of the country of the Chaldeans to go into the land of Chanaan, and he came as far as Charran and settled there. ³²And the days of Thara in Charran amounted to two hundred five years, and Thara died in Charran.

12 And the Lord said to Abram, "Go forth from your country and from your kindred and from your father's house to the land that I will show you. ²And I will make you into a great nation, and I will bless you and make your name great, and you shall be one blessed. ³And I will bless those who bless you, and those who curse you I will curse, and in you all the tribes of the earth shall be blessed."

⁴ And Abram went, as the Lord had told him to, and Lot left with him. Now Abram was seventy-five years of age when he departed from Charran. ⁵And Abram took his wife Sara and his brother's son Lot and all their possessions that they had acquired and every person whom they had acquired in Charran, and they departed to go to the land of Chanaan, and they came to the land of Chanaan. ⁶And Abram passed through the land in its length as far as the place Sychem, at the high oak. Now at that time the Chananites used to inhabit the land. ⁷And the Lord appeared to Abram and said to him, "To your offspring I will give this land." And Abram built there an altar to the Lord who had appeared to him. ⁸And from there he withdrew to the mountain to the east of Baithel and set up his tent there—Baithel towards the sea and Haggai to the east, and there he built an altar to the Lord and called on the name of the Lord. ⁹And Abram set out, and as he traveled he encamped in the wilderness.

¹⁰ And a famine occurred upon the land, and Abram went down to Egypt to reside there as an alien, for the famine prevailed upon the land. ¹¹And it came about when Abram drew near to enter into Egypt that Abram said to his wife Sara, "I do know that you are a woman beautiful in countenance; ¹²it will be, therefore, that should the Egyptians see you, they will say, 'This is his wife,' and they will kill me, but you they will keep for themselves. ¹³Say, therefore, 'I am his sister,' so that it may go well with me because of you, and my soul will live on your account." ¹⁴And it came about when Abram entered into Egypt—as the Egyptians saw the woman, that she was very beautiful—¹⁵that then the rulers of Pharaos saw her and praised her to Pharaos and brought her into Pharaos's house. ¹⁶And 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 Pharaos and his house with great and grievous trials because of Sara, Abram's wife. ¹⁸Now when Pharaos had called Abram he said, "What is this you have done to me, that you did not tell me that she is your wife? ¹⁹Why 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." ²⁰And Pharaos 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. ³And he journeyed whence he had come into the wilderness as far as Baithel, to the place where formerly his tent had been, between Baithel and between Haggai, ⁴to the place of the altar that he had made there at first, and there Abram invoked the name of the Lord. ⁵And Lot, who was journeying together with Abram, had sheep and cattle and tents. ⁶And the land did not have room for them to live together, for their possessions were many, and they could not live together. ⁷And 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. ⁹See, is not the whole land before you? Separate yourself from me. If you go^a to the left, I will go^a to the right, but if you go^a to the right, I will go^a to the left." ¹⁰And Lot, lifting up his eyes, saw all the region round about the Jordan, that all was watered—before God had overthrown Sodoma and Gomorra—like the orchard of God and like the land of Egypt until one came to Zogora. ¹¹And 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. ¹²So then Abram settled in the land of Chanaan, but Lot settled in a city of the regions^b round about and tented in Sodoma. ¹³Now the people who were in Sodoma were wicked and exceedingly sinful before God.

¹⁴ And God said to Abram after Lot had separated from him, "Look up with your eyes; look from the place where you are now, toward the north and southwest and east and sea. ¹⁵For all the land that you see, I will give it to you and to your offspring forever. ¹⁶And 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. ¹⁷Rise up, pass through the land, both in the length of it and in the breadth, for I will give it to you." ¹⁸And moving his tent, Abram came and settled by the oak of Mambre, which was in Chebron, and there he built an altar to the Lord.

^aLacking in Gk ^bOr peoples

14 Now it came about in the kingship of Amarphal king of Sennaar, that Arioch king of Ellasar and Chodollogomor king of Ailam and Thargal king of nations ²made war with Bara king of Sodoma and with Barsa king of Gomorra and Sennaar king of Adama and Symobor king of Seboim and the king of Bala (this is Segor). ³All these made an agreement at the salt ravine (this is the sea of salt). ⁴Twelve years they were subject to Chodollogomor, but in the thirteenth year they rebelled. ⁵Then in the fourteenth year Chodollogomor and the kings who were with him came and cut down the giants who were in Astaroth Karnain and strong nations together with them and the Ommites who were in the city Saue ⁶and the Chorrites who were in the mountains of Seir, as far as the terebinth of Pharan which is in the wilderness. ⁷And 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 Amorrites who live in Hasasan Thamar. ⁸Then the king of Sodoma and the king of Gomorra and the king of Adama and the king of Seboim and the king of Bala (this is Segor) went out, and they drew up in battle array with them for war in the salt valley, ⁹against Chodollogomor king of Ailam and Thargal king of nations and Amarphal king of Sennaar and Arioch king of Ellasar, four kings against five. ¹⁰Now the salt valley was pits, pits of bitumen, and the king of Sodoma and the king of Gomorra fled and fell in there, but those who were left fled to the hill country. ¹¹Then they^a took all the cavalry of Sodoma and Gomorra and all their provisions and went away. ¹²And they also took Lot, the son of Abram's brother, and his chattels and departed, for he was living in Sodoma.

¹³ And one of those who had been rescued, when he arrived, told Abram the emigrant. Now he, Amoris, used to live near the oak of Mambre, the brother of Eschol and brother of Aunan, who were confederates of Abram. ¹⁴And when Abram heard that his kinsman Lot had been taken captive, he counted his own homebreds, three hundred eighteen, and chased after them as far as Dan. 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 Sodoma, and he brought back his kinsman Lot and his possessions and the women and the people.

¹⁷ Now after he had returned from the slaughter of Chodollogomor and the kings who were with him, the king of Sodoma went out to meet him at the valley of Saue (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,
²⁰ and blessed be God Most High, who has delivered up your enemies as subjects to you!"

And he^b gave him one tenth of everything. ²¹Then

the king of Sodoma said to Abram, "Give me the men, but take the cavalry for yourself." ²²But Abram said to the king of Sodoma, "I will extend my hand to God Most High, who created the sky and the earth: ²³if 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,' ²⁴except 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.

⁷ Then 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.

¹² Then 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^c 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 Amorrites 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: ¹⁹the Kenites and the Kenezites and the Kedmonites ²⁰and the Chetites and the Perezites and the Rhaphain ²¹and

^aI.e. the four kings ^bI.e. Abram ^cI.e. inhabitants of the land

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the Amorrites and the Chananites and the Heuites and the Gergesites and the Iebousites."

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." And Abram listened to the voice of Sara. ³And 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 multitudinously multiply your offspring, and it will not be counted for multitude."

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-upon-me," because she said, "For truly I saw him face to face when he appeared to me." 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 face down^b, and God spoke to him, saying, ⁴"And

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 Abraam, "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 Sarra 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 Sarra 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 Sarra 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 Sarra 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 Ismael and all his homebreds and all the ones bought with money and every male of the men that were in Abraam's

^aLacking in Gk ^bon his face = Weed

house, and he circumcised their foreskins at the opportune time of that day, as God had said to him. ²⁴Now Abraam was ninety-nine years of age when he circumcised the flesh of his foreskin. ²⁵And his son Ismael was thirteen years of age when he was circumcised in the flesh of his foreskin. ²⁶At the opportune time of that day Abraam and his son Ismael were circumcised, ²⁷and as for all the men of his house and the homebreds and the ones bought with money from alien nations, he circumcised them.

18 Now God appeared to him near the oak of Mambre, while he was sitting at the door of his tent at midday. ²And looking up with his eyes he saw, and see, three men stood over him. And when he saw them, he ran forward from his tent door to meet them and did obeisance upon the ground ³and said, "Lord, if perchance I have found favor before you, do not pass by your servant. ⁴Do let water be taken, and let them wash your feet, and you cool off under the tree. ⁵And I shall take bread, and you will eat, and after that you will pass by on your way—inasmuch as you have turned aside to your servant." And they said, "So do, as you have said." ⁶And Abraam hurried over to the tent to Sarra and said to her, "Hurry, and mix three measures of fine flour, and make loaves baked in ashes." ⁷And Abraam ran to the cows and took a little calf, tender and good, and gave it to the servant, and he hastened to prepare it. ⁸Then he took butter and milk and the little calf that he had prepared and set it before them, and they ate, and he stood by them under the tree.

⁹ And he said to him, "Where is your wife Sarra?" And he said in reply, "There, in the tent." ¹⁰And he said, "I will come to you, when I return, during this season next year, and Sarra your wife shall have a son." And Sarra, who was behind him, listened at the tent door. ¹¹Now Abraam and Sarra were old, advanced in days, and menstruation had ceased to happen to Sarra. ¹²And Sarra laughed within herself, saying, "It has not yet happened to me up to the present, and my lord is rather old." ¹³And 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.' ¹⁴Can 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." ¹⁵But 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 Gomorra, and Abraam was going along with them as he joined in escorting them. ¹⁷And the Lord said, "Surely I shall not hide from my servant Abraam what I am about to do? ¹⁸As for Abraam, he shall come to be a great and populous nation, and all the nations of the earth shall be blessed in him. ¹⁹For 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." ²⁰Then the Lord said, "The outcry concerning Sodoma and Gomorra has been increased, and their sins are very great! ²¹So 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. ²³Then 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? ²⁴If 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? ²⁵By 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?" ²⁶Then the Lord said, "If I find in Sodoma fifty righteous in the city, I will forgive the whole place for their sake." ²⁷And Abraam said in reply, "Now I have begun to speak to the Lord, though I am earth and ashes. ²⁸But 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." ²⁹And 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." ³⁰And 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." ³¹And 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." ³²And he said, "Pardon, Lord, if I should speak once more. But if ten should be found there?" And he said, "On account of the ten I will not destroy it." ³³Then the Lord went away, when he had left off speaking to Abraam, and Abraam returned to his place.

19 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 ²and 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." ³And 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 ⁽⁴⁾before they lay down. ⁴And the men of the city, the Sodomites, from young man to elder, all the people together, encircled the dwelling, ⁵and 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." ⁶And Lot went out to the doorway to them, but he shut the door after him. ⁷And he said to them, "By no means, broth-

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ers, do not act wickedly. ⁸Now 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." ⁹But 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. ¹⁰But the men, extending their hands, drew Lot into the house to themselves and shut the door of the house. ¹¹And 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. ¹³For we are about to destroy this place, because the outcry concerning them^a has been raised before the Lord, and the Lord has sent us to annihilate it^b." ¹⁴Then Lot went out and spoke to his sons-in-law who had married his daughters and said, "Rise, and get out of this place, for the Lord is about to annihilate the city." But he seemed before 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." ¹⁶And they were confounded, and the angels seized his hand and his wife's hand and his two daughters' hands, as the Lord spared him. ¹⁷And 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." ¹⁸But Lot said to them, "I pray, Lord, ¹⁹since 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; ²⁰look, 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!" ²¹And 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. ²²So 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. ²³The sun came out on the earth, and Lot entered into Segor, ²⁴and the Lord rained on Sodom and Gomorra sulfur and fire from the Lord out of the sky, ²⁵and he overthrew these cities and all the neighboring region and all the inhabitants in the cities and all the things that grow up out of the earth. ²⁶And his wife gazed backwards, and she became a stele of salt.

²⁷ And Abraam started early in the morning

for the place where he had stood before the Lord, ²⁸and he gazed upon the face of Sodom 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.

²⁹ 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. ³¹Now 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. ³²Come, and let us give our father wine to drink, and let us lie with him and raise up offspring from our father." ³³And 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. ³⁴And 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." ³⁵And they gave their father wine to drink on that 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. ³⁶And the two daughters of Lot became pregnant by their father. ³⁷And the elder bore a son and called his name Moab: "From my father"; he is the ancestor of the Moabites to the present day. ³⁸And the younger bore a son too and called his name Amman: "Son of my race"; he is the ancestor of the Ammanites to the present day.

20 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. ²And 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. ³And 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." ⁴Now Abimelech had not touched her, and he said, "Lord, will you destroy an unwitting and righteous nation? ⁵Did 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." ⁶Then 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. ⁷And 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

^aI.e. the inhabitants ^bI.e. the city ^cLacking in Gk

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, there 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^a of your person and to all those^b with you, and tell the whole truth." ¹⁷Then Abraam prayed to God, and God healed Abimelech and his 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.

21 And 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 Abraam 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 report to Abraam that Sarra is nursing a child? For I have borne a son in my old age."

8 And the child grew and was weaned, and Abraam made a great banquet on the day his son Isaak was weaned. ⁹But when Sarra saw the son of Hagar the Egyptian, who had been born to Abraam, playing with her son Isaak, ¹⁰then she said to Abraam, "Cast out this slave-girl and her son; for the son of this slave-girl shall not inherit together with my son Isaak." ¹¹Now the matter seemed very hard in the sight of Abraam on account of his son. ¹²But God said to Abraam, "Do not let the matter be hard in your sight on account of the child and on account of the slave-girl; what-

ever Sarra says to you, obey her voice, for in Isaak offspring shall be named for you. ¹³And as for the son of the slave-girl, I will make him also into a great nation, because he is your offspring." ¹⁴Then Abraam rose 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.

15 Then 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.

20 And 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.

22 And 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; ²³now 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."

25 And 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^c 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-adjunction, 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 Philistines. ³³And

^aPerhaps price ^bI.e. women ^cOm = Weed

Abraam planted ^aa ploughed field^a 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 Phylistieim.

22 And 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 on one of the mountains, whichever I 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, ⁽⁴⁾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 ⁹they 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 and said to him, "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 sabelk 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."

¹⁵ And the Lord's angel called Abraam a second time from the sky, ⁽¹⁶⁾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, ¹⁸and 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.

²⁰ Now 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 Kamouel the ancestor of the Syrians ²²and Chasad and Hazau and Phaldas and Iedlaph and Bathouel." ²³And 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.

23 Now 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, ⁴"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, ⁶"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, ⁹and 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." ¹⁰Now 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, ¹¹"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." ¹²And 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, ¹⁵"No, lord, for ^bI have heard of ^cfour hundred didrachmas of silver; what^b 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.

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

^aOr an *aroura* = a measure of land (nearly two-thirds of an acre) in Egypt ^bI have heard. Land worth four hundred didrachmas of silver—what = Wee^d ^ci.e. the estimated value ^di.e. the field

in the field, that is within its borders round about, were assigned ¹⁸to Abraam as a possession before the sons of Chet and all who were going into the city. ¹⁹After this Abraam buried Sarra his wife in the field's double cave, which is opposite Mambre (this is Chebron) in the land of Chanaan. ²⁰And 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. ²And Abraam said to his servant, the elder of his household, the ruler of all that was his, "Put your hand under my thigh, ³and 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, ⁴but you shall go to my country, where I was born, and to my tribe, and get a wife for my son Isaak from there." ⁵And 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 to the land which you came from?"

⁶But Abraam said to him, "Take heed to yourself; do not bring my son back there. ⁷The 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,' he will send his angel ahead of you, and you shall take a wife for my son Isaak from there.

⁸If, 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." ⁹And the servant put his hand under the thigh of Abraam his lord and swore to him concerning this matter.

¹⁰ 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. ¹¹And he allowed the camels to rest outside the city beside the well of water toward evening, when the women who fetch water go out. ¹²And he said, "O Lord, God of my lord Abraam, prosper the way before me today, and do mercy with my lord Abraam. ¹³Here I stand by the spring of water, and the daughters of those who live in the city are coming out to draw water, ¹⁴and it shall be that the maiden to whom I should say, 'Incline your jar to me in order that I may drink,' and she should say to me 'Drink, and I will water your camels until they stop drinking,' this one you prepared for your servant Isaak, and by this I shall know that you did mercy toward my lord Abraam."

¹⁵ And it came about before he had finished speaking in his mind, that then, look, Rebekka, who was born to Bathouel son of Melcha the wife of Nachor—and he was Abraam's brother—was coming out with her water jar on her shoulders. ¹⁶Now the maiden was very beautiful in appearance; she was a maiden—no man had known her. So then going down to the spring she filled her jar and came up. ¹⁷Then the servant ran up to meet her and said, "Give me a little water to drink from

your jar." ¹⁸And she said, "Drink, lord." And she hurried and lowered the jar upon her arm and gave him a drink. ¹⁹until he stopped drinking. ¹⁹And she said, "I will fetch water for your camels also until they all have drunk." ²⁰And 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. ²¹Now the man was observing her closely and was keeping silent to learn whether or not the Lord had prospered his journey.

²² 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. ²³And he questioned her and said, "Whose daughter are you? Tell me: Is there room at your father's place for us to lodge?" ²⁴And she said to him, "I am a daughter of Bathouel the son of Melcha, whom she bore to Nachor." ²⁵And she said to him, "We have both straw and fodder in abundance and a place to lodge." ²⁶And the man, being content, did obeisance to the Lord. ²⁷and said, ²⁷"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."

²⁸ And running off, the girl brought news to her mother's house about these matters. ²⁹Now Rebekka had a brother whose name was Laban, and Laban ran out to the man at the spring. ³⁰And 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 ³¹and 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." ³²Then 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. ³³And 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."

³⁴ And he said, "I am Abraam's servant. ³⁵Now 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. ³⁶And 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. ³⁷And 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, ³⁸but you shall go to my father's house and to my tribe and get a wife for my son from there.' ³⁹Then I said to my lord, 'Perhaps the woman will not go with me.' ⁴⁰And he said to me, 'The Lord, whom I have been well pleasing before, he 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. ⁴¹Then you will be free from my curse; indeed, when perchance you

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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 his 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,' said she, '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, leave 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 southwest. 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 Zembran and Iexan and Madan and Madiam and Iesbok and Soye. 3 And Iexan was the father of Saba and Thaiman and Daidan. And the sons of Daidan were Ragouel and Nabdeel and Assourieim and Latousieim and Loomieim. 4 And the sons of Madiam: Gaiphar and Apher and Henoch^a 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 Chettite, 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: Nabaioth, the firstborn of Ismael, and Kedar and Nabdeel and Massam 14 and Masma and Idouma and Masse 15 and Choddad and Thaiman and Ietour 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

^aEnoch = Weed

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.

¹⁹And 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."

²⁴And 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 Iakob. Now Isaak was sixty years of age when Rebekka bore them.

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

²⁹Now Iakob cooked a stew, and Esau came from the plain languishing, ³⁰and Esau said to Iakob, "Give me a taste of this red stew, for I am languishing!" Therefore his name was called Edom. ³¹And Iakob 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 Iakob said to him, "Swear to me today." And he swore to him, and Esau sold the rights of primogeniture to Iakob. ³⁴And Iakob gave Esau bread and lentil stew, and he ate and drank, and getting up he went away. And Esau trivialized the rights of primogeniture.

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 Phylistieim. 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."

⁶And 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."

¹²And 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 Phylistieim envied him, ¹⁵and all the wells that his father's servants had dug in the time of his father—the Phylistieim 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."

¹⁷And 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 Phylistieim 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, and 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."

²³And 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.

²⁶And Abimelech went to him from Gerara with Ochozath his groomsman and Phichol the

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commander-in-chief of his army. ²⁷And Isaac said to them, "Why did you come to me? You are the ones who hated me and sent me away from you."

²⁸And 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 ²⁹that 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." ³⁰And he made them a banquet, and they ate and drank. ³¹And when they had risen in the morning, they swore an oath, one person to the next, and Isaac sent them off, and they departed from him in safety. ³²And it came about on that day that then Isaac's servants, when they arrived, told him about the well that they had dug and said, "We did not find water." ³³And 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 Chettite and Basemmath daughter of Ailon the Heuite. ³⁵And they were contending with Isaac and with Rebekka.

27 Now it came about after Isaac 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." ²And he said, "See, I have grown old, and I do not know the day of my death. ³Now therefore take your equipment, both quiver and bow, and go out into the plain, and hunt game for me, ⁴and 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 you before I die."

⁵ Now Rebekka heard Isaac speaking to his son Esau. And Esau went into the plain to hunt game for his father. ⁶Then Rebekka said to her lesser son Iakob, "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.' ⁸Now then, son, listen to me, as I command you, ⁹and go to the flocks; get me two kids from there, tender and good, and I shall prepare them as victuals for your father, such as he likes, ¹⁰and you shall bring them in to your father, and he will eat, so that your father may bless you before he dies."

¹¹But Iakob said to his mother Rebekka, "My brother Esau is a hairy man, while I am a smooth man. ¹²Perhaps my father will feel me, and I shall be before him like a scorners and bring a curse on myself and not a blessing." ¹³But his mother said to him, "Your curse be on me, child; only obey my voice, and go, bring them to me." ¹⁴And he went, got them and brought them to his mother, and his mother prepared victuals, just as his father used to love them. ¹⁵And 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 Iakob, ¹⁶and she placed the skins of the kids on his arms and on the bare parts of his neck, ¹⁷and she gave the victuals and the bread loaves that she had prepared into the hands of her son Iakob.

¹⁸ And he brought them in to his father. And he said, "Father." And he said, "Here I am; who are you, child?" ¹⁹And Iakob 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." ²⁰But Isaac 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." ²¹Then Isaac said to Iakob, "Come near to me, and I shall feel you, child, whether you are my son Esau or not." ²²And Iakob drew near to his father Isaac, and he felt him and said, "The voice is Iakob's voice, yet the hands are the hands of Esau." ²³And he did not recognize him, for his hands were hairy like his brother Esau's hands, and he blessed him. ²⁴And he said, "Are you my son Esau?" And he said, "I am." ²⁵And he said, "Bring it to me, and I shall eat of your game, child, in order that my soul may bless you." And he presented it to him, and he ate, and he brought wine in to him, and he drank. ²⁶And his father Isaac said to him, "Come near to me, and kiss me, child." ²⁷And 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 the sky
and of the fatness of the earth
and an abundance of grain and wine.

²⁹ And let nations be subject to you,
and rulers shall do obeisance to you,
and become lord over your brother,
and your father's sons shall do obeisance
to you.

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

³⁰ And it came about after Isaac had left off blessing his son Iakob, and it came about when Iakob had gone out from the presence of his father Isaac, that then his brother Esau came from the hunt. ³¹And 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." ³²And his father Isaac said to him, "Who are you?" And he said, "I am your firstborn son, Esau." ³³Then Isaac 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!" ³⁴Now it came about when Esau heard his father Isaac's words, that then he uttered a ^avery great and bitter^a cry and said, "Do bless me also, father!" ³⁵But he said to him, "Your brother, coming with deceit, took away your blessing."

^aOr great and very bitter

³⁶And he said, "His name was rightly called Iakob, for he has supplanted me now this second time. He has both taken 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?" ³⁷And in reply Isaak said to Esau, "If I made him your lord, and I made all his brothers his domestics, with grain and wine I sustained him, then what shall I do for you, child?" ³⁸And Esau said to his father, "Surely you do not have only^a one blessing, father? Do bless me also, father!" And with Isaak cut to the quick, Esau uttered a cry and wept.

³⁹ Then in reply his father Isaak 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 Iakob 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 Iakob." ⁴²But the words of her elder son Esau were told to Rebekka, and she sent and called her younger son Iakob and said to him, "See, your brother Esau is threatening you to kill you." ⁴³Now then, child, listen to my voice, and rise, escape to Mesopotamia to my brother Laban in Charran, ⁴⁴and dwell with him some days ⁴⁵until your brother's wrath and anger turn away from you, and he forgets what you have done to him, and I will send for and summon you from there—lest perhaps I be bereaved of you two children in one day."

⁴⁶ Then Rebekka said to Isaak, "I have become irritated with my life because of the daughters of the sons of Chet. If Iakob will take a wife from the daughters of this land, why shall I live?"

28 Then Isaak, having called for Iakob, blessed him and commanded him, saying, "You shall not take a wife from the daughters of Chanaan. ²Rise, escape to Mesopotamia to the house of Bathouel, your mother's father, and take a wife for yourself from there from the daughters of Laban, your mother's brother. ³And may my God bless you and make you increase and make you numerous, and you shall become gatherings of nations. ⁴And may he give to you the blessing of my father Abraam, to you and to your offspring after you, to possess the land of your living as an alien, which God gave to Abraam." ⁵And Isaak sent Iakob away, and he went to Mesopotamia, to Laban the son of Bathouel the Syrian and brother of Rebekka the mother of Iakob and Esau.

⁶ Now Esau saw that Isaak blessed Iakob and

that he was on his way to Mesopotamia of Syria to take a wife from there for himself, that as he was blessing him he also commanded him, saying, "You shall not take a wife from the daughters of Chanaan," ⁷and that Iakob obeyed his father and mother and went to Mesopotamia, ⁸and Esau saw that the daughters of Chanaan were evil in the sight of his father Isaak, ⁹and Esau went to Ismael and took Maeleth daughter of Abraam's son Ismael, sister of Nabaioth, as a wife in addition to his wives.

¹⁰ And Iakob departed from the well of the oath and went to Charran. ¹¹And he came upon a place and lay down there, for the sun had set. And he took one^a of the stones of the place and put it at his head and lay down in that place. ¹²And 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. ¹³And 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. ¹⁴And 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. ¹⁵And 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." ¹⁶And Iakob woke from his sleep and said, "The Lord is in this place—yet I did not know it!" ¹⁷And 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 Iakob 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. ¹⁹And Iakob called the name of that place Divine-house, and the city's name was formerly Oulamlouz. ²⁰And Iakob 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 ²¹and should bring me back to my father's house in safety, then the Lord shall become god to me, ²²and 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."

29 And Iakob, 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 Iakob and Esau. ²And 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, ³and all the flocks would be gathered there, and they^b would roll the stone from the mouth of the well and water the sheep

^aLacking in Gk ^bI.e. *shepherds*

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and restore the stone to its place on the mouth of the well.

4 And Iakob said to them, "Brothers, where are you from?" And they said, "We are from Charran." 5 Then he said to them, "Do you know Laban the son of Nachor?" And they said, "We know him." 6 And he said to them, "Is he well?" And they said, "He is well." And see, his daughter Rachel was coming with the sheep. 7 And Iakob 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." 8 But 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. 10 Now it came about when Iakob saw Rachel, daughter of his mother's brother Laban, and the sheep of his mother's brother Laban, that then Iakob, drawing near, rolled the stone from the well's mouth and watered the sheep of his mother's brother Laban. 11 And Iakob kissed Rachel, and crying out with his voice he wept. 12 And he told Rachel that he was her father's kinsman and that he was Rebekka's son, and running off, she reported to her father concerning these matters.

13 And it came about when Laban heard the name of his sister's son Iakob, 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. 14 And Laban said to him, "You are of my bones and of my flesh!" And he was with him a month of days.

15 Then Laban said to Iakob, "Indeed, because you are my kinsman, you shall not be subject to me for nothing. Tell me what your wage is." 16 Now Laban had two daughters; the name of the bigger was Leia, and the name of the younger was Rachel. 17 And Leia's eyes were weak, but Rachel was shapely in figure and lovely in appearance. 18 Now Iakob loved Rachel, and he said, "I will be subject to you seven years for your younger daughter Rachel." 19 And Laban said to him, "It is better that I give her to you than that I give her to another man; dwell with me." 20 And Iakob was subject seven years for Rachel, and they were in his sight like a few days because he loved her.

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

27 Therefore finish the heptad^a 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." 28 And Iakob did so and fulfilled her heptad^a, and Laban gave him his daughter Rachel as a wife for him. 29 Now Laban gave his maid Balla to his daughter Rachel as a maid for her. 30 And 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. 32 And Leia conceived and bore a son to Iakob, and she called his name Rouben, saying, "Inasmuch as the Lord has seen my humiliation, now it is me my husband will love." 33 And Leia conceived again and bore a second son to Iakob 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. 34 And yet again she conceived and bore a son and said, "At the present time my husband will be on my side, for I have borne him three sons"; therefore she called his name Leui. 35 And after she had conceived yet again, she bore a son and said, "Now yet again with respect to this I will acknowledge the Lord"; therefore she called his name Ioudas^b; then she ceased to bear.

30 Now when Rachel saw that she had not given birth for Iakob, then Rachel envied her sister, and she said to Iakob, "Give me children; otherwise, I shall die!" 2 And Iakob became angry with Rachel and said, "Surely I am not in the place of a god who has deprived you with respect to the fruit of the womb?" 3 Then she said to Iakob, "Here is my female slave Balla; go in to her, and she shall bear upon my knees, and I too shall have children by her." 4 And she gave him her female slave Balla as a wife for him, and Iakob went in to her. 5 And Rachel's female slave Balla conceived and bore Iakob a son. 6 And Rachel said, "God has judged me and heard my voice and given me a son"; therefore she called his name Dan. 7 And Rachel's female slave Balla conceived yet again, and she bore Iakob a second son. 8 And 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 Iakob as a wife. 10 Then Iakob went in to her, and Leia's female slave Zelpha conceived and bore Iakob a son. 11 And Leia said, "By fortune!" and she named his name Gad. 12 And Leia's female slave Zelpha conceived and bore Iakob a second son as well. 13 And Leia said, "Happy am I! For the women pronounce me happy," and she called his name Aser.

14 Now 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 ^bIouda = Weed

¹⁵But Leah 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."

¹⁶And Jakob came in from a field at evening, and Leah 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. ¹⁷And God heard Leah, and after she had conceived she bore Jakob a fifth son. ¹⁸And Leah said, "God has given me my hire, since I gave my female slave to my husband," and she called his name Issachar, which is Hire. ¹⁹And Leah conceived yet again, and she bore Jakob a sixth son. ²⁰Then Leah 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 Zaboulon. ²¹And afterwards she bore a daughter and called her name Dina.

²²Then God remembered Rachel, and God heard her and opened her uterus, ²³and after she had conceived she bore Jakob a son. And Rachel said, "God has taken away my reproach," ²⁴and she called his name Joseph, saying, "Let God add to me another son!"

²⁵Now it came about when Rachel had borne Joseph, that Jakob said to Laban, "Send me away in order that I may depart to my region and to my country. ²⁶Give 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." ²⁷But Laban said to him, "If I had found favor before you, I would have learned it by ornithomancy. Indeed, God blessed me by your coming. ²⁸Specify your wage to me, and I will give it." ²⁹Then Jakob said to him, "You do know in what things I was subject to you and how numerous your cattle have been with me. ³⁰For 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?" ³¹And Laban said to him, "What shall I give to you?" And Jakob 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. ³²Let your sheep pass by today, and separate thence every gray sheep among the lambs and every pure white and spotted one among the goats; such shall be my wage. ³³And 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." ³⁴Then Laban said to him, "Let it be according to your word." ³⁵And 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. ³⁶And he put a distance of three days' jour-

ney between them and between Jakob. Now Jakob was shepherding Laban's remaining sheep.

³⁷And Jakob took for himself a green rod of styrax and walnut and one of a plane tree, and Jakob stripped white stripes in them, tearing away the green. And the white that he had stripped appeared variegated on the rods. ³⁸And 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, ³⁹and the sheep would produce pure white and variegated and ash-colored spotted young. ⁴⁰And Jakob 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. ⁴¹Now it came about in the season in which the sheep came into heat, as they were conceiving, that Jakob placed the rods in the channels before the sheep that they might come into heat opposite the rods, ⁴²but when the sheep would give birth, he would not place them; so then the unmarked were Laban's, and the marked Jakob's. ⁴³And the man became very, very rich and had large herds and cattle and male slaves and female slaves and camels and donkeys.

31 Now Jakob heard the words of the sons of Laban, saying, "Jakob has taken all that was our father's, and he has made all this glory from what was our father's." ²And Jakob saw Laban's face, and see, it was not towards him as it was yesterday and the third day. ³Then the Lord said to Jakob, "Return to the land of your father and to your kindred, and I will be with you." ⁴And Jakob sent for and called Leah and Rachel into the plain where his flocks were ⁵and 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. ⁶Now you yourselves too know that I was subject to your father with all my strength. ⁷Yet your father cheated me, and ^aexchanged my wage for ^aten lambs, and God did not give him leave to harm me. ⁸If 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. ⁹And God took away all the livestock of your father and gave them to me.

¹⁰"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. ¹¹And the angel of God said to me during sleep, 'Jakob.' And I said, 'What is it?' ¹²And 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

^aPossibly *changed my wage of*

GENESIS 31

27

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."

¹⁷ Then Iakob, when he had arisen, took his wives and his youngsters 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.

¹⁹ Now Laban went away to shear his sheep, and Rachel stole her father's idols. ²⁰And Iakob concealed ^ahis 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.

²² Then 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."

²⁵ And 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? ⁽²⁷⁾Why did you flee secretly and rob me ⁽²⁶⁾and carry off my daughters like those captured by dagger? ²⁷And if you had told me, I would have sent you away with mirth and with music, drums and lyre. ²⁸I was not deemed worthy to kiss my youngsters and daughters. Now then, you have acted senselessly. ²⁹And now my hand is strong to harm you, but the God of your father spoke to me yesterday, saying, 'Watch yourself, that you do not speak evil with Iakob.' ³⁰So now you have gone, for with longing you longed to go off to your father's house. Why did you steal my gods?" ³¹And Iakob said to Laban in reply, "Because I said, 'Lest perhaps you take away your daughters from me, and all that is mine.' ³²Discover 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.

³³ And 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 packsaddles 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.

³⁶ Then 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."

⁴³ Then 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. ^(48a)And Laban said to him, "This mound bears witness between you and me today." ⁴⁷And Laban called it Mound-of-the-witness, but Iakob called it Mound-witness.

⁴⁸⁽⁵¹⁾ Then Laban said to Iakob, "Here is this mound and the stele that I have set up between you and me; ^(52a)this mound bears witness, and this stele bears witness." ^(48b)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 N-chor will judge between us." ⁵⁴And Iakob swore by the Fear of his father Isaak. ⁽⁵⁴⁾And Iakob offered a

^aLacking in Gk

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 Iakob departed on his own way. And looking up he saw a divine camp encamped, and the angels of God met him. ²⁽³⁾Now Iakob, when he saw them, said, "This is a divine camp!" And he called the name of that place Camps.

3(4) And Iakob 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 Iakob, 'I have lived with Laban as an alien and stayed until now, ⁵⁽⁶⁾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 Iakob, saying, "We came to your brother Esau, and he is coming to meet you, and four hundred men are with him." ⁷⁽⁸⁾Then Iakob 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 Iakob said, "If Esau should come to one company and eradicate it, then there will be the second company to save itself."

9(10) And Iakob 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 because of all the righteousness and because of all the truth that you have brought about for your servant, for with my staff I crossed this Jordan, but now I have become two companies. ¹¹⁽¹²⁾Deliver me from the hand of my brother Esau—because I am afraid of him—that he not come smite me and mother with children. ¹²⁽¹³⁾Yet you said, 'I will do you great good and make your offspring as the sand of the sea, which shall not be counted for multitude.' "

13(14) And he slept there that night. And from what he was bringing he took presents and sent them off to his brother Esau, ¹⁴⁽¹⁵⁾two hundred female goats, twenty male goats, two hundred sheep, twenty rams, ¹⁵⁽¹⁶⁾thirty milch camels and their young, forty cows, ten bulls, twenty donkeys and ten foals. ¹⁶⁽¹⁷⁾And he gave them under control to his servants, a flock separately. And he said to his servants, "Go on ahead of me, and put a space between drove and drove." ¹⁷⁽¹⁸⁾And he commanded the first, saying, "If Esau my brother should meet you and ask you, saying, 'Whose are you and where are you going, and whose are these going on ahead of you?' ¹⁸⁽¹⁹⁾you shall say, 'Your servant Iakob's; he has sent presents to my lord Esau, and there he is behind us.' " ¹⁹⁽²⁰⁾And he commanded the first and the second and the third and all who were going on behind these flocks, saying, "Speak in accordance with this word to Esau when you find

him. ²⁰⁽²¹⁾And you shall say, 'There is your servant Iakob coming behind us.' " For he said, "I shall propitiate his face with the presents that go on before him, and afterwards I shall see his face, for perhaps he will accept my face." ²¹⁽²²⁾And the presents passed by in front of him, but he himself slept that night in the camp.

22(23) And that night, after he had gotten up, he took his two wives and his two maids and his eleven youngsters and crossed the ford of the Iabok. ²³⁽²⁴⁾And he took them and crossed the wadi and carried over all that was his. ²⁴⁽²⁵⁾And Iakob was left alone, and a man was wrestling with him until morning. ²⁵⁽²⁶⁾And he saw that he was not powerful against him, and he touched the flat part of his thigh, and the flat part of Iakob'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 Iakob, but Israel shall be your name, because you have prevailed with a god, and with humans you are powerful." ²⁹⁽³⁰⁾Then Iakob 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 Iakob's thigh, the sinew, and it became numb.

33 Now when Iakob looked up he saw, and see, his brother Esau was coming, and four hundred men with him. And Iakob distributed the youngsters to Leia and Rachel and the two maids ²and put the two maids with their sons out front, and Leia with her youngsters behind, and Rachel and Ioseph last. ³But 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. ⁵And 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." ⁶And the maids and their children drew near and bowed down, ⁷and Leia and her children drew near and did obeisance, and afterwards Rachel and Ioseph drew near, and they did obeisance. ⁸And 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." ⁹But Esau said, "I have much, brother; let your property be yours." ¹⁰But Iakob 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.

¹¹Receive 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." ¹³But 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. ¹⁴Let 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." ¹⁶Then Esau turned back on that day to his way to Seir. ¹⁷And Iakob was setting out for Tents, and he made himself dwellings there and made 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. ¹⁹And from Hemmora^a, Sychem's father, he acquired for one hundred lambs the portion of the field, there where he had set up his tent, ²⁰and 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. ²And Sychem the son of Hemmora^a the Chorrite, the ruler of the land, saw her, and seizing her he lay with her and humbled her. ³And he attended 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. ⁴And Sychem spoke to his father Hemmora^a, saying, "Get me this girl for a wife."

5 Now Iakob heard that the son of Hemmora^a had defiled his daughter Dina, but his sons were with his livestock in the plain, and Iakob kept silent until they came. ⁶And Hemmora^a the father of Sychem went out to Iakob to speak with him. ⁷And 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 Hemmora^a spoke with them, saying, "My son Sychem has selected your daughter with his soul; give her to him as a wife. ⁹Make marriages with us; give your daughters to us, and take our daughters for your sons. ¹⁰And 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." ¹¹Then Sychem said to her father and to her brothers, "May I find favor before you, and whatever you say, we will give. ¹²Increase 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 Hemmora^a with deceit and spoke with them, because they had defiled their sister Dina, ¹⁴and 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. ¹⁵In 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, ¹⁶and 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. ¹⁷But if you do not listen to us to be circumcised, we will depart, taking our daughters."

18 And their words were pleasing before Hemmora^a and before Sychem, the son of Hemmora^a. ¹⁹And 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. ²⁰So then Hemmora^a 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. ²²Only 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. ²³And 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." ²⁴And all those going out the gate of their city listened to Hemmora^a 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. ²⁶They killed both Hemmora^a and his son Sychem with a dagger's edge and took Dina out of Sychem's house and went away. ²⁷Then the sons of Iakob came upon the casualties and plundered the city in which they^d had defiled their sister Dina, ²⁸and 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. ²⁹And 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. ³⁰Then 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-

^aEmmor = Weed ^bOr soul ^cPerhaps dowry ^dI.e. city residents

hold." ³¹Nevertheless they said, "But shall they treat our sister like a whore?"

35 Now God said to Iakob, "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 Iakob 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 garments, 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 Iakob the foreign gods that were in their hands and the earrings in their ears, and Iakob hid them under the terebinth in Sikima, and he destroyed them to the present day.

⁵ And Israel rose up from Sikima, and a divine fear came upon the cities all around them, and they did not go in pursuit after the sons of Israel. ⁶Then Iakob came to Louza, which is Baithel, which is in the land of Chanaan, he and all the people who were with him. ⁷And there he built 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 acorn tree below Baithel, and he called its name Acorn-tree-of-mourning.

⁹ And God appeared to Iakob again in Louza, when he arrived from Mesopotamia of Syria, and God blessed him. ¹⁰And God said to him, "Your name is Iakob; no longer shall it be called Iakob, but Israel shall be your name." ¹¹And God said to him, "I am your God: increase, and multiply; nations 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 offspring after you." ¹³Then God went up from him out of the place where he had spoken with him. ¹⁴And Iakob 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 Iakob called the name of the place, there at which God had spoken with him, Baithel.

¹⁶(21) Then after Iakob had set out from Baithel, he pitched his tent beyond the tower of Gader. ¹⁶Now it came about when he drew near Chabratha to go to the land of Ephratha, that Rachel 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 Iakob 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 Iakob were twelve. ²³The sons of Leia: Rouben (Iakob's firstborn), Symeon, Leui, Ioudas, Issachar, Zaboulon. ²⁴And the sons of Rachel: Ioseph and Benjamin. ²⁵And the sons of Balla, Rachel's maid: Dan and Nephthali. ²⁶And the sons of Zelpha, Leia's maid: Gad and Aser. These were the sons of Iakob who were born to him in Mesopotamia of Syria.

²⁷ Now Iakob came to his father Isaak at Mambré, 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 Iakob buried him.

36 And these are the generations of Esau (he is Edom). ²Now Esau took wives for himself from the daughters of the Chananites: Ada daughter of Ailon the Chettite and Olibema daughter of Ana the son of Sebegon the Heuite ³and Basemmath, Ismael's daughter, sister of Nabaioth. ⁴And Ada bore Eliphaz to Esau, and Basemmath bore Ragouel, ⁵and 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 Iakob. ⁷For their possessions were many so as to live together, and the land of their sojourning could not bear them because of the multitude of their possessions. ⁸And Esau lived on the mountain of Seir (as for Esau, he is Edom).

⁹ Now these are the generations of Esau, ancestor 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 Basemmath the wife of Esau. ¹¹And the sons of Eliphaz were: Thaiman, Omar, Sophar, Gothom and Kenez. ¹²Now Thamna 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 Ieglom and Kore.

¹⁵ These are the chieftains, the sons of Esau. The sons of Eliphaz the firstborn of Esau: chieftain Thaiman, chieftain Omar, chieftain Sophar, chieftain Kenez, ¹⁶chieftain Kore, chieftain Gothom, chieftain Amalek; these are the chieftains of Eliphaz in the land of Idumea; they are the sons of Ada. ¹⁷And these are the sons of Esau's son Ragouel: chieftain Nachoth, chieftain Zare, chieftain Some, chieftain Moze; these are the chieftains

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of Ragouel in the land of Edom; they are the sons of Esau's wife Basemmath. ¹⁸And these are the sons of Esau's wife Olibema: chieftain Ieous, chieftain Ieglom, chieftain Kore; these are the chieftains of Olibema. ¹⁹These 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 ²¹and Deson and Asar and Rison; these are the chieftains of the Chorrite the son of Seir in the land of Edom. ²²And the sons of Lotan were: Chorri and Haiman; now Lotan's sister was Thamna. ²³And these are the sons of Sobal: Golon and Manachath and Gaibel, Soph and Onam. ²⁴And 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. ²⁵And these are the sons of Ana: Deson and Olibema daughter of Ana. ²⁶And these are the sons of Deson: Hamada and Asban and Iethran and Charran. ²⁷And these are the sons of Asar: Balaan and Zoukam and Ioykam and Oukan. ²⁸And these are the sons of Rison: Os and Aram. ²⁹These are the chieftains of Chorri: chieftain Lotan, chieftain Sobal, chieftain Sebegon, chieftain Ana, ³⁰chieftain 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. ³²And Bala son of Beor reigned in Edom, and his city's name was Dennaba. ³³Then Bala died, and Iobab son of Zara of Bosorra reigned in his stead. ³⁴Then Iobab died, and Hasom of the land of the Thaimanites reigned in his stead. ³⁵Then 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. ³⁶Then Hadad died, and Samala of Masekka reigned in his stead. ³⁷Then Samala died, and Saoul of Rooboth which is beside a river reigned in his stead. ³⁸Then Saoul died, and Balaennon son of Achobor reigned in his stead. ³⁹Then Balaennon son of Achobor died, and Hadad son of Barad reigned in his stead, and his city's name was Phogor; now his wife's name was Metebeel daughter of Matraith son of Maizoob.

⁴⁰ These are the names of the chieftains of Esau, in their tribes according to their locality, in their countries and in their nations: chieftain Thamna, chieftain Gola, chieftain Iether, ⁴¹chieftain Olibemas, chieftain Elas, chieftain Phinon, ⁴²chieftain Kenez, chieftain Thaiman, chieftain Mazar, ⁴³chieftain Megediel, 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 Iakob settled in the land where his father had resided as an alien, in the land of Chanaan. ²And these are the generations of Iakob.

Ioseph, seventeen years of age, used to shepherd the sheep with his brothers, when he was young, with the sons of Balla and with the sons of Zelpha,

his father's wives. And Ioseph brought back grievous censure to their father Israel. ³Now Iakob loved Ioseph more than all his sons, because he was a son of old age to him, and he made him a variegated tunic. ⁴But 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 Ioseph had dreamed a dream, he told it to his brothers, ⁶and he said to them, "Hear this dream that I dreamed. ⁷I 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." ⁸And 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." ¹⁰And his father rebuked him and said to him, "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?" ¹¹And 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. ¹³And Israel said to Ioseph, "Are not your brothers herding sheep at Sychem? Come, let me send you to them." And he said to him, "Here I am." ¹⁴And 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. ¹⁵And a man found him wandering in the plain, and the man asked him, saying, "What are you seeking?" ¹⁶And he said, "I seek my brothers; tell me where they are pasturing." ¹⁷And the man said to him, "They have departed from here, for I heard them say, 'Let us go to Dothaim.'" And Ioseph went after his brothers and found them at Dothaim. ¹⁸Now they saw him beforehand from a distance before he came near to them, and they intended to act wickedly to kill him. ¹⁹And they said, each one to his brother, "Here comes that dreamer. ²⁰So 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." ²¹But when Rouben heard it, he delivered him out of their hands and said, "We shall not smite him in regard to life." ²²And 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. ²³Now it came about when Ioseph came to his brothers, that they stripped Ioseph of the variegated tunic that was around him, ²⁴and, 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, Ismaelite wayfarers were coming from Galaad, and their camels were laden with fragrant substances and^a pine resin and oil of myrrh. Now they were traveling 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 Ioseph from the pit and sold Ioseph to the Ismaelites for twenty gold pieces, and they brought Ioseph down to Egypt.

²⁹ Then Rouben returned to the pit, and he did not see Ioseph in the pit, and he tore his clothes. ³⁰And he returned to his brothers and said, "The youngster is not there^b, and I, where shall I yet go?" ³¹Then taking Ioseph's tunic, they slaughtered a kid of the goats and stained the tunic with the blood. ³²And 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." ³³And he recognized it and said, "It is my son's tunic! An evil animal has devoured him, an animal has seized Ioseph." ³⁴Then Iakob tore his clothes and put sackcloth on his loins, and he was mourning for his son many days. ³⁵And all his sons and daughters gathered together and came to comfort him, and he would not be comforted, saying, "I shall go down to Hades to my son, mourning." And his father bewailed him. ³⁶Now the Madienites had sold Ioseph in Egypt to Petephres, Pharaoh's gelding, a chief butcher.

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. ²And there Ioudas saw a Chananite man's daughter whose name was Saua, and he took her and went in to her. ³And after she had conceived she bore a son and called his name Er. ⁴And after she had conceived again she bore a son and called his name Aunan. ⁵And yet again she bore a son, and she called his name Selom. Now she was in Chasbi when she bore them. ⁶And Ioudas took for Er his firstborn a wife whose name was Thamar. ⁷But Er, Ioudas' firstborn, became wicked in the sight of the Lord, and God killed him. ⁸Then Ioudas said to Aunan, "Go in to your brother's wife, and act the part of a brother-in-law, and raise up offspring for your brother." ⁹But because Aunan knew that the offspring would not be his, it would come about that he would pour out^b his semen^b upon the ground when he would go in to his brother's wife so that he would not give offspring to his brother. ¹⁰Now it seemed evil in the sight of God that he did this, and he put him to death also. ¹¹Then 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 Odollamite. ¹³And 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." ¹⁴And 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. ¹⁵And when Ioudas saw her he thought she was a prostitute, for she had covered her face, and he did not recognize her. ¹⁶Then 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 daughter-in-law. And she said, "What will you give me, if you come in to me?" ¹⁷And 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." ¹⁸And 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 became pregnant by him. ¹⁹And getting up she went away and took off from herself her light summer garment and put on the garments of her widowhood.

²⁰ Now Ioudas sent the kid from the goats by the hand of his shepherd the Odollamite, to recover the pledge from the woman, and he did not find her. ²¹Then 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 here." ²²And he returned to Ioudas and said, "I did not find her, and the people of the place say that there was no prostitute there." ²³And Ioudas said, "Let her have them, but let us not be laughed at; I, for my part, have sent this kid, whereas you have not found her."

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 whoredom." Then Ioudas said, "Bring her out, and let her be burned." ²⁵But 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 this staff." ²⁶Then 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 giving birth, that then she had twins in her womb. ²⁸And 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

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wife bound scarlet material on his hand, saying, "This one will come out earlier."²⁹ But 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.³⁰ And afterward 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 Petephres, the eunuch of Pharaoh, a chief butcher, an Egyptian, acquired him from the hand of the Ismaelites, who had brought him down there.² And the Lord was with Joseph, and he was a successful man, and he was in the house with his Egyptian lord.³ And his lord knew that the Lord was with him and the Lord was prospering whatever he did.⁴ And Joseph found favor before his lord, and he was well pleased with him and appointed^a him over his house and gave everything that he had into Joseph's control.⁵ Now 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.⁶ And 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.⁷ And it came about after these matters, that then his lord's wife cast her eyes upon Joseph and said, "Lie with me."⁸ But 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 hands⁹ 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?"¹⁰ And 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.¹¹ Now some such day came: Joseph went into the house to perform his tasks, and no one of those in the household was inside,¹² and she drew him by his garments, saying, "Lie with me!" And leaving his garments behind in her hands he fled and went outside.¹³ Now^b it came about when she saw that he had left his garments behind in her hands and had fled and gone outside,¹⁴ that then she called those who were in her household and spoke to them, saying, "See, he^c has brought among us a Hebrew servant to mock us! He came in to me, saying, 'Lie with me,' and I cried out with a loud voice.¹⁵ And as soon as he heard that I raised my voice and cried out, he fled and went outside, leaving his garments behind with me."¹⁶ And she left his garments with herself until the lord came into his house.¹⁷ And she spoke with him according to these words, saying, "The Hebrew servant, whom you brought in to us, came in

to me to mock me and said to me, 'I will lie with you.'¹⁸ But when he heard that I raised my voice and cried out, he left his garments behind with me and fled and went outside."

¹⁹ Now it came about when his lord heard the words of his wife that she spoke to him, saying, "Thus your servant did to me," that then he was incensed with anger.²⁰ And 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.²¹ And the Lord was with Joseph and poured down mercy upon him, and he gave him favor before the chief jailer,²² and 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.²³ The 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.² And Pharaoh became angry with his two eunuchs—with the chief cupbearer and with the chief baker—³ and he put them in custody at the chief butcher's place in the prison, in the place, there where Joseph had been led away.⁴ And the chief jailer put them together with Joseph, and he came to their aid, and they were in the jail for some days.⁵ And 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.⁶ And Joseph came in to them in the morning, and he saw them, and they were troubled.⁷ And 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?"⁸ And 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."

⁹ And the chief cupbearer related his dream to Joseph and said, "In my sleep a vine was before me.¹⁰ And on the vine were three stems, and it was flourishing, having produced shoots; the grapes of a bunch of grapes were ripe.¹¹ And 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."¹² And Joseph said to him, "This is its interpretation: the three stems are three days;¹³ yet three days and Pharaoh will remember your office and restore you to your chief cupbearership, and you shall give Pharaoh's cup into his hand in accordance with your former office, when you used to pour wine.¹⁴ But 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

^aPossibly was well pleasing to him, and he appointed ^bAnd = Weed ^cI.e. my husband

stronghold. ¹⁵For by stealth I was stolen out of the land of the Hebrews, and here I did nothing, but they put me into this pit."

¹⁶And the chief baker saw that he interpreted rightly, and he said to Ioseph, "I also saw a dream, and I imagined I was taking up on my head three baskets of coarse meal loaves. ¹⁷Now in the top-most 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." ¹⁸Then Ioseph said to him in reply, "This is its interpretation: the three baskets are three days; ¹⁹within three more days Pharaoh will take away your head from me and hang you on a pole, and the birds of the sky will eat your pieces of flesh from you."

²⁰Now it came about on the third ^aday that Pharaoh had a birthday, and ^ahe 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. ²¹And he restored the chief cupbearer to his office, and he gave the cup into Pharaoh's hand, ²²but the chief baker he hanged, just as Ioseph had interpreted to them. ²³But the chief cupbearer did not remember Ioseph; 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, ²and 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. ³And seven other cows, ugly in form and scrawny in flesh, were coming up out of the river after them and were feeding by the cows by the bank of the river. ⁴And the seven cows that were ugly and scrawny in flesh ate up the seven cows that were fair in form and choice. Then Pharaoh awoke. ⁵And he dreamed for the second time, and look, seven ears of grain, choice and fair, were coming up on one stalk. ⁶And look, seven ears of grain, scrawny and wind-blasted, were growing up after them. ⁷And the seven ears of grain, scrawny and wind-blasted, swallowed up the seven choice and full ears of grain. Then Pharaoh awoke, and it was a dream.

⁸Now morning came, and his soul was troubled, and he sent for and called all the expounders of Egypt and all its wise men, and Pharaoh related his dream to them, and there was no one to tell it to Pharaoh. ⁹And the chief cupbearer spoke to Pharaoh, saying, "I recall my fault today. ¹⁰Pharaoh became angry with his servants and put us in custody in the house of the chief butcher, both me and the chief baker. ¹¹And we saw a dream in one night, he and I; we saw, each one, in accordance with his own dream. ¹²Now a young man was there with us, a Hebrew servant of the chief butcher, and we related them to him, and he interpreted them to us. ¹³And it came about that just as he interpreted to us, so also it happened, and thus I was restored to my office, but he was hanged."

^aOr day—it was Pharaoh's birthday—that then

¹⁴Then Pharaoh sent for and called Ioseph, and they brought him out of the stronghold and shaved him and changed his apparel, and he came to Pharaoh. ¹⁵And Pharaoh said to Ioseph, "I have seen a dream, and there is no one to interpret it. But I have heard them saying of you that you, on hearing dreams, interpret them." ¹⁶And Ioseph said to Pharaoh in reply, "Without God the safety of Pharaoh will not be answered." ¹⁷Then Pharaoh spoke to Ioseph, saying, "In my dream I imagined I was standing by the bank of the river, ¹⁸and seven cows, choice in flesh and fair in form, were coming up as it were out of the river and were feeding in the reed grass. ¹⁹And look, seven other cows were coming up after them out of the river, worthless and ugly in form and scrawny in flesh, such that I had not seen uglier in the whole land of Egypt. ²⁰And the seven scrawny and ugly cows ate up the first seven fair and choice cows, ²¹and they entered into their bellies, and they did not become distinguishable considering that they entered into their bellies, and their appearances were ugly as also at first. And after I awoke, I fell asleep. ²²And I saw again in my sleep, and as it were seven ears of grain, full and fair, were coming up on one stalk; ²³then seven other ears of grain, scrawny and wind-blasted, were growing up in proximity to them, ²⁴and 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."

²⁵And Ioseph said to Pharaoh, "Pharaoh's dream is one; God has shown to Pharaoh what he is about to do. ²⁶The seven fair cows are seven years, and the seven fair ears of grain are seven years; Pharaoh's dream is one. ²⁷And 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. ²⁸Now as for the word that I have spoken to Pharaoh, 'God showed to Pharaoh what he is about to do,' ²⁹look, seven years are coming, great plenty in all the land of Egypt. ³⁰Then 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, ³¹and the plenty will not be observed on the land because of the famine that will be afterwards, for it will be very severe. ³²And 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. ³³Now then search out a man, sensible and intelligent, and appoint him over the land of Egypt. ³⁴And 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, ³⁵and 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. ³⁶And 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."

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37 And the words were pleasing before Pharaoh and before all his servants, ³⁸and Pharaoh said to all his servants, "Surely we shall not find such a person, who has a divine spirit within?" ³⁹Then Pharaoh said to Joseph, "Seeing that God has shown you all these things, there is no person more sensible and intelligent than you. ⁴⁰You 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." ⁴¹And Pharaoh said to Joseph, "Look, I am appointing you today over all the land of Egypt." ⁴²And 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. ⁴³And 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 the whole land of Egypt. ⁴⁴And Pharaoh said to Joseph, "I am Pharaoh; without you no one shall lift up a hand in reference to all the land of Egypt." ⁴⁵And Pharaoh called Joseph's name Psonthomphanekh, and he gave him Asenneth daughter of Petephres, priest of Heliopolis, as a wife for him.

46 Now Joseph was thirty years of age when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt. ⁴⁷And in the seven years of plenty the earth produced sheaves. ⁴⁸And he gathered up all the provisions of the seven years, in which there was plenty in the land of Egypt, and put the provisions in the cities; provisions of the plains of the city which were around it he put in it. ⁴⁹And Joseph gathered up very much grain—like the sand of the sea—until they were unable to count, for there was no counting.

50 Now before the seven years of famine came, Joseph had two sons, whom Asenneth daughter of Petephres, priest of Heliopolis, bore to him. ⁵¹And Joseph called the name of the firstborn Manasse, because "God has caused me to forget all my hardships and all my father's affairs." ⁵²And 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, ⁵⁴and 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. ⁵⁵And 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." ⁵⁶And the famine was over the face of all the land, and Joseph opened all the granaries and was selling to all the Egyptians. ⁵⁷And all the countries came into Egypt to Joseph to buy, for the famine prevailed in all the earth.

42 Now Iakob, when he saw that there was a sale in Egypt, said to his sons, "Why are you idle? ²See, 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." ³And the

ten brothers of Joseph went down to purchase grain from Egypt. ⁴But he did not send Joseph's brother Benjamin with his brothers, for he said, "Lest perhaps sickness befall him." ⁵And 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. ⁷And 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." ⁸Now Joseph recognized his brothers, but they did not recognize him. ⁹And 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!" ¹⁰But they said, "No, lord, your servants came to purchase provisions. ¹¹We are all sons of one man. We are peaceable; your servants are not spies." ¹²Nevertheless he said to them, "No, but you came to see the tracks of the land!" ¹³Then 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." ¹⁴But Joseph said to them, "This is what I have said to you, saying, 'You are spies!' ¹⁵In this you shall manifest yourselves: by the health of Pharaoh, you shall not depart from this place unless your younger brother comes here! ¹⁶Send 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." ¹⁷And 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. ¹⁹If 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, ²⁰and bring your younger brother to me, and your words will be believed; otherwise, you shall die." And they did so. ²¹And 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." ²²Then 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." ²³Now they did not know that Joseph was listening, for the interpreter was between them. ²⁴And 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. ²⁵Then 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 Iakob 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 Iakob said to them, "I am the one you have bereaved of children: Ioseph is not, Symeon is not, and you will take Benjamin. 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. Give him into my hand, and I will bring him back to you." 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 Ioudas 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 you 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 Benjamin. 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 ^athey also took double the money in their hands, and ^aBenjamin, and rising, they went down into Egypt and stood before Ioseph.

16 And Ioseph saw them and his brother Benjamin, 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 Ioseph said, and he brought the men in to the house of Ioseph. 18 Now when the men saw that they had been brought in to Ioseph'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 Ioseph'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 Ioseph came at noon, for they had heard that he was going to have lunch there.

26 And Ioseph came into the dwelling, and

^aOr *and double the money, they took with their hands also*

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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. ²⁷And 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?" ²⁸And 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. ²⁹Then 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!" ³⁰But Joseph 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. ³¹Then washing his face and coming out he controlled himself and said, "Serve bread loaves." ³²And 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. ³³And 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. ³⁴And 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.

44 And Joseph 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 Joseph, just as he said. ³The morning dawned, and the men were sent off, they and their donkeys. ⁴Now 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? ⁵Is it not this with which my lord drinks? And by ornithomancy he practices ornithomancy with it. You have perpetrated evil in what you have done.'"

⁶And when he found them, he spoke to them according to these words. ⁷Then they said to him, "Why does our lord speak according to these words? Heaven forbid for your servants to do according to this word! ⁸If 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? ⁹As 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." ¹⁰And 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." ¹¹And each one hurried and lowered his bag to the ground, and each

opened his bag. ¹²And he was searching, beginning from the elder until he came to the younger, and he found the cup in the bag of Benjamin. ¹³And they tore their clothes, and each one put his bag on his donkey, and they returned to the city.

¹⁴Then Ioudas and his brothers came in to Joseph while he was still there, and they fell on the ground before him. ¹⁵And Joseph 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?" ¹⁶And 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." ¹⁷But Joseph 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."

¹⁸Then 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 Pharaoh. ¹⁹Lord, it was you who asked your servants, saying, 'Do you have a father or a brother?' ²⁰And 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.' ²¹Then you said to your servants, 'Bring him down to me, and I am going to take care of him.' ²²And 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.' ²³Then 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.' ²⁴And it came about when we went up to your servant, our father, that we told him the words of our lord. ²⁵Then our father said to us, 'Go again; buy us a few provisions.' ²⁶But 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.' ²⁷Then your servant our father said to us, 'You know that my wife bore me two. ²⁸And 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. ²⁹So 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.' ³⁰So 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), ³¹then 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. ³²For 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.' ³³So 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. ³⁴For how shall I go

up to my father, if the child is not with us?—lest I see the evils that will find my father!”

45 And Ioseph could not bear with all those who were standing by him, but said, “Send all away from me.” And no one stood by Ioseph 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 Ioseph said to his brothers, “I am Ioseph. Is my father still alive?” And his brothers could not answer him, for they were troubled.

⁴ Then Ioseph said to his brothers, “Come near to me.” And they came near. And he said, “I am your brother Ioseph, 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 posterity of you. ⁸Now therefore it is not you who have sent me here, but rather God, and he made me as a father to Pharaoh and lord of all his house and ruler over all the land of Egypt. ⁹So hurry, go up to my father, and say to him, ‘This is what your son Ioseph 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 my brother see that 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—“Ioseph’s brothers have come.” And Pharaoh and his retinue were delighted. ¹⁷Then Pharaoh said to Ioseph, “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 Ioseph 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 Ioseph 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 Ioseph, as many as he had said to them. And when he saw the wagons that Ioseph 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 Ioseph is still alive. I will go see him before I die.”

46 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?”), ³saying, “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^a, and Ioseph 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 Ioseph 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 Phallous^b, Hasron and Char-mi. ¹⁰And the sons of Symeon: Iemouel and lamin and Oad^c and Iachin and Saar and Saoul, son of the Chananite woman. ¹¹And the sons of Leui: Gedson^d, 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 Iemouel. ¹³And the sons of Issachar: Thola and Phoua and Iasoub and Zambram. ¹⁴And the sons of Zaboulon: Sered and Allon and Haloel. 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 ^bPhallou = Weed ^cAod = Weed ^dGerson = Weed

Saunis and Thasoban and Aedis and Aroedis and Arielis. ¹⁷And the sons of Aser: Iemna and Iesoua and Ieoul and Baria and their sister Sara. And the sons of Baria: Chobor and Melchiel. ¹⁸These are the sons of Zelpha, whom Laban gave to his daughter Leia, who bore these to Iakob, sixteen persons. ¹⁹And the sons of Iakob's wife Rachel: Ioseph and Benjamin. ²⁰And ^ato Ioseph in the land of Egypt were born sons^a, Manasse and Ephraim, whom Asenneth daughter of Petephres, priest of Heliopolis, bore to him. And ^bto Manasse were born sons^b, 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. ²¹And the sons of Benjamin: Bala and Chobor and Asbel. And ^cto Bala were born sons^c: Gera and Noeman and Anchis and Ros and Mamphin and Hophim, and Gera became the father of Arad. ²²These are the sons of Rachel, whom she bore to Iakob—all eighteen persons. ²³And the sons of Dan: Hasom. ²⁴And the sons of Nephthali: Iasiel and Goyni and Isaar^d and Syllem. ²⁵These are the sons of Balla, whom Laban gave to his daughter Rachel, who bore these to Iakob—all seven persons. ²⁶And all the persons who came with Iakob into Egypt, who came out from his thighs, not including the wives of Iakob's sons, all the persons were sixty-six. ²⁷And the sons of Ioseph 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 Ioudas ahead of him to Ioseph in order to meet him over against Heroonpolis in the land of Ramesses. ²⁹And when Ioseph had hitched up his chariots, he went up to meet his father Israel over against Heroonpolis. And when he appeared to him, he fell upon his neck and wept with much weeping. ³⁰And Israel said to Ioseph, "Henceforth I shall die, since I have seen your face, for you are still alive." ³¹And Ioseph said to his brothers, "When I go up, I will tell Pharaoh and will say to him, 'My brothers and my father's household, who were in the land of Chanaan, have come to me. ³²Now the men are shepherds, for they have been stockmen, and they have brought their livestock and their cattle and all that is theirs.' ³³So if Pharaoh should call you and say to you, 'What is your occupation?' ³⁴you 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^e Arabia, for every shepherd of sheep is an abomination to Egyptians."

47 And Ioseph went and told Pharaoh, 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." ²And of his brothers he took along five men and set them before Pharaoh. ³And

Pharaoh said to Ioseph's brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds of sheep, both we and our fathers." ⁴And they said to Pharaoh, "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." ⁵Then Pharaoh said to Ioseph, ⁽⁶⁾"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 Ioseph, and Pharaoh king of Egypt heard. ⁽⁵⁾And Pharaoh spoke to Ioseph, saying, "Your father and your brothers have come to you. ⁶See, the land of Egypt is before you; settle your father and your brothers in the best land."

⁷ Then Ioseph brought in his father Iakob and set him before Pharaoh, and Iakob blessed Pharaoh. ⁸And Pharaoh said to Iakob, "How many are the years of the days of your life?" ⁹And Iakob said to Pharaoh, "The days of the years of my life during which I am sojourning are one hundred thirty years. Few and grievous have been the days 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." ¹⁰And when Iakob had blessed Pharaoh, he departed from him. ¹¹And Ioseph 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 Pharaoh had ordered. ¹²And Ioseph 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. ¹⁴Then Ioseph collected 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 Ioseph brought all the money into Pharaoh's house. ¹⁵And the money from the land of Egypt and from the land of Chanaan failed. Then all the Egyptians came to Ioseph, saying, "Give us bread loaves, and why are we dying in your presence? For our money has failed." ¹⁶And Ioseph said to them, "Bring your livestock, and I will give you bread loaves in exchange for your livestock, if the money has failed." ¹⁷Then they brought their livestock to Ioseph, and Ioseph 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. ¹⁸And 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

^aOr the sons of Ioseph were born in the land of Egypt ^bOr the sons of Manasse were born ^cOr the sons of Bala were born
^dIssaar = Weed ^ein = Weed

own body and our land. ¹⁹So 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 Ioseph 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. Ioseph 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 Ioseph said to all the Egyptians, "See, I have acquired you and your land today for Pharaoh. Take seed for yourselves, and sow the land, ²⁴ and there will be produce from it; you shall give the fifth part to Pharaoh, but the four parts shall be your very own as seed for the land and as food for you and all those in your households." ²⁵ And they said, "You have saved us; we found favor before our lord, and we will be slaves to Pharaoh." ²⁶ And Ioseph 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.

²⁷ So then Israel settled in the land of Egypt on the land of Gesem, and they gained an inheritance on it and increased and multiplied exceedingly. ²⁸ And Iakob survived in the land of Egypt seventeen years, and Iakob's days of the years of his life amounted to one hundred forty-seven years. ²⁹ Now the days for Israel to die drew near, and he called his son Ioseph and said to him, "If I have found favor before you, put your hand under my thigh, and you shall bring about mercy and truth for me so as not to bury me in Egypt, ³⁰ but I will lie down with my fathers, and you shall carry me out of Egypt and bury me in their burial place." And he said, "I will do according to your word." ³¹ Then he said, "Swear to me." And he swore to him. And Israel did obeisance upon the top of his staff.

48 Now it came about after these matters that then it was told to Ioseph, "Your father is ill." And taking along his two sons, Manasse and Ephraim, he went to Iakob. ² And it was reported to Iakob—they were saying—"See, your son Ioseph is coming to you." And summoning his strength, Israel sat upon the bed. ³ And Iakob said to Ioseph, "My God appeared to me in Louza in the land of Chanaan, and he blessed me ⁴ and said to me, 'See, I will make you increase and will multiply you and will make you into gatherings of nations and will give to you this land, and to your offspring after you, for a perpetual holding.' ⁵ 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. ⁶ 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 Bethlehem.

⁸ And Israel, when he saw Ioseph's sons, said, "Who are these to you?" ⁹ And Ioseph said to his father, "They are my sons, whom God has given me here." And Iakob said, "Bring them to me in order that I may bless them." ¹⁰ 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. ¹¹ And Israel said to Ioseph, "See, I was not deprived of your face, and see, God has shown me your offspring also." ¹² And Ioseph brought them from his knees, and they did obeisance to him face down upon the earth. ¹³ Then when Ioseph 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—now 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,

¹⁶ 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."

¹⁷ Now when Ioseph saw that his father laid his right hand on the head of Ephraim, it seemed grievous to him, and Ioseph took hold of his father's hand to remove it from Ephraim's head to Manasse's head. ¹⁸ And Ioseph said to his father, "Not so, father; for this one is the firstborn. Put your right hand on his head." ¹⁹ 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." ²⁰ 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 Ioseph, "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."

^aPerhaps the land of Chabratha

GENESIS 49

41

49 Then Iakob 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 Iakob;
 hear Israel your father.

³ Rouben, you are my firstborn,
 my might and beginning of my children,
 hard to bear and hard, self-centered.

⁴ 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 Symeon and Leui are brothers;
 they perpetrated injustice by their
 choice^a.

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 hamstringed 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 Iakob
 and scatter them in Israel.

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

⁹ A lion’s whelp ^cyou are^c, Ioudas;
 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 Ioudas
 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;

¹² his eyes are gladdening from wine,
 and his teeth are more white than milk.

¹³ Zaboulon 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;

¹⁵ 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 Ioseph is a grown son,
 an enviable grown son,

²³ 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
 Iakob;
 thenceforward ^che was^c the one who
 strengthened Israel,

(²⁵) on the part of your father’s god,
²⁵ 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^d has prevailed, in blessings, over stable
 mountains,
 and, in blessings, over everlasting dunes;
 they shall be upon the head of Ioseph
 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 Iakob, 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

^aOr *course of action* ^bOr *shall be* ^cLacking in Greek ^dI.e. *blessing*

the cave which is in the field of Ephron the Chettite,³⁰ in 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.³¹ There they buried Abraam and his wife Sarra, and there they buried Isaak and his wife Rebekka, and there they buried Leia,³² in the acquisition of the field and the cave that is in it from the sons of Chet."³³ And 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.² And Ioseph ordered his servants, the undertakers, to prepare his father for burial, and the undertakers prepared Israel for burial.³ And they completed his forty days, for so the days of burial are reckoned. And Egypt mourned for him seventy days.

4 Then 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:⁵ My 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."⁶ And Pharao said, "Go up; bury your father, as he made you swear."

7 And 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 Egypt⁸ 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.⁹ And both chariots and horsemen went up together with him, and the company was very great.¹⁰ And they arrived at the threshing floor of Atad, which is beyond the Jordan, and they lamented him with a^bvery great and strong^b lamentation, and he made mourning for his father seven days.¹¹ And 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.

15 Now when Ioseph's brothers saw that their father had died, they said, "Perhaps Ioseph may bear a grudge against us and requite us a requital for all the evils that we showed him."¹⁶ And approaching Ioseph they said, "Your father administered an oath before he expired, saying,¹⁷ Say thus to Ioseph: 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 Ioseph wept as they were speaking to him.¹⁸ And coming to him they said, "We here are your domestics."¹⁹ And Ioseph said to them, "Do not be afraid, for I am God's.²⁰ You 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."²¹ And 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.

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

24 And 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."²⁵ And 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."²⁶ And 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 ^bOr great and very strong

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EXODUS

TO THE READER

EDITION OF THE GREEK TEXT

The NETS translation of the book of Exodus has followed the edition of the Greek text prepared by John William Wevers (*Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum* II.1: *Exodus* [Göttingen: Vandenhoeck & Ruprecht, 1991]).

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,¹ shorter² or ordered differently.³ 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.⁴

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.

משפחה γένεσις (vv. 24, 25)
πατριά (vv. 15, 19)
συγγένεια (v. 14)

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 משפחה. So within the space of ten verses

¹ Some examples of apparent expansions:

10.22	καὶ ἐγένετο σκότος γνόφος θυέλλα and there was darkness, gloom, hurricane	וַיְהִי חֹשֶׁךְ אַפְלָה and there was dense darkness
13.2	πάν πρωτότοκον πρωτογενές every firstborn, first-produced	כָּל בְּכוֹר all the firstborn
16.29	τὴν ἡμέραν ταύτην τὰ σάββατα this day, the sabbaths	הַשַּׁבָּת the sabbath
25.16(17)	ἱλαστήριον ἐπίθεμα χρυσοῦ καθαροῦ a propitiatory as a cover of pure gold	כִּפְרֶת זָהָב טָהוֹר 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 מְשַׁחֵם. Another example would be in 2.7 where the MT reads מִיִּנְקָה ("nurse") and תִּיִּנֵךְ ("to nurse"), using the same Hebrew root. The translator chose the participle τροφεύουσιν ("a nursing woman") and θηλάσει ("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 καὶ 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 ו has been rendered by the use of various literal and free renderings, but total omission of ו—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 וַיַּעֲבֹדוּ . . . בַּפֶּרֶךְ καὶ κατεδυνάστευον . . . βίᾳ (imperfect tense)
v. 14 עָבְדוּ . . . בַּפֶּרֶךְ κατεδουλοῦντο . . . μετὰ βίας (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 κατεδυνάστευον . . . κατωδύνων . . . κατεδουλοῦντο.

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 Moses' 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 כַּפֶּרֶת (ἱλαστήριον), 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.

⁶ J. W. Wevers, *Text History of the Greek Exodus* (Göttingen: Vandenhoeck & Ruprecht, 1992) 148.

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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 לָבַד in Exodus is λαλεῖν, whereas λέγειν normally renders לָמַד. However, in one case (31.12, where there is no textual variant in the Septuagint tradition) λαλεῖν renders לָמַד, and out of the three hundred occurrences of λέγειν, it translates לָבַד about seventeen times. λαλεῖν would seem to constitute the default rendering of לָבַד. 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 ἀμαρτία as the usual equivalent for חַטָּאת (eleven times) and עֲוֹן (three times) provides an interesting example. חַטָּאת 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 ἀμαρτία is “failure, fault or sin.” It does not carry the sense of “sin offering.” When the translator uses ἀμαρτία as the stereotypical gloss for חַטָּאת, the Greek term no longer makes sense in those contexts where חַטָּאת 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 ἀμαρτίας ποιήσεις τῇ ἡμέρᾳ τοῦ καθαρισμού (“and the young calf for the sin you shall do on the day of the purification” [NETS]). In these contexts ἀμαρτία becomes an isolate, i.e., being the default rendering for חַטָּאת 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 διαθήκη (27.21; 31.7; 39.15) as the standard equivalent for בְּרִית is a well-known example. Others commonly found in the Septuagint also occur in Exodus—ἰδού for הִנֵּה, κύριος for יְהוָה and δόξα for כְּבוֹד.

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), χερουβ/χερουβίμ (cheroub/cheroubim) and terms of measurement such as γόμορ and ὄν.

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 לֶחֶם פָּנִים (25.30) or וְאֵת לֶחֶם הַפָּנִים (35.13; 39.36). The Septuagint renderings are various:

- 25.29(30) ἄρτους ἐνώπιους ἐναντίον μου (facing loaves in front of me, NETS)
 35.13 (no equivalent in Septuagint)
 39.18 (39.36) καὶ τοὺς ἄρτους 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 עֲרֵךְ לֶחֶם (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 προέθηκεν ἐπ’ αὐτῆς ἄρτους τῆς προθέσεως ἐναντι κυρίου
 (וַיַּעֲרֵךְ עָלָיו עֲרֵךְ לֶחֶם לִפְנֵי יְהוָה) (MT)
 and he presented on it loaves of presentation before the Lord (NETS)
 (and 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, either 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., ἄρτους τῆς προθέσεως, 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 (יהוה) in Exodus is κύριος, as in the other sections of the Septuagint. Four times (3.4; 13.19; 18.1; 20.1), however, the translator uses κύριος to render יהוה אל. Why the translator glossed יהוה אל with κύριος is not altogether clear, but the variation does not seem to be textually based. κύριος as a translation of the tetragrammaton renders the *qere* of the Hebrew text (i.e., what the vowel marks indicate, אֲדֹנָי), 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 יהוה אֲדֹנָי (“Lord” or “Master”), the translator renders it as κύριος. In these cases κύριος renders the Hebrew term appropriately. In ten contexts the translation has κύριος 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 ἄγγελος κυρίου to render יהוה. Perhaps the translator did not want to attribute directly to “the Lord” this attempt on Moses’ life. Several times the double term יהוה אֲדֹנָי was rendered by κύριος alone (8.10; 9.30), and יהוה alone was rendered by κύριος ὁ θεός ὑμῶν / 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 κύριος normally lacks a definite article (about 354 times in Wevers’ edition), which would indicate that the translator considered it primarily a proper name.⁷ There are fifteen occasions when the translator used the definite article with κύριος to represent יהוה. There does not appear to be any specific pattern.

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

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

In Ex 3.13–14, when God appears to Moses through the burning bush, Moses asks God to tell him his name. The translator rendered the difficult Hebrew as ’Εγώ εἰμι ὁ ὢν (“I am The One Who Is,” NETS⁸). The translator repeated (14b) this expression (ὁ ὢν = יהוה אֲדֹנָי) as the name for the God of Israel, who has sent Moses. The similar form of יהוה (proper name) and יהוה אֲדֹנָי (first person singular, prefix form of the Qal stem of יהוה = “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. Pharaoh’s “Hardness of Heart”

In Exodus one of the most provocative issues is the way in which Israel’s God interacts with Pharaoh. As God acts to extricate Israel from her bondage in Egypt, he influences Pharaoh’s behavior. His motive is

⁷ Normally in Greek a proper name does not require the definite article. Sometimes, if the name is indeclinable, the definite article will be used to remove any ambiguity about the function of its noun in the clause. When the Hebrew text uses יהוה אֲדֹנָי to refer to a human “lord, owner, master,” the translator consistently uses an article with the noun to indicate that it is not being used as a proper name (21.4[2x], 5, 6[2x], 8, 32). This same convention is used to represent בעל (21.28, 29[2x], 34[2x]; 22.8, 11, 12, 14, 15). There is no Hebrew equivalent to the usage at 21.36 but the Greek text uses the definite article (τῷ κυρίῳ αὐτοῦ).

⁸ NRSV glosses the Hebrew as “I AM WHO I AM,” with several options mentioned in the footnote, namely “I AM WHAT I AM” or “I WILL BE WHAT I WILL BE.”

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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.

בָּרַב βαρύνω	קָשָׁה σκληρύνω	קָזַח σκληρύνω	קָזַח κατισχύω
Qal form: 7.14 ⁹ ; 9.7 Hiphil form: 8.11(15), 28(32); 9.34; 10.1 ¹⁰	Hiphil form: 7.3; 13.15	Piel form: 4.21; 9.12; 10.20, 27; 11.10; 14.4, 8, 17 Qal form: 7.3, 22; 8.15(19); 9.35	Qal form: 7.13

In these choices the translator sought to reflect the different emphases in the Hebrew terms—heaviness or weightiness in the equivalence of βαρύνω for בָּרַב and hardness in the equivalence of σκληρύνω for קָשָׁה. However, the equivalence of σκληρύνω and κατισχύω for קָזַח (“make strong, strengthen”) is notable, but for different reasons. In the case of σκληρύνω, the semantic overlap in Exodus with קָזַח 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 לֵב (“heart”), it signifies positively devotion (a firm conviction), but negatively stubbornness. σκληρύνω 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 σκληρύνω to signify stubbornness may have emerged initially in the Septuagint of Exodus.¹¹

The singular use of κατισχύω at 7.13 as the rendering of קָזַח 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 κατίσχυσεν 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 קָזַח by σκληρύνω to κατίσχυσεν, probably to emphasize this aspect of contest. In this context God performs the first sign through Moyses 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 Moyses 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 (βαρύνω, σκληρύνω, κατισχύω) used to define God’s influence on Pharaoh and Pharaoh’s response to Moyses’ 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 Moyses is invited up onto Mount Sina in order to meet with God (Moyses’ 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 βεβάρηται, and Rahlfs opted for this as the original text. Wevers disagrees, arguing that the variation occurs because of homonymity, which only occurs between these verbs in the perfect form. Because βαρέω does not occur elsewhere in Exodus (nor in the Septuagint other than as a variant at 2 Makk 13.9) and βαρύνω is the usual rendering for בָּרַב in Exodus, when it has this sense, Wevers opts for βεβάρυνται as the original reading.

¹⁰ In 10.1 there are significant Greek texts that have the alternative reading ἐσκληρυνσά. Rahlfs 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 βαρύνω for בָּרַב in reference to Pharaoh’s stubbornness would urge us to accept ἐβάρυνσά as the original text.

¹¹ The adjective σκληρός 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.

¹² J. W. Wevers, *Notes on the Greek Text of Exodus* (Atlanta: Scholars Press, 1990) 98.

MT: ויסתר משה פניו כי ירא מהביט אל האלהים

NRSV: And Moses hid his face, for he was afraid to look at God.

LXX: ἀπέστρεψεν δὲ Μωυσῆς τὸ πρόσωπον αὐτοῦ· εὐλαβέιτο γὰρ κατεμβλέψαι ἐνώπιον τοῦ θεοῦ.

NETS: And Moyses turned his face away, for he was being reverent to look down before God.

This singular use of κατεμβλέψαι in Exodus as the rendering of מהביט here indicates that the translator was avoiding the implication that Moyses actually “looked at,” i.e., saw, God. Wevers also notes that the preposition ἐνώπιον “enhances the avoidance of directly looking at God.”¹³

After God completes his revelation of Israel’s covenantal obligations, he invites the Israelite leadership to ascend Sina and worship (24.1–2). The narrative describes this encounter (24.9–11) as an occasion when the chief men of Israel “saw the God of Israel . . . they beheld God” (NRSV). In fact they celebrated by eating a sacred meal in God’s presence. The comparative texts and translations read:

MT: ויראו את אלהי ישראל . . . ויחזו את האלהים (11)

NRSV: and they saw the God of Israel . . . also they beheld God

LXX: καὶ εἶδον τὸν τόπον, οὗ εἰστήκει ἐκεῖ ὁ θεὸς τοῦ Ἰσραήλ . . . καὶ ὤφθησαν ἐν τῷ τόπῳ τοῦ θεοῦ.

NETS: And they saw the place, there where the God of Israel stood . . . And they appeared in the place of God

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. No one is harmed through this experience. “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: והסתרתי את כפי וראית את אחרי ופני לא יראו

NRSV: then I will take away my hand, and you shall see my back; but my face shall not be seen.

LXX: καὶ ἀφελῶ τὴν χεῖρα, καὶ τότε ὄψῃ τὰ ὀπίσω 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 יָדַע, 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”¹⁴ understood this root as the verb יָדַע, which means “to know.”

¹³ Wevers, *Notes*, 28.

¹⁴ Wevers, *Notes*, 401.

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Text	MT	NRSV	LXX	NETS
25.22(21)	וְנִפְגַּשְׁתִּי לְךָ שָׁם	There I will meet with you	καὶ γνωσθήσομαί σοι ἐκεῖθεν	And I will be known to you from there
29.42	אֲשֶׁר אֶעֱד לָכֶם שָׁמָּה	where I will meet with you	ἐν οἷς γνωσθήσομαί σοι ἐκεῖθεν	by which I will be known to you there
30.6	אֲשֶׁר אֶעֱד לָךְ שָׁמָּה	where I will meet with you	ἐν οἷς γνωσθήσομαί σοι ἐκεῖθεν	by which I will be known to you there
30.36	אֲשֶׁר אֶעֱד לָךְ שָׁמָּה	where I shall meet with you	ὅθεν γνωσθήσομαί σοι ἐκεῖθεν	there where I shall be known to you.
29.43	וְנִפְגַּשְׁתִּי שָׁמָּה לְבְנֵי יִשְׂרָאֵל	I will meet with the Israelites there	καὶ τάξομαι ἐκεῖ τοῖς υἱοῖς Ἰσραήλ	And I will there prescribe for the sons of Israel

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 τάξομαι 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 ὁ βούς σου καὶ τὸ ὑποζύγιόν σου (“your ox and your draft animal”)
 20.12 ἵνα εὖ σοι γένηται (“so that it may be well with you”)¹⁵
 20.12 (ἐπὶ τῆς γῆς) τῆς ἀγαθῆς (“[on] the good [land]”).

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

Text	MT	NRSV	LXX	NETS
20.13	לֹא תִרְצַח	You shall not murder.	Οὐ μοιχεύσεις	You shall not commit adultery.
20.14	לֹא תִנָּאֲף	You shall not commit adultery.	Οὐ κλέψεις	You shall not steal.
20.15	לֹא תִגְנוֹב	You shall not steal.	Οὐ φονεύσεις	You shall not murder.

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 חָק, which is rendered by four different terms, and מִצְוָה, which was translated primarily by ἐντολή, but once by πρόσταγμα. What nuance πρόσταγμα carried that made it the right choice for the translator in 20.6 is uncertain.

¹⁵ The addition is included in the citation of this command in Ephesians 6.2–3.

Νόμος (law)	Νόμιμος αἰώνιος (perpetual precept)	Ἐντολή (commandment)	Δικαίωμα (statute)	Πρόσταγμα (ordinance)
קק 12.43;13.10	חקת עלם 12.14, 17; 27.21; 28.43(39)	מצוה 12.17; 15.26; 16.28; 24.12	קק 15.25, 26	קק 18.16, 20
תורה 12.49; 13.9; 16.4, 28; 18.16, 20; 24.12	חק עלם 29.28; 30.21		ממפט 21.1, 9, 31; 24.3	ממוה 20.6
	קק 12.24			

The use of the adjective νόμιμος in the singular as a substantive τὸ νόμιμον,¹⁶ although infrequently documented in the third century BCE, became the stereotyped rendering for חק ׀ עלם ׀ in Exodus, reflecting 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:

εἰς τὸν τόπον τῶν Χαναναίων καὶ Χετταίων καὶ Ἀμορραίων καὶ Φερεζαίων
καὶ Εὐαίων καὶ Γεργεσαίων καὶ Ἰεβουσαίων (into the place of the Chananites
and Chettites and Amorrites and Pherezites and Heuites and Gergesites and Iebousites.
[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) Γεργεσαίων 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 Moses receives instructions for building the tabernacle. After the event of the Golden Calf (32–34), Moses proceeds with the construction of the “tent of witness” (35–40). Undoubtedly the account describing the construction of the tabernacle (אֹהֶל מוֹעֵד), σκηνὴ τοῦ μαρτυρίου, “tent of witness,” or מִשְׁכָּן/σκηνή “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’; P. Landanae (1912/14), 16.8.”

¹⁷ D. W. Gooding, *The Account of the Tabernacle: Translations and Textual Problems of the Greek Exodus, Texts and Studies: Contributions to Biblical and Patristic Literature* (New Series 6; Cambridge, 1959); Wevers, *Text History*, 117–143; Aejmelaeus, *On the Trail*, 116–130; Martha Wade, *Consistency of Translation Techniques in the Tabernacle Accounts of Exodus in the Old Greek* (SBLSCS 49; Atlanta: SBL, 2003).

¹⁸ The material seems to be taken from the account in Num 16.37–39 (MT: 17.2–4).

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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.”¹⁹

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 Sandevor 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.

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¹⁹ Wevers, *Notes*, 144.

1 These are the names of the sons of Israel who had entered into Egypt with Iakob their father. Each with their whole household went in: ²Rouben, Symeon, Leui, Ioudas, ³Issachar, Zaboulon and Benjamin, ⁴Dan and Nephthali, Gad and Aser. ⁵But Ioseph was in Egypt. Now all souls from Iakob were seventy-five. ⁶Then Ioseph 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 Ioseph. 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 Pharaο, both Pithom and Ramesses and On, which is Heliopolis. ¹²But as much as they were humbling them, by so much the more they kept becoming more numerous and stronger, and the Egyptians were disgusted with the sons of Israel. ¹³And the Egyptians were oppressing the sons of Israel forcefully ¹⁴and 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.

¹⁵ 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, ¹⁶and 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." ¹⁷But the midwives feared God, and they did not do as the king of Egypt instructed them and tried to keep the males alive. ¹⁸Then the king of Egypt summoned the midwives and said to them, "Why is it that you have done this thing and tried to keep the males alive?" ¹⁹The midwives then said to Pharaο, "The Hebrew women are not like the women of Egypt, for they give birth before the midwives go in to them," and they were already giving birth. ²⁰Now God was dealing well with the midwives, and the people kept on multiplying and becoming very strong. ²¹Because the midwives were fearing God, they made families for themselves. ²²Then Pharaο instructed all his people, saying, "Every male that might be born to the Hebrews, throw into the river, and every female, keep it alive."

2 Now there was a certain man from the tribe of Leui who took one of the daughters of Leui 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 Pharaο'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 Pharaο's daughter spared it and said, "This is one of the Hebrews' children." ⁷And his sister said to Pharaο'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, Pharaο's daughter, said to her, "Go!" But the girl went and summoned the child's mother. ⁹And Pharaο'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 Pharaο'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. ¹³Now when 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 Pharaο heard about this matter, and he was seeking to kill Moyses.

Then Moyses withdrew from Pharaο'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 Sepphora, his daughter, to Moy-

^aI.e. Sun City

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ses for a wife. ²²Now when she became pregnant, the woman bore a son, and Moyses called his name Gersam, saying, "Because I am a resident alien in a foreign land."

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. ²⁴And God listened to their groaning, and God remembered his covenant with Abraam and Isaak and Iakob. ²⁵And 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. ²Now an angel of the Lord appeared to him in a fire of flame out of the bush, and he saw that the bush was burning with fire, but the bush was not burning up. ³Then Moyses said, "When I pass by, I will look at this great sight, why it is that the bush is not burning up." ⁴Now when the Lord saw that he was drawing near to see, the Lord called him from the bush, saying, "Moyes, Moyses." And he said, "What is it?" ⁵And he said, "Do not come near here! Loose the sandal from your feet! For the place on which you are standing is holy ground." ⁶And he said to him, "I am the God of your father, God of Abraam and God of Isaak and God of Iakob." 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. ⁸And I came down to deliver them from the hand of the Egyptians and to bring them out of that land 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 Amorrites and Pherezites and Heuites and Gergesites and Iebousites. ⁹And now, look, the cry of the sons of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them. ¹⁰And now come, let me send you to Pharao, king of Egypt, and you will bring my people, the sons of Israel, out of the land of Egypt. ¹¹And Moyses said to God, "Who am I that I should go to Pharao, king of Egypt, and that I should bring the sons of Israel out of the land of Egypt?" ¹²But God spoke to Moyses, saying, "I will be with you, and this shall be the sign for you that I am sending you: when you have brought my people out of Egypt, you shall also serve God at this mountain."

¹³ And Moyses said to God, "Look, I shall come to the sons of Israel and shall say to them, 'The God of your fathers has sent me to you'; they will ask me, 'What is his name?' What shall I say to them?" ¹⁴And God said to Moyses, "I am The One Who Is." And he said, "Thus shall you say to the sons of Israel, 'The One Who Is has sent me to you.'" ¹⁵And God said again to Moyses, "Thus you shall say to the sons of Israel, 'The Lord, the God

of your fathers, God of Abraam and God of Isaak and God of Iakob, has sent me to you.'

This is an everlasting name of mine
and a memorial of generations to
generations.

¹⁶ "Therefore, go, and assemble the elders' council of the sons of Israel, and you shall say to them, 'The Lord, the God of your fathers, has appeared to me, God of Abraam and God of Isaak and God of Iakob, saying, "With concern I have concerned myself with you and what has happened to you in Egypt." ¹⁷And I said, "I will bring you up from the affliction of the Egyptians into the land of the Chananites and Chettites and Heuites and Amorrites and Pherezites and Gergesites and Iebousites, into a land flowing with milk and honey.'" ¹⁸And they will listen to your voice, and you and the elders' council of Israel shall go in to Pharao, 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.' ¹⁹Now I know that Pharao, king of Egypt, will not permit you to go, except with a mighty hand. ²⁰And 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. ²¹And I will give favor to this people before the Egyptians. Now whenever you depart, you will not go away empty-handed. ²²But 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?" ²Then the Lord said to him, "What is this in your hand?" And he said, "A rod." ³And he said, "Throw it on the ground!" And he threw it on the ground, and it became a snake, and Moyses fled from it. ⁴And 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 Iakob, 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. ⁷And 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. ⁹And 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 Moses 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." ¹¹Then the Lord said to Moses, "Who gave a mouth to a person, and who made him deaf and mute, seeing and blind? Is it not I, the Lord God?" ¹²And now go, and I will open your mouth and teach you what you are going to speak." ¹³And Moses said, "Please, Lord, appoint another capable person, whom you will send." ¹⁴And enraged with anger towards Moses the Lord said, "Look, is not Aaron your brother, the Levite? 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." ¹⁵And 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. ¹⁶And 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. ¹⁷And 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 Moses went and returned to Ithor, his father-in-law, and said, "I shall go and return to my brothers in Egypt and see whether they are still living." And Ithor said to Moses, "Go in health." Now after those many days the king of Egypt had died. ¹⁹And the Lord said to Moses in Madian, "Go! Return to Egypt! For all those who were seeking your soul are dead." ²⁰Then Moses took his wife and children and put them on draft animals, and he went back to Egypt. And Moses took the rod from God in his hand.

²¹ And the Lord said to Moses, "As you go and return to Egypt, see, all the wonders which I put in your hands, you shall perform them before Pharaoh. But I will harden his heart, and he will not send the people away. ²²Then you shall say to Pharaoh, 'This is what the Lord says, "My firstborn son is Israel."' ²³And I said to you, "Send my people away so that they might 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. ²⁵And Sephora 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 staunch." ²⁶And he went away from him, because she said, "The blood of the circumcision of my child is staunch."

²⁷ And the Lord said to Aaron, "Go into the wilderness for a meeting with Moses." And he went and met him at the mountain of God, and they kissed one another. ²⁸And Moses reported to Aaron all the words of the Lord that he sent and all the signs that he commanded him. ²⁹Then Moses and Aaron went and assembled the elders' council of the sons of Israel. ³⁰And Aaron spoke all these words that God had spoken to Moses and performed the signs before the people. ³¹And the people believed and were glad because God had ob-

served the sons of Israel and because he had seen their oppression. Then the people bowed down and did obeisance.

5 And after these things Moses and Aaron went in to Pharaoh 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.'" ²And Pharaoh 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!" ³And 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." ⁴And the king of Egypt said to them, "Moses and Aaron, why are you diverting my people from their tasks? Each of you, go back to his tasks." ⁵And Pharaoh said, "Look, the people of the land now are very numerous. Therefore, let us not give them relief from their tasks." ⁶Then Pharaoh instructed the people's taskmasters and recorders, saying, ⁷"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 themselves and gather straw for themselves. ⁸And 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.' ⁹Let 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. ¹¹As you yourselves go, gather for yourselves straw wherever you may find it, for nothing is being removed from your levy.'" ¹²And the people were scattered in the whole of Egypt to gather stubble for straw. ¹³Now the taskmasters kept urging them on, saying, "Complete the customary tasks daily even as when the straw was being given to you." ¹⁴And 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?" ¹⁶Straw 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." ¹⁷And 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.' ¹⁸Now then, go, and get to work! For the straw shall not be given to you, and you shall deliver the levy of brick-making." ¹⁹Now 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."

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²⁰Now they met Moses and Aaron coming to meet them, as they were going out from Pharaoh, ²¹and they said to them, "May God see you and judge, because you have made our smell loathsome before Pharaoh and before his attendants, to put a sword into his hands to kill us."

²²Then Moses turned to the Lord and said, "Lord, why did you harm this people? And why have you sent me? ²³Even from the time when I have gone in to Pharaoh to speak in your name, he has harmed this people, and you have not delivered your people."

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

²Then God spoke to Moses and said to him, "I am the Lord, ³and I appeared to Abraham and Isaac and Jacob, being their God, and my name, Lord, I did not make known to them. ⁴Also, 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 on it. ⁵And I listened to the groaning of the sons of Israel, those whom the Egyptians are making into slaves, and I remembered your covenant. ⁶Go! Tell the sons of Israel, saying, 'I am the Lord, and I will bring you out from the domination of the Egyptians, and I will deliver you from slavery, and I will redeem you by a raised arm and great judgment. ⁷And I will take you for myself, as my people, and I will be your God, and you shall know that I am the Lord, your God, who brought you out from the oppression of the Egyptians. ⁸And I will bring you into the land for which I stretched out my hand to give it to Abraham and Isaac and Jacob, and I will give it to you by allotment. I am the Lord.' " ⁹Then Moses spoke in this way to the sons of Israel, and they did not listen to Moses because of discouragement and the hard tasks.

¹⁰Then the Lord spoke to Moses, saying, ¹¹"Go in, tell Pharaoh, king of Egypt, to send away the sons of Israel from his land." ¹²Then Moses spoke before the Lord, saying, "Look, the sons of Israel did not listen to me, and how will Pharaoh listen to me? Now, I am without eloquence." ¹³But the Lord spoke to Moses and Aaron and gave them instructions for Pharaoh, king of Egypt, that he send the sons of Israel away from the land of Egypt.

¹⁴And these are the chiefs of the households of their ancestral lineages: sons of Ruben, firstborn of Israel: Henoch and Phallous, Hasron and Char-mi. This is the family of Ruben. ¹⁵And 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. ¹⁶And these are the names of the sons of Leui according to their families: Gedson and Kaath and Merari. And the years of Leui's life were one hundred thirty-seven. ¹⁷And these are sons of Gedson: Lobeni and Semei, households of their paternal lineage. ¹⁸And sons of Kaath: Amram and Isaac, Che-

bron and Oziel. And the years of Kaath's life were one hundred thirty years. ¹⁹And sons of Merari: Mooli and Omousi. These are the households of Leui's ancestral lineages according to their families.

²⁰And Amram took Iochabed, the daughter of his father's brother, for his own wife, and she bore him both Aaron and Moses and Mariam, their sister. Now the years of Amram's life were one hundred thirty-six years. ²¹And sons of Isaac: Kore and Napheg and Zechri. ²²And sons of Oziel: Misael and Elisaphan and Setri. ²³Now Aaron took Elisabe, daughter of Aminadab, sister of Naasson, for his wife, and she bore him Nadab and Abioud and Eleazar and Ithamar. ²⁴And sons of Kore: Asir and Elkana and Abiasaph. These are the generations of Kore. ²⁵And Eleazar, Aaron's son, took one of the daughters of Phouthiel for his wife, and she bore him Phinees. These are the heads of the ancestral lineage of the Leuites, according to their generations.

²⁶This is Aaron and Moses whom God told to bring the sons of Israel out of the land of Egypt with their host. ²⁷These are the ones negotiating with Pharaoh, king of Egypt, and they brought the sons of Israel out of Egypt—Aaron himself and Moses.

²⁸On the day in which the Lord spoke to Moses in the land, Egypt, ²⁹the Lord spoke to Moses, saying, "I am the Lord. Say to Pharaoh, king of Egypt, what I am saying to you." ³⁰And Moses said before the Lord, "Look, I am weak-voiced, and how will Pharaoh listen to me?"

7 And the Lord spoke to Moses, saying, "Look, I have given you as a god to Pharaoh, and Aaron, your brother, shall be your prophet. ²Now you shall speak to him all things that I command you, and Aaron, your brother, shall tell Pharaoh so that he sends the sons of Israel away from his land. ³But I will harden Pharaoh's heart, and I will multiply my signs and wonders in the land, Egypt. ⁴And Pharaoh 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. ⁵And 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." ⁶And Moses and Aaron did just as the Lord commanded them; so they did. ⁷Now Moses was eighty years old, but Aaron, his brother, was eighty-three years old, when he spoke to Pharaoh.

⁸And the Lord spoke to Moses and Aaron, saying, ⁹"And if Pharaoh 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 Pharaoh and before his attendants, and it will be a dragon.' " ¹⁰Now Moses and Aaron went in before Pharaoh and his attendants and did so just as the Lord commanded them. And Aaron threw down the rod before Pharaoh and before his attendants, and it became a dragon. ¹¹And Pharaoh summoned the experts of Egypt and the sorcerers, and they also, the enchanters of the Egyptians, did likewise by their magical potions. ¹²And each one threw down his

rod, and they became dragons, and the rod of Aaron swallowed the rods of those people. ¹³And the heart of Pharaoh prevailed, and he did not listen to them, just as the Lord spoke to them.

¹⁴ Now the Lord said to Moyses, "The heart of Pharaoh is weighed down so as not to send away the people. ¹⁵Go to Pharaoh 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. ¹⁶And 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. ¹⁷This 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. ¹⁸And 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.' " ¹⁹Now the Lord said to Moyses, "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 their marshes 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 Moyses 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 Pharaoh and before his attendants, and all the water in the river turned into blood. ²¹And 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. ²²But also the Egyptians' enchanters did likewise with their magical potions. And Pharaoh's heart was hardened, and he did not listen to them, just as the Lord said. ²³And Pharaoh turned and went into his house, and he did not put his mind even to this. ²⁴Now all the Egyptians dug around the river so that they might drink water, and they could not drink water from the river.

²⁵ And seven days were completed after the Lord struck the river.

8 Then the Lord said to Moyses, "Go in to Pharaoh, and you will say to him, 'This is what the Lord says: Send away my people so that they may serve me. ²But if you are unwilling to send them away, look, I am going to strike all your borders with frogs. ³And 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. ⁴And upon you and upon your attendants and upon your people the frogs shall come up.' " ⁵Then the Lord said to Moyses, "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.' " ⁶And 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. ⁷But also the Egyptians' enchanters did likewise with their magical potions, and they brought up frogs on the land of Egypt.

⁸ Then Pharaoh called Moyses 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." ⁹Then Moyses said to Pharaoh, "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." ¹⁰And he said, "Tomorrow." He said, therefore, "As you have said so that you may know that there is no other except the Lord. ¹¹And 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." ¹²Then Moyses and Aaron went out from Pharaoh, and Moyses cried to the Lord about the curtailing of the frogs, as he had arranged with Pharaoh. ¹³And the Lord did just as Moyses said, and the frogs died from the houses and from the villages and from the fields. ¹⁴And they gathered them in heaps and heaps, and the land stank. ¹⁵But when Pharaoh 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 Moyses, "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.' " ¹⁷Aaron, 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. ¹⁸But 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. ¹⁹The enchanters, therefore, said to Pharaoh, "This is the finger of God!" And Pharaoh's heart was hardened, and he did not listen to them, just as the Lord said.

²⁰ Then the Lord said to Moyses, "Rise early in the morning, and stand before Pharaoh. 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. ²¹But 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. ²²And 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^a. ²³And I will put a distinction between my

^aPerhaps *earth*

EXODUS 8-9

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people and between your people. Now on the morrow 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 Moses and Aaron, saying, "Go, and sacrifice to your God in the land!" ²⁶And Moses 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." ²⁸And 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 Moses 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 Moses went out from Pharaoh and prayed to God. ³¹Now the Lord did as Moses said, and he took away the dog-fly from Pharaoh and from his attendants and from his people, and not one remained. ³²And Pharaoh made his heart heavy also on this occasion, and he was unwilling to send away the people.

9 Then the Lord said to Moses, "Go in to 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 and cattle and sheep—a very great death. ⁴And 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.' " ⁵And God gave a limit, saying, "Tomorrow the Lord will do this thing on the land." ⁶And the Lord did this thing on the next day, and all the Egyptians' animals died, but from the animals of the sons of Israel nothing died. ⁷But 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.

⁸ Then the Lord spoke to Moses and Aaron, saying, "You take handfuls of furnace soot, and let Moses 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, both on humans and on quadrupeds and in all the land of Egypt." ¹⁰And he took the furnace soot before Pharaoh, and Moses scattered it toward heaven, and festering sores,

oozing blisters occurred both on humans and on quadrupeds. ¹¹And the magicians were unable to stand before Moses because of the festering sores. For the festering sores occurred on the magicians and in the whole land of Egypt. ¹²But the Lord hardened Pharaoh's heart, and he did not listen to them, according as the Lord instructed Moses.

¹³ Then the Lord said to Moses, "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. ¹⁴For 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^a. ¹⁵For if now I sent my hand, I would strike you and your people with death, and you would be destroyed from the land^a. ¹⁶And 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^a. ¹⁷Still then you hold on to my people so as not to send them away. ¹⁸Look, I am about to rain at this hour tomorrow very abundant hail, such as has not occurred in Egypt from the day which it was founded until this day. ¹⁹Now, 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 should fall upon them, shall die.' " ²⁰The one among Pharaoh's attendants who feared the word of the Lord gathered his animals into dwellings. ²¹But 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 Moses, "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." ²³Then Moses 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. ²⁴Now 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. ²⁵Then 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. ²⁶Only in the land, Gesem, where the sons of Israel were, the hail did not occur.

²⁷ Then Pharaoh sent and summoned Moses and Aaron and said to them, "Now I have sinned. The Lord is just but I and my people are impious. ²⁸Therefore 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 continue to stay." ²⁹And Moses 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^a is the Lord's. ³⁰Both you and your at-

^aOr *earth*

tendants—I know that you have not yet come to fear the Lord.”³¹ Now the flax and the barley were ruined. For the barley was ripe, and the flax was going to seed.³² But the wheat and the spelt were not ruined, for they were late.³³ Then Moses 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.³⁴ Now when Pharaoh saw that the rain had ceased, and the hail and the sounds, he continued to sin and made his heart and that of his attendants heavy.³⁵ And the heart of Pharaoh was hardened, and he did not send away the sons of Israel, according as the Lord said to Moses.

10 Then the Lord spoke to Moses, 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,² that 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.”

³ Then Moses 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 unwilling to respect me? Send away my people so that they may serve me!’⁴ But if you are not willing to send away my people, look, I am bringing during this hour tomorrow a grasshopper swarm upon all your borders.⁵ And 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.⁶ And 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^a until this day.’” And Moses 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?”⁸ And they brought back both Moses and Aaron to Pharaoh, and he said to them, “Go! Serve the Lord your God. But who and who are those that are going?”⁹ And Moses 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.”¹⁰ And 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.¹¹ Not 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 Moses, “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.”¹³ And Moses 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 grasshopper¹⁴ 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.¹⁵ And 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 Moses and Aaron, saying, “I have sinned before the Lord your God and against you.¹⁷ Therefore bear with my sin now again, and pray to the Lord your God, and let him take away from me this death.”¹⁸ So Moses went out from Pharaoh and prayed to God.¹⁹ And 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.²⁰ And the Lord hardened Pharaoh’s heart, and he did not send away the sons of Israel.

²¹ Then the Lord said to Moses, “Stretch out the hand towards heaven, and let there be darkness over the land of Egypt, palpable darkness.”²² So Moses stretched out the hand toward heaven, and there was darkness, gloom, hurricane, on all the land of Egypt for three days.²³ And 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.²⁴ And Pharaoh summoned Moses and Aaron, saying, “Go! Serve the Lord your God. Only leave behind the sheep and cattle. And let your chattels depart with you.”²⁵ And Moses said, “But you also will give us whole burnt offerings and sacrifices that we shall make to the Lord our God,²⁶ and 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.”²⁷ But the Lord hardened Pharaoh’s heart, and he was unwilling to send them away.²⁸ And 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!”²⁹ Then Moses says, “You have spoken! I shall no longer appear to you in person.”

11 Then the Lord said to Moses, “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.² Speak 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.”³ Now the Lord gave favor to his people before the Egyptians, and they supplied them. And the man Moses became very great before the

^aPossibly *earth*

EXODUS 11-12

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Egyptians and before Pharaoh and before all his attendants.

4 And Moses said, "This is what the Lord says: Around midnight I am going to enter into the midst of Egypt, ⁵and 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. ⁶And 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. ⁷But 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. ⁸And 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 Moses went out from Pharaoh with wrath.

9 Then the Lord said to Moses, "Pharaoh will not listen to you in order that I may multiply my signs and wonders in the land, Egypt." ¹⁰So Moses 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 Moses and Aaron in the land, Egypt, saying: ²This month shall be for you the beginning of months; it is first for you among the months of the year. ³Speak 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 houses, a sheep for each household. ⁴But if those in the household are too few so that they are not enough for a sheep, he shall join with himself his nearby neighbor according to the number of souls; you, each one, shall number together that which is sufficient for a sheep. ⁵You shall have a perfect sheep, a one-year-old male. You shall take from the lambs and kids. ⁶And 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. ⁷And 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. ⁸And they shall eat the meat this night, roasted in fire, and they shall eat unleavened bread with bitter herbs. ⁹You shall not eat from it raw or boiled in water but rather roasted in fire, head with the feet and inner organs. ¹⁰You 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. ¹¹Now 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 with haste—it is the Lord's pascha. ¹²And I will pass through in the land, Egypt, on this night, and I will strike down every firstborn in the land, Egypt, from human being to animal, and

on all the gods of the Egyptians I will execute vengeance. I am the Lord. ¹³And the blood shall be for you as a sign on the houses, there where you are, and I will see the blood, and I will protect you, and there shall not be a plague among you to destroy, whenever I strike in the land, Egypt.

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. ¹⁵For 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. ¹⁶And 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. ¹⁷And 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 throughout your generations a perpetual precept. ¹⁸When the first month begins, on the fourteenth day, from the evening you shall eat unleavened bread until the twenty-first day of the month until the evening. ¹⁹For 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^a and the natives of the land. ²⁰Anything leavened you shall not eat; in every habitation of yours you shall eat unleavened bread."

21 Then Moses 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. ²²And 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. ²³And 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. ²⁴And you shall keep this word as a precept for yourself and your sons forever. ²⁵Now when you come into the land whichever the Lord gives you, according as he said, you shall observe this service. ²⁶And it shall be if your sons shall say to you, 'What is this service?' ²⁷then 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 Moses 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

^aAram/Heb = *resident alien*

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 Moses 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 Moses 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 Chanaan was four hundred and thirty years. ⁴¹And it happened after four hundred and thirty years that all the host 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 Moses 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 Moses 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.

13 Then the Lord spoke to Moses, saying: ²Consecrate to me every firstborn, first-produced, opening every womb among the sons of Israel, from human being to animal. It's mine!

³ Then Moses said to the people, "Keep remembering this day in which you came out of Egypt, from a house of slavery. For by a mighty hand the Lord brought you out from there. And leaven shall not be eaten. ⁴For on this very day you are going out in the month of the new things. ⁵And it shall be whenever the Lord your God brings you into the land of the Chananites and Chettites and Heuites and Gergesites and Amorites and Pherezites and Iebousites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall also perform this service in this month. ⁶For six days you shall eat unleavened bread, but on the seventh day there is the Lord's feast. ⁷Unleavened bread you shall eat for the seven days. Anything leavened shall not be seen among you, nor shall you possess leaven in all your borders. ⁸And you shall tell your son on that day, saying, 'For this reason the Lord God acted for me when I was going out of Egypt.' ⁹And it shall be a sign for you on your hand and a memorial before your eyes in order that the law of the Lord might be in your mouth. For with a mighty hand the Lord brought you out of Egypt. ¹⁰And you shall keep this law according to the times of the seasons from days to days.

¹¹ "And it shall be whenever the Lord your God brings you into the land of the Chananites, in the manner which he swore to your fathers, and he gives it to you, ¹²you shall also set apart everything opening the womb, the males, for the Lord. Everything opening the womb from the herds or among your animals, whatever belongs to you, you shall consecrate the males to the Lord. ¹³Everything opening the womb of a donkey you will exchange for a sheep. But if you do not make an exchange, you shall redeem it. Every firstborn of a human being among your sons you shall redeem. ¹⁴Now if your son should ask you afterward, saying, 'What is this?' you shall also say to him, 'With a mighty hand the Lord brought us out of the land of Egypt, from a house of slavery. ¹⁵But when Pharaoh hardened against sending us away, he killed every firstborn in the land, Egypt, from the firstborn of human beings to the firstborn of animals. Therefore, I am sacrificing to the Lord everything opening the womb, the males, and I will redeem every firstborn of my sons.' ¹⁶And it shall be for a sign on your hand and immovable before your eyes. For with a mighty hand the Lord brought you out of Egypt."

¹⁷ Now when Pharaoh sent away the people, God did not lead them the way of the land of the Philistim, because it was near. For God said, "Lest there be regret by the people when they see war and they return to Egypt." ¹⁸And God led the people a roundabout way towards the wilderness, towards the Red Sea. Now in the fifth generation the sons of Israel went up out of the land of Egypt. ¹⁹And Moses took the bones of Joseph with him.

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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 Pharaoh 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 Pharaoh's heart, and he will pursue after them. And I will be glorified in Pharaoh 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 Pharaoh 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 Pharaoh 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 Pharaoh, 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 Pharaoh and the horsemen and his army were opposite the village, opposite Beelsepphon.

¹⁰ And Pharaoh 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 Pharaoh and all the Egyptians, and they will enter in after them. And I will be glorified in Pharaoh 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 Pharaoh 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 Pharaoh 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 Pharaoh 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.
² Helper 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.
³ The Lord, when he shatters wars,
 the Lord is his name.

- 4 "The chariots of Pharaoh 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
water 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^a; 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
Philistines.
- 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 Pharaoh 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. ²¹And 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 Moses 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.
²³And they came to Merra and could not drink
water from Merra, for it was bitter. Therefore the
name of that place was called Bitterness. ²⁴And the
people were complaining against Moses, saying,
"What shall we drink?" ²⁵Then Moses 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. ²⁶And 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 sec-
ond month, after they had gone out from the land
of Egypt, ²the entire congregation of the sons of Is-
rael was complaining against Moses and Aaron,
³and 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 eat-
ing 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 Moses, "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. ⁵And 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." ⁶Then Moses 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, ⁷and 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?" ⁸And
Moses said, "When the Lord gives you meat in the
evening to eat and bread in the morning to the

^aOr *wind*

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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." ¹⁰And 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. ¹¹And 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^a came up and covered the camp. Then morning came, when the dew was lifting around the camp, ¹⁴and look, upon the surface of the wilderness was something fine like coriander, white like frost on the ground. ¹⁵And 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. ¹⁶This is the word that the Lord instructed, 'Each person, gather from it for those appropriate; a gomorb^b per head, according to the number of your souls, each of you with your tent mates collect.'" ¹⁷And the sons of Israel did so, and they collected, the one much and the other less. ¹⁸And they measured by the gomorb^b. The one with much did not have excess, and the one with less did not have too little. Each person collected for those appropriate at his own home. ¹⁹Then Moyses said to them, "Let no one leave any of it to the morning." ²⁰And they did not listen to Moyses, but certain ones left some of it to the morning. And it bred worms and stank, and Moyses was irritated with them. ²¹And they collected it morning by morning, each person that which was appropriate for him. But when 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. ²³And 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." ²⁴And 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. ²⁵And Moyses said, "Eat today! For today is Sabbata to the Lord. It will not be found on the plain. ²⁶Six 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. ²⁸Then the Lord said to Moyses, "For how long are you unwilling to listen to my commandments and my law? ²⁹See! 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." ³⁰And 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. ³²Then Moyses said, "This is the word that the Lord instructed: Fill the gomorb^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." ³³And Moyses said to Aaron, "Take one golden jar, and place in it the gomorb^b full of Man, and you will put it away before God for preservation for your generations." ³⁴As the Lord instructed Moyses, Aaron also put it away before the witness for preservation. ³⁵Now 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. ³⁶Now the gomorb^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. ²And 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?" ³But 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?" ⁴Then Moyses cried out to the Lord, saying, "What shall I do with this people? A little while yet and they will stone me!" ⁵And 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. ⁶I 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. ⁷And 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. ⁹And 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." ¹⁰And 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. ¹¹And it happened whenever Moyses held up his hands, Israel was prevailing, and whenever he lowered his hands, Amalek was prevailing. ¹²But Moyses' hands were heavy. And they took a stone and put it under him, and he sat on it. And Aaron

^aOr a quail-like migrating bird ^bHeb 1 omer = 2 liters; Heb 1 homer = 220 liters

and Hor kept supporting his hands, here one and there one. And the hands of Moyses were supported until the setting of the sun. ¹³And Iesous routed Amalek and all his people by slaughter of dagger.

¹⁴ Then the Lord said to Moyses, "Write this down for a memorial in a book, and put into the ears of Iesous that with a wipe out I will wipe out the memorial of Amalek from what is beneath heaven. ¹⁵ And Moyses built an altar to the Lord and called its name "The Lord is my refuge^a," ¹⁶because by a secret hand the Lord fights against Amalek from generations to generations.

18 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. ²Now Iothor, Moyses' father-in-law, took Sepphora, Moyses' wife, after her dismissal, ³and his two sons. The name of one of them was Gersam (saying, "I was a resident alien in a foreign land"), ⁴and the name of the second, Eliezer ("for the God of my father was my help, and he delivered me from the hand of Pharaoh"). ⁵And Iothor, Moyses' father-in-law, and the sons and wife came to Moyses in the wilderness, where he encamped at the mountain of God. ⁶And it was reported to Moyses, saying, "Look, Iothor, your father-in-law, is coming to you, and your wife and two sons with him." ⁷And 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. ⁸And Moyses recounted to his father-in-law all that the Lord did to Pharaoh 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 Pharaoh and from the hand of the Egyptians. ⁹Now Iothor was amazed at all the good things that the Lord did to them, that^b he delivered them from the hand of the Egyptians and from the hand of Pharaoh.

¹⁰ And Iothor said, "Blessed be the Lord, because he delivered his people from the hand of the Egyptians and from the hand of Pharaoh. ¹¹Now I know that the Lord is great beyond all the gods, on account of this that they attacked them." ¹²And Iothor, Moyses' father-in-law, took whole burnt offerings and sacrifices to God. And Aaron and all the elders of Israel came to eat bread together with Moyses' father-in-law before God.

¹³ And it happened after the morrow Moyses sat down to judge the people. Now all the people had stood near Moyses from morning to evening. ¹⁴And when Iothor saw all that he was doing for the people, he says, "What is this that you are doing to the people? Why do you sit alone, but all the people stand near you from morning to evening?" ¹⁵And Moyses says to his father-in-law, "Because the people come to me to seek judgment from God. ¹⁶For whenever a dispute happens to them and they come to me, I decide for each per-

son, and I teach them the ordinances of God and his law." ¹⁷Then Moyses' father-in-law said to him, ¹⁸"You are dealing with this thing incorrectly! (18)You will be destroyed with unbearable destruction, both you and all this people who are with you. This matter is too heavy for you—you will be unable to do it alone. ¹⁹Now then listen to me, and I will advise you, and God will be with you. You be for the people the things pertaining to God, and you shall bring their cases to God, ²⁰and you shall attest to them the ordinances of God and his law, and you shall show them the ways that they shall walk in and the works that they shall do. ²¹And 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, ²²and 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. ²³If you do this thing, God will strengthen you, and you will be able to stand, and all this people will go to their own place with peace."

²⁴ Now Moyses listened to the voice of his father-in-law and did what he said to him. ²⁵And Moyses chose capable men from all Israel and made them over them officers of thousands and officers of hundreds and officers of fifties and officers of tens. ²⁶And they were judging the people every season. Now the burdensome matter they were bringing to Moyses, but every smaller matter they themselves were judging. ²⁷Then Moyses sent away his own father-in-law, and he went away to his country.

19 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. ²And they departed from Raphidin and came into the wilderness of Sina, and Israel camped there opposite the mountain. ³And Moyses went onto the mountain of God, and God called him from the mountain, saying, "This is what you shall say to the house of Iakob and report to the sons of Israel: ⁴You 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. ⁵And 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. ⁶And you shall be for me a royal priesthood and a holy nation. These words you shall say to the sons of Israel."

⁷ And Moyses went and called the elders of the people and set before them all these words that God instructed him. ⁸And 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. ⁹Now the Lord said to

^aOr My Lord is a refuge ^bPerhaps because

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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. ¹⁰And 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, ¹¹and be prepared for the third day. For on the third day the Lord will come down upon the mountain Sina before all the people. ¹²And you shall set limits for the people round about, saying, 'Be on your guard against going onto the mountain and grazing it at all. Everyone who touches the mountain shall die by death. ¹³A hand shall not touch it. For he shall be stoned with stones or shot with an arrow. Whether animal or whether human, it shall not live.' Whenever the sounds and the trumpets and the cloud leave the mountain, they shall come up on the mountain." ¹⁴And Moyses went down from the mountain to the people and consecrated them, and they washed their clothes. ¹⁵And he said to the people, ^a"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. ¹⁷And Moyses led the people out from the camp for a meeting with God, and they stood near, below the mountain. ¹⁸Now 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. ¹⁹Now the sounds of the trumpet, increasing, became much stronger. Moyses was speaking, and God answered him with sound. ²⁰And the Lord came down upon the mountain Sina onto the top of the mountain, and the Lord called Moyses onto the top of the mountain, and Moyses went up. ²¹And God spoke to Moyses, saying, "Go down, testify solemnly to the people lest they come near to God to observe and a multitude of them should fall. ²²And let the priests who approach God be consecrated, lest the Lord do away with some of them. ²³And Moyses said to God, "The people will be unable to climb up to the mountain Sina. For you have testified solemnly to us, saying, 'Set a limit to the mountain, and keep it holy.' " ²⁴Then the Lord said to him, "Go; descend, and you and Aaron with you come up. But do not let the priests and people use force to come up to God, lest the Lord destroy some of them." ²⁵So Moyses went down to the people and spoke to them.

20 And the Lord spoke all these words, saying: ²¹I am the Lord your God who brought you out of the land of Egypt, out of a house of slavery. ³You shall not have other gods besides me.

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. ⁵You 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, ⁶and 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. ⁹For six days you shall labor and do all your labor, ¹⁰but 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. ¹¹For 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 draft animal 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. ¹⁹And they said to Moyses, "You speak to us, and do not let God speak to us, lest we die." ²⁰And 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." ²¹Now 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 Iakob and report to the sons of Israel, "You have seen what I have spoken from heaven to you. ²³You shall not make for yourselves silver gods, and gold gods you shall not make for yourselves. ²⁴An 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. ²⁵But 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. ²⁶You shall not go up by steps onto my altar so that you do not reveal your shame upon it.

^aOr Prepare. For three days do not go near a woman

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 betrothed to himself, does not please her master, he shall cause her to be redeemed. But to a foreign nation the master is not to sell her, because he has broken faith with her. ⁹Now if he betroths her to 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 into his hands—I will give you a place, there where the killer shall flee. ¹⁴Now 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 gores 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. ³¹But if it gores a son or a daughter, according to this statute they shall deal with him^a. ³²And if the bull gores 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 gores 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 goring 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 slaughters 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 donkey 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

^aOr it

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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 if, 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 steles. 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 hornets before you, and it shall drive out the Amorrites and the Heuites 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. ³⁰Little 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 Phylistim 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 Israel's elders, and they shall do obeisance to the Lord from afar. ²And Moyses alone shall come near to God, but they themselves shall not come near. And the people shall not come up together with them."

3 And 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^a. 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 ⁶⁽⁷⁾and stones of sardius and stones for engraving for the shoulder-strap and the full-length robe. ⁷⁽⁸⁾And you shall make a holy precinct for me, and I shall appear among you. ⁸⁽⁹⁾And 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

^aOr *went missing*

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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 cheroub on this side and one cheroub 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, ⁽²⁵⁾and you shall make for it a rim, a handbreadth all around. ²⁴And 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. ²⁶And 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^a 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. ³⁶Let the buds and branches be part of it, the whole engraved from one piece of pure gold. ³⁷And you shall make its seven lamps, and you shall position the lamps, and they shall shine from the one face. ³⁸And its oil vessel and its underlays^b you shall make from pure gold. ³⁹All these vessels shall be a talent of pure gold. ⁴⁰See 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. ²The 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. ³Now five curtains shall be joined from one another, one from the other, and five curtains shall be joined one from the other. ⁴And 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. ⁵Now 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. ⁶And 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. ⁸The 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. ⁹And 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. ¹⁰And 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. ¹²And you shall lay down^c 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. ¹³A 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. ¹⁴And 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. ¹⁶Ten cubits you shall make one pillar and a cubit and a half the width of one pillar. ¹⁷Two hooks for one pillar corresponding one to the other; likewise you shall make for all the pillars of the tent. ¹⁸And you shall make pillars for the tent, twenty pillars for the side towards the north. ¹⁹And forty silver bases you shall make for

^aOr knobs ^bi.e. coasters ^cPerhaps put under or put down

the twenty pillars, two bases for the one pillar for both its ends and two bases for the one pillar for both its ends. ²⁰And the second side towards the south, twenty pillars. ²¹And 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. ²²And at the back of the tent for the part towards the sea, you shall make six pillars. ²³And two pillars you shall make on the corners of the tent ^aat the back. ²⁴And they shall be even from the bottom up, and ^bin the same way^b they shall be even from the capitals to one coupling. Likewise you shall do for both; let them be for the two corners. ²⁵And 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.

²⁶And you shall make bars from decay-resistant wood, five for one pillar on the one side of the tent. ²⁷And 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. ²⁸And the middle bar in the middle of the pillars—let it reach from the one side to the other side. ²⁹And 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. ³⁰And you shall erect the tent according to the pattern shown to you on the mountain.

³¹And you shall make a veil from blue and purple and twisted scarlet and spun linen. A woven work you shall make it, with cheroubim. ³²And you shall set it on four, decay-resistant pillars gilded with gold. And their capitals shall be gold, and their four bases silver. ³³And 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. ³⁴And you shall conceal by the veil the ark of witness in the holy of holies. ³⁵And you shall place the table outside of the veil, and the lampstand opposite the table on the side of the tent towards the south, and the table you shall place on the side of the tent toward the north.

³⁶And you shall make a hanging of blue and purple and twisted scarlet and twisted linen, a work of an embroiderer. ³⁷And you shall make for the veil five pillars and gild them 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. ²And you shall make horns on the four corners. The horns shall be part of it, and you shall cover them with bronze. ³And 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. ⁴And 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. ⁵And you shall place them

under the altar's hearth beneath. Now the hearth shall extend unto the middle of the altar. ⁶And you shall make poles for the altar from decay-resistant wood, and you shall bronze-plate them with bronze. ⁷And you shall insert the poles into the rings, and let the poles be down at the sides of the altar when lifting it. ⁸Hollow, with planks, you shall make it. According to that which was shown to you on the mountain, so you shall make it.

⁹And 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. ¹⁰And their pillars shall be twenty, and their bases twenty, bronze, and their hooks and bands silver. ¹¹Likewise 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. ¹²Now the width of the courtyard opposite the sea, hangings of fifty cubits; their pillars shall be ten, and their bases ten. ¹³And the width of the courtyard towards the south, hangings of fifty cubits; their pillars shall be ten, and their bases ten. ¹⁴And the height of the hangings for one side shall be fifteen cubits; their pillars shall be three, and their bases three. ¹⁵And the second side, the height of the hangings shall be fifteen cubits; their pillars shall be three, and their bases three. ¹⁶And 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. ¹⁷All the pillars of the courtyard surrounding shall be silver-plated with silver, and their capitals silver, and their bases bronze. ¹⁸Now 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. ¹⁹And all the equipment and all the utensils and the pegs of the courtyard shall be bronze.

²⁰And 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. ²¹In 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. ²And you shall make a holy vestment for Aaron, your brother, for honor and glory. ³And 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^c he shall serve me as priest. ⁴And these are the vestments that they shall make—the

^aPerhaps from the rearward parts ^bOr at the same time ^ci.e. vestment

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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 me 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^a 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 ligurion and 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 plaited tassels, chain work of pure gold.

[²³]And you shall make on the oracle two gold rings, and you shall put the two rings on the two ends of the oracle. [²⁴]And you shall put the two gold chain works on the two rings towards the ends of the oracle. [²⁵]And the two ends of the two chains you shall put on the two bands, and you shall put them on the shoulders of the shoulder-strap on the front of its face. [²⁶]And you shall make two gold rings, and you shall put them on the two ends of the oracle on the edge of it that is towards the inside before the shoulder-strap. [²⁷]And you

shall make 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. [²⁸]And they 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, ^das 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 headdress. It shall be at the front of the headdress. ³⁴(³⁸) And it shall be on the forehead of Aaron, and Aaron shall take away the sins of the holy things, whichever the sons of Israel have consecrated, every donation of their holy things. And it shall be on Aaron's forehead always, making them acceptable before the Lord.

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 their hands 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

^aPerhaps weaving ^bA unit of 12 fingers ^cPossibly yellow topaz ^dOr a remembrance to him as he enters into the holy place before God

thighs they shall be. ³⁹⁽⁴³⁾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 you 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 ²and 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 ⁹and 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. ¹²And you shall take from the blood of the calf and place on the horns of the altar with your finger. Then all the remaining blood you shall pour beside the base of the altar. ¹³And you shall take all the fat upon the intestines and the lobe of the liver and the two kidneys and the fat on them and place on the altar. ¹⁴But the flesh of the calf and the skin and the excrement you shall burn with fire outside the camp, for it is of sin.

¹⁵ And the one ram you shall take, and Aaron and his sons shall place their hands on the head of the ram. ¹⁶And you shall slaughter it, and taking the blood, you shall pour it against the altar round about. ¹⁷And the ram you shall divide limb by limb and wash the entrails and feet with water and place on the divided parts with the head. ¹⁸And you shall offer up the whole ram on the altar as a whole burnt offering to the Lord for an odor of fragrance. It is a sacrifice for the Lord.

¹⁹ And you shall take the second ram, and Aaron and his sons shall place their hands on the head of the ram. ²⁰And you shall slaughter it and take some of its blood and place on the lobe of Aaron's right ear and on the tip of the right hand and on the tip of the right foot and on the lobes of

his sons' right ears and on the tips of their right hands and on the tips of their right feet. ²¹And you shall take from the blood that is from the altar and from the oil of anointing and sprinkle on Aaron and on his vestment and his sons and the vestments of his sons with him. And he shall be consecrated, and his vestment and his sons and the vestments of his sons with him. But the blood of the ram you shall pour against the altar round about.

²² And you shall take from the ram its fat and the fat 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—²³and a loaf, one from oil, and a cake, one from the reed basket of unleavened things placed before the Lord, ²⁴and 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. ²⁵And 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. ²⁷And 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. ²⁸And 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. ³⁰For 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. ³²And 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. ³³They 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. ³⁴But 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. ³⁶And 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. ³⁷For 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.

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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^a, and a libation, the fourth of a hin^a 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 on 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^a 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 all 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 you shall speak, saying, "Oil, holy unguent of anointing, shall this be for you throughout your generations. 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-

^aHeb 1 hin = 4 liters

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: ²Look, I have summoned by name Beseleel the son of Ouri son of Hor of the tribe of Ioudas, ³and I have filled him with a divine spirit of skill and intelligence and knowledge in every work, ⁴to 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 ⁵and the stone works and for the works crafted from wood, to fashion according to all the works. ⁶And I have appointed him and Eliab the son of Achisamach from the tribe of Dan, and to every-one intelligent at heart I have given intelligence, and they shall make all things that I instructed you—⁷the tent of witness and the ark of the covenant and the propitiatory that is on it and the furnishings of the tent ⁸and the altars and the table and all its utensils and the pure lampstand and all its utensils ⁹and the washbasin and its base ¹⁰and Aaron's ministry vestments and the vestments of his sons to serve me as priests ¹¹and 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: ¹³And 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. ¹⁴And 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 will do work in it, that soul shall be destroyed from among his people. ¹⁵For six days you shall do works, but on the seventh day there is Sabbata, a rest holy to the Lord. Everyone who does work on the seventh day shall be put to death. ¹⁶And the sons of Israel will keep the sabbaths to observe them throughout their generations, an everlasting covenant ¹⁷with 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^a 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." ²And Aaron says to them, "Remove the gold earrings in the ears of your wives and daughters, and bring them to me." ³And all the people removed the gold earrings in their ears and brought them to Aaron. ⁴And he re-

ceived 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." ⁵And when Aaron saw, he built an altar before it, and Aaron proclaimed, saying, "The Lord's feast tomorrow!" ⁶And early the next day, he brought up 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. ⁸They 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.' ¹⁰And 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? ¹²Lest 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, ¹³remembering 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." ¹⁴And 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. ¹⁶And the tablets were God's work, and the writing, God's writing, was engraved in the tablets. ¹⁷And when Iesous heard the sound of the people shouting, he says to Moyses, "The sound of war is in the camp!" ¹⁸And 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."

¹⁹Now 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. ²⁰And 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

^aPerhaps *against*

EXODUS 32-34

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great sin?" ²²And Aaron said to Moyses, "Do not be enraged, lord. For you know the impulse of this people. ²³For they say to me, '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.' ²⁴And 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!"

²⁵And when Moyses saw the people, that it had scattered—for Aaron scattered them, an object of gloating to their opponents—²⁶then 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. ²⁷And 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.' " ²⁸And the sons of Leui did according as Moyses said to them, and there fell from the people on that day about three thousand men. ²⁹And Moyses said to them, "You filled your hands today for the Lord, each one by the son or by the brother, for a blessing to be bestowed upon you."

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

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

33 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.' ²And I will send along my angel^a before you, and he will cast out the Amorrite and Chettite and Pherezite and Gergesite and Heuite and Iebousite. ³And 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."

⁴And when the people heard this grievous statement, they mourned in mournful ways. ⁵And 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 ornamenta-

tion, and I will show you what I will do to you." ⁶And the sons of Israel removed their ornamentation and finery from^b the mountain of Choreb.

⁷And 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. ⁸And 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. ⁹And 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. ¹⁰And 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. ¹¹And 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.

¹²And Moyses said to the Lord, "Look, you say to me, 'Lead up this people!' but you did not disclose to me 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.' ¹³If 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." ¹⁴And he says, "I myself will go before you, and I will give you rest." ¹⁵And he says to him, "If you yourself do not go, do not lead me up from here. ¹⁶And how shall it be truly known that I have found favor with you, both I and your people, other than if you go along with us? And we shall be glorified, both I and your people, above all the nations that are on the earth."

¹⁷Then 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." ¹⁸And he says, "Show me your own glory!" ¹⁹And 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." ²⁰And he said, "You shall not be able to see my face. For a person shall never see my face and live." ²¹And the Lord said, "Look, a place is near me. You shall stand on the rock. ²²Now, 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. ²³And 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, ²and be pre-

^aOr messenger ^bPossibly after they had left

pared for the morning, and you shall come up onto the mountain, Sina, 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, Sina, 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
7 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."

⁸And quickly, bowing down to the earth, Moyses did obeisance ⁹and 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 for you are awesome.

¹¹ Mind all the things that I command you. Look, I am casting out from before you the Amorrite and Chananite and Chetite and Pherezite and Heuite and Gergesite and Iebousite. ¹²Mind 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. ¹³Their altars^a 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. ¹⁴For you shall not do obeisance before another god. For the Lord God, a jealous name, is a jealous God, ¹⁵lest 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 ¹⁶and you should take from their daughters for 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.

¹⁷ And you shall not make for yourself molten gods.

¹⁸ 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. ²⁰And 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. ²²And 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. ²³Three times per year every male of yours shall appear before the Lord, the God of Israel. ²⁴For 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. ²⁸And 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 while he was speaking to him. ³⁰And 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. ³¹And Moyses called them, and Aaron and all the rulers of the congregation turned to him, and Moyses spoke to them. ³²And 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, Sina. ³³And when he stopped speaking to them, he placed a covering over his face. ³⁴But 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. ³⁵And 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.

35 And Moyses assembled the entire congregation of the sons of Israel and said to them: These are the words that the Lord said to do them:

^aGk *bōmos*

EXODUS 35-36

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2 Six days you shall do works, but on the seventh day there is a rest, something holy, Sabbata, a repose for the Lord. Let everyone who does work in it die! ³You 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: ⁵Take 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, ⁶blue, purple, double spun scarlet and twisted linen and goats' hair ⁷and 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 ¹⁹and 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. ²¹And 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 vestments of the holy place. ²²And the men brought from their wives. Everyone to whose mind it seemed good brought seals and earrings and finger-rings and hair clasps and bracelets, every gold implement, and all, as many as brought advance deductions of gold for the Lord. ²³And with whom was found linen and blue skins and red-dyed rams' skin, they brought. ²⁴And everyone who deducted in advance an advance deduction, silver and bronze, they brought advance deductions to the Lord, and among whom decay-resistant wood was found for all the works of construction, they brought. ²⁵And every woman skilled in mind to spin with hands, they brought spun things, the blue and the purple and the scarlet and the linen. ²⁶And all the women to whose mind it seemed good, with skill spun the goat's hair. ²⁷And the rulers brought the stones of emerald and the stones for setting into the shoulder-strap and into the oracle ²⁸and the mixtures and the oil of the anointing and the mixture of the incense. ²⁹And every man and woman whose mind was impelling them to enter in and do all the works that the Lord instructed to do them through Moyses—the sons of Israel brought an advance deduction for the Lord.

30 And Moyses said to the sons of Israel: Look, God has called by name Beseleel the son of Ouri son of Hor from the tribe of Ioudas ³¹and has filled him with a divine spirit of skill and intelligence and knowledge of all things ³²to construct according to all the works of construction, to form the gold and the silver and the bronze ³³and to work the stone and to fashion the wood and to make by every work of skill ³⁴and 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. ³⁵And he 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, ³and 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. ⁴And 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 ⁵and said to Moyses, "The people are bringing much beyond the works that the Lord has instructed to do." ⁶And 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. ⁷And the works were sufficient for the equipment, to make it, and they had a surplus.

8 And every skilled person among those working made ^(39.1)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⁽³⁾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, ¹¹⁽⁴⁾shoulder pieces joined from both sides, ⁽⁵⁾a work woven into one another by mutual twisting of each part. ¹²From 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 lapis lazuli and jasper. 19(12) And the third row—ligurion and agate and amethyst. 20(13) And the fourth row—chrysolite^a 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 plaited 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 (18) 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(22) And they made the undergarment beneath the shoulder-strap, a woven work entirely blue. 31(23) Now the collar of the undergarment was in the middle interwoven, plaited together, having an indestructible border around the collar. 32(24) And they made on the hem of the undergarment below little pomegranates as of a flowering pomegranate tree, from blue and purple and spun scarlet and twisted linen. 33(25) And they made gold bells and put the bells on the hem of the undergarment all around between the little pomegranates. 34(26) 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(27) And they made linen tunics, a woven work, for Aaron and his sons. 36(28) And the turbans from linen and the headdress from linen and the drawers from twisted linen. 37(29) And their sashes from linen and blue and purple and spun scarlet, a work of an embroiderer, in the same manner as the Lord instructed Moyses.

38(30) And they made the thin gold plate, something set apart of the holy place, of pure gold. 39 And 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 cheroubim, by the work of a weaver. [9] A 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 [10] and the five curtains joining one from the other and five curtains joining one from the other. [11] And 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. [12] Now 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. [13] And he made fifty gold clasps, and he joined together the curtains, one to the other with the clasps. And the tent became one. [14] And he made hairy skins as a cover over the tent. Eleven skins he made them. [15] The 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. [16] And he joined the five skins together and the six skins together. [17] And 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. [18] And he made fifty bronze clasps, and he joined the tent to be one. [19] And he made red-dyed skins of rams as a covering for the tent and blue skins above as an outer covering. [20] And he made the pillars for the tent from decay-resistant wood, standing. [21] The length of the pillar was ten cubits, and the width of the one pillar was a cubit and half a cubit. [22] Two hooks for the one pillar opposite one to the other; thus he made all the pillars of the tent. [23] And he made the pillars of the tent twenty pillars on the side towards the south southward. [24] And 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. [25] Now for the second side of the tent towards the north he made twenty pillars [26] and their forty silver bases, two bases for the one pillar and two bases for the one pillar. [27] And on the back parts of the tent seaward he made six pillars. [28] And two pillars he made on the corners of the tent on the backsides. [29] And 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. [30] And there were eight pillars and their silver bases, sixteen bases, two bases for the one pillar and two

^aPossibly yellow topaz

EXODUS 37-38

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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 cheroubim. 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 cheroubim. 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⁽¹⁰⁾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, ¹²and their pillars were three, and their bases three. ¹³⁽¹⁵⁾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. ¹⁴⁽¹⁶⁾All the curtains of the courtyard were from twisted linen. ¹⁵⁽¹⁷⁾And the bases of the pillars were bronze, and their hooks were silver, and their capitals were silver-plated with silver, and the pillars were silver-plated with silver, all the pillars of the courtyard. ¹⁶⁽¹⁸⁾And the veil of the gate of the courtyard was a work of an embroiderer from blue and purple and spun scarlet and twisted linen; the length was twenty cubits, and the height and width were five cubits, equal to the hangings of the courtyard. ¹⁷⁽¹⁹⁾And their four pillars and their four bases were bronze, and their hooks were silver, and their capitals were silver-plated with silver. ¹⁸⁽²⁰⁾And they were silver-plated with silver, and all the pegs of the courtyard around were bronze.

¹⁹⁽²¹⁾ And this was the arrangement of the tent of witness, as it was instructed to Moyses, for the ministry of the Levites through Ithamar the son of Aaron, the priest. ²⁰⁽²²⁾And Beseleel the son of Ouri from the tribe of Ioudas made according as the Lord instructed Moyses, ²¹⁽²³⁾and Eliab the son of Achisamach from the tribe of Dan, who constructed the woven things and the needlework and the embroidered things, to weave with scarlet and linen.

38 ^(37.1)And Beseleel made the ark. ²⁽²⁾And he gold-plated it with pure gold inside and

outside and made for it gold molding all around. ³⁽³⁾And he cast for it four gold rings, two on the one side and two on the second side, ⁴⁽⁵⁾wide enough for the staves so as to carry it by them. ⁵⁽⁶⁾And he made the propitiatory above the ark from pure gold, ⁶⁽⁷⁾and two gold cheroubim, ⁷⁽⁸⁾one cheroub on the one end of the propitiatory and one cheroub on the second end of the propitiatory, ⁸⁽⁹⁾overshadowing with their wings the propitiatory.

^{9(10, 11)} And he made the presentation table of pure gold. ¹⁰⁽¹³⁾And he cast for it four gold rings, two on the one side and two 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.

^[37.10b]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 four 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, ¹⁴firm, the stem ⁽¹⁸⁾and the branches on both of its sides, ¹⁵from 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.

^[37.17]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 for it 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.

¹⁸This 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. ¹⁹This 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. ²⁰This 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. This one silver-plated them. ²¹(^{38.20})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-pans that belonged to the men who revolted with the gathering of Kore. ²³(³)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(⁴)This one made for the altar an appendage, a latticed work beneath the fire-pan under it, as far as its middle, ⁽⁵⁾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(^{40.30,31})And he made the washbasin in order that Moyses and Aaron and his sons might wash from it their hands and feet. ⁽³²⁾When they went into the tent of witness or whenever they approached the altar to minister, they would 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. ²(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⁾one drachma per head, half a shekel according to the holy shekel, ³everyone passing by the registration from twenty years and upward, about six hundred thousand and three thousand and five hundred and fifty.

⁴(²⁷)And the hundred talents of silver were for the casting of the capitals of the tent and for the capitals of the veil, ⁵one hundred capitals for the hundred talents, a talent for a capital. ⁶(²⁸)And the one thousand and seven hundred and seventy-five shekels they made into pillars' hooks, and he gold-plated their capitals, and he decorated them. ⁷(²⁹)And the bronze of the advance deduction was seventy talents and two thousand and four hundred shekels. ⁸(^{30a})And he made from it the bases of the door of the tent of witness ⁹and the bases of the courtyard all around and the bases of the gate of the courtyard and the pegs of the tent and the pegs of the courtyard all around ¹⁰(^{30b})and the bronze appendage of the altar and all the utensils of the altar ^(39.32)and all the equipment of the tent of witness. ¹¹And the sons of Israel made according as the Lord instructed Moyses; so they made.

¹² Now the remaining gold of the advance deduction they made into utensils to minister with them before the Lord. ¹³(^{39.1})And the remaining blue and purple and scarlet they made into ministry vestments for Aaron, so as to minister with them in the holy place.

¹⁴(^{39.33}) And they brought the vestments to Moyses and the tent and its utensils and the bases and its bars and the pillars ¹⁵(³⁵)and the ark of the covenant and its staves ¹⁶(³⁸)and the altar and all its utensils and the oil of the anointing and the incense of the mixture ⁽³⁷⁾and the pure lampstand ¹⁷and its lamps, lamps for burning, and the oil for the light ¹⁸(³⁶)and the table of presentation and all its utensils and the presentation loaves ¹⁹(⁴¹)and the vestments of the holy place, that are Aaron's and the vestments of his sons for the priesthood, ²⁰(⁴⁰)and the hangings of the courtyard and its pillars and bases and the veil of the door of the tent and of the gate of the courtyard ²¹and all the utensils of the tent and all its equipment ⁽³⁴⁾and the prepared hides, the red-dyed rams' skins and the coverings, blue skins and the covers for the rest ⁽⁴⁰⁾and the pegs and all the equipment for the works of the tent of witness. ²²(⁴²)As the Lord instructed Moyses, so the sons of Israel made all the preparation. ²³(⁴³)And Moyses saw all the works, and they had made them in the way the Lord instructed Moyses; so they made them. And Moyses blessed them.

40 And the Lord spoke to Moyses, saying: ²In day one of the first month at the new moon, you shall set up the tent of witness, ³and you shall position the ark of witness and shall protect the ark with the veil, ⁴and you shall bring in the table and present its presentation and shall bring in the lampstand and put on its lamps, ⁵and you shall position the gold altar to burn incense before the ark and shall put the covering of the veil on the door of the tent of witness, ⁶and the altar of the offerings you shall position near the doors of the tent of witness and shall set the courtyard around it. ⁷(⁹)And you shall take the oil of the anointing and shall anoint the tent and all the things in it and shall consecrate it and all its utensils, and they shall

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be holy. ⁸⁽¹⁰⁾And you shall anoint the altar of the offerings and all its utensils, ⁹and 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 Moses 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 Moses 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 Moses. 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 Moses. 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 Moses. 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 Moses. 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 Moses. 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 Moses 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 Moses 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.

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LEUITIKON

TO THE READER

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* (We^N) in the NETS footnotes by the designation We^{ed}.

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 שכבת זרע 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 גר 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 פסח and σαββατίζω from שבת, 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

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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.

Pleonasms

The preceding description is witnessed most clearly by what are known as relative pleonasms 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 **וְכָל אֲשֶׁר תֵּשֶׁב עָלֶיהָ** 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 ἐφ' ᾧ ἂν ἐπικαθίσῃ ἐπ' αὐτό, ἀκάθαρτον ἔσται. 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 **שׁוֹן שׁוֹן** 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 ἀνὴρ ἀνὴρ ("man by man"), twice (22.4; 24.15) by ἄνθρωπος ("a person") and once (20.2) by τις ("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, εὐπορέω, 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 ἀδυνατέω, "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 τελειόω, "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 θραύσμα, which NETS renders "rupture" for נִתְּחַל, whereas NRSV has "itch," and ἀφή, which NETS translates "attack" for נָגַף, 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 **חַטָּאת** "sin/sin offering" and **עֲוֹן** "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," **נוֹפֵחַ**, there are four different Greek equivalents: δόμα, ἀφαίρεμα (also used for the Hebrew **זֶרֶח**, NRSV "offering"), ἐπιθέμα and ἀφορίσμα. Its cognate verb **נָחַף** (Hiphil) also has four different Greek equivalents: ἐπιτίθημι, ἀφαίρεω, ἀφορίζω and ἀναφέρω. 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” (מִן). Commonly the translator will choose his standard preposition for the Hebrew “from” and construct a barely intelligible Greek sentence, e.g., 13.3 ταπεινή ἀπὸ τοῦ 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 ἐγκοιλωτέρα 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.¹ 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 וְ. Thus the appearance of “and” in NETS without a corresponding equivalent in NRSV will not always signal that there is an addition in the Greek. Deviations from the NRSV may therefore occur both for reasons of meaning and of style.

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.

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DIRK L. BÜCHNER

¹ Pietersma, “Paradigm.”

1 And the Lord summoned Moyses and spoke to him from the tent of witness, saying: ²Speak 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. ⁴And he shall lay his hand on the head of the offering, a thing acceptable to him to atone for him. ⁵And 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. ⁶And when they flay the whole burnt offering, they shall cut it up limb by limb. ⁷And the sons of Aaron the priests shall put fire on the altar and pile wood onto the fire. ⁸And 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, ⁹but 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. ¹¹And 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. ¹²And 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, ¹³and 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. ¹⁵And 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. ¹⁶And he shall remove the crop with the feathers and throw it at the east side of the altar, in the place for ashes. ¹⁷And 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.

2 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—²and 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. ³And 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. ⁵But if your gift is a sacrifice from a frying-pan, it shall be fine flour mixed with oil, unleavened, ⁶and you shall break them in pieces and pour oil onto them; it is a sacrifice to the Lord. ⁷But if your gift is a sacrifice from a brazier, fine flour shall be prepared in oil. ⁸And 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, ⁹the 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. ¹⁰But 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. ¹²You 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. ¹³And 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, ¹⁵and you shall pour oil onto it and lay frankincense on it; it is a sacrifice. ¹⁶And 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. ²And 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. ³And 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 ⁴and 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. ⁵And 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. ⁷If he brings a lamb as his gift, he shall bring it before the Lord, ⁸and 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. ⁹And 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 ¹⁰and 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, ¹¹the priest shall make an offering on the altar, an odor of fragrance, an offering to the Lord.

¹² But if his gift is from the goats, he shall both do the presenting before the Lord, ¹³and he shall lay his hands on its head, and they shall slaughter it before the Lord 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. ¹⁴And 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 ¹⁵and 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. ¹⁶And the priest shall offer on the altar an offering, an odor of fragrance to the Lord.

All the fat is the Lord's. ¹⁷It shall be a precept forever throughout your generations, in all your settlement; you shall not eat any fat and any blood.

4 And the Lord spoke to Moyses, saying: ²Speak 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. ⁴And he shall bring the bull calf to the door of the tent of witness before the Lord and lay his hand on the head of the bull calf before the Lord, and he shall slaughter the bull calf in front of the Lord. ⁵And the anointed priest, who has had his hands validated, after taking some of the blood of the bull calf, shall then bring it into the tent of witness. ⁶And the priest shall dip his finger in the blood and sprinkle some of the blood seven times with his finger before the Lord in front of the holy veil. ⁷And the priest shall put some of the blood of the bull calf on the horns of the altar of the incense of the combination that is before the Lord, which is in the tent of witness, and all the blood of the bull calf he shall pour out at the base of the altar of whole burnt offerings, which is at the entrance of the tent of witness. ⁸And all the fat of the bull calf for sin he shall remove from it: the fat that covers the innards and all the fat that is on the innards ⁹and the two kidneys and the fat that is on them, which is on the thighs, and the appendage which is on the liver—he shall remove it with the kidneys, ¹⁰just as he removes it from the bull calf of the sacrifice of deliverance. And the priest shall offer on the altar of offering. ¹¹And the skin of the bull calf and all its flesh, as well as its head and its appendages and its entrails and its dung—¹²even the whole bull calf they shall carry out to a clean place outside the camp where

they shall pour out the ash, and they shall burn it completely on wood by fire; at the outpouring of the ash it shall be burned.

¹³ But if the whole congregation of Israel acts in ignorance and the matter escapes the notice of the eyes of the congregation and they do one of any of the commandments of the Lord, which shall not be done, and they shall be in error ¹⁴and the sin wherein they were sinning should become known to them, then the congregation shall bring a calf of the cattle without blemish for the sin and bring it to the entrance of the tent of witness. ¹⁵And the elders of the congregation shall lay their hands on the head of the bull calf before the Lord, and they shall slaughter the bull calf before the Lord. ¹⁶And the anointed priest shall bring some of the blood of the bull calf into the tent of witness, ¹⁷and the priest shall dip his finger into some of the blood of the bull calf and sprinkle it seven times before the Lord in front of the holy veil. ¹⁸And the priest shall put some of the blood onto the horns of the altar of the incense of the combination that is before the Lord, which is in the tent of witness, and he shall pour out all the blood at the base of the altar of offerings that is near the door of the tent of witness. ¹⁹And he shall remove all the fat from it and offer it up on the altar. ²⁰And he shall do with the bull calf just as he did with the bull calf for sin; thus it shall be done. And the priest shall make atonement for them, and the sin shall be forgiven them. ²¹And they shall carry the whole bull calf outside the camp and burn up the bull calf as they completely burned the first bull calf. It is for^a a sin of the congregation.

²² But if the ruler sins and does unintentionally one of any of the commandments of the Lord their God, which shall not be done, and sins and is in error ²³and the sin wherein he has sinned becomes known to him, then he shall bring his gift: a young billy goat, a male without blemish. ²⁴And he shall lay his hand on the head of the young goat, and they shall slaughter it at the spot where they slaughter the whole burnt offerings before the Lord. It is for^a a sin. ²⁵And the priest shall put some of the blood of the one for sin with his finger on the horns of the altar of whole burnt offerings, and he shall pour out all its blood at the base of the altar of whole burnt offerings. ²⁶And all its fat he shall offer up on the altar, like the fat of the sacrifice of deliverance. And the priest shall make atonement for him because of his sin, and it shall be forgiven him.

²⁷ But if any one soul of the people of the land sins unintentionally in doing one of any of the Lord's commandments that shall not be done and he is in error ²⁸and the sin wherein he sins becomes known to him, then he shall bring a young nanny goat; he shall bring a female without blemish for the sin that he has committed, ²⁹and he shall lay his hand on the head of his mistake, and they shall slaughter the nanny goat for sin at the place where they slaughter the whole burnt offer-

^aOm = Weed

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ings. ³⁰And the priest shall take some of its blood with his finger and put it onto the horns of the altar of whole burnt offerings, and he shall pour out all its blood at the base of the altar. ³¹And 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. ³³And he shall lay his hand on the head of the one for sin, and they shall slaughter it at the spot where they slaughter the whole burnt offerings. ³⁴And 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. ³⁵And 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. ²Or 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 ³or 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, ⁴or 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, ⁵then he shall declare his sin concerning the things in which he has sinned. ⁶And 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. ⁸And he shall bring them to the priest, and the priest shall bring the one for sin first. And the priest shall snip off its head at the neck, and he shall not divide it. ⁹And 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. ¹⁰And 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 ophi^b of fine flour for sin. He shall not pour oil on it; neither shall he place frankincense on it, because it is for sin. ¹²And 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^a whole burnt offerings to the Lord. It is for^a sin. ¹³And 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: ¹⁵If a soul forgets obliviously 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. ¹⁶And 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 ¹⁸shall 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, ¹⁹because he has committed an error before the Lord.

6 And the Lord spoke to Moyses, saying: ²If 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 ³or 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, ⁴then 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 ⁵because 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. ⁶And for his error he shall bring to the Lord: a ram from the sheep without blemish, of the value for that which he offended. ⁷And 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 = Weed ^bHeb 1 ephah = 22 liters

⁹Command 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. ¹⁰And the priest 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. ¹¹And he shall take off his vestment and put on another vestment and carry the sacrificial remains out to a clean place outside the camp. ¹²And 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. ¹³And 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. ¹⁵And 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. ¹⁶But 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. ¹⁷It shall not be baked as leavened. I have given it as a portion to them from the offerings of the Lord. They are holy of holies like the one for sin and like the one for error. ¹⁸Everything male of the priests shall eat it. It is a perpetual precept for your generations from the Lord's offerings; any one who touches them shall become holy.

¹⁹ And the Lord spoke to Moyses, saying: ²⁰This 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 ophi^a of fine flour as a perpetual sacrifice, half of it in the morning and half of it in the evening. ²¹It 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. ²²The priest who is anointed after him from his sons shall prepare it; it is a perpetual law; all of it shall be completely consumed. ²³And every sacrifice of a priest shall be wholly burned and shall not be eaten.

²⁴ And the Lord spoke to Moyses, saying: ²⁵Speak to Aaron and his sons, 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. ²⁶The priest who offers it up shall eat it. It shall be eaten in a holy place, in the court of the tent of witness. ²⁷Whoever touches any of its flesh shall become holy. And for whomever some of its blood is sprinkled on a garment, that on which it is sprinkled shall be washed in a holy place. ²⁸And an earthen vessel wherein it was boiled shall be

smashed. But if it is boiled in a bronze vessel, he shall scour it and wash it out with water. ²⁹Every male among the priests shall eat them. They are holy of holies to the Lord. ³⁰And none of the ones for sin, some of whose blood is brought into the tent of witness to make atonement in the holy place, shall be eaten. It shall be burned up by fire.

³¹(7.1) And this is the law of the ram for error. They are holy of holies. ³²(2) At a spot where they slaughter the whole burnt offering they shall slaughter the ram for error before the Lord, and he shall pour out the blood against all sides of the base of the altar. ³³(3) And he shall present from it all its fat from it and the lower back and all the fat that covers the innards and all the fat that is on the innards ³⁴(4) and the two kidneys and the fat that is on them at the thighs and the appendage that is on the liver—he shall remove them with the kidneys. ³⁵(5) And the priest shall offer them up on the altar as an offering to the Lord; it is for error. ³⁶(6) Every male among the priests shall eat them; in a holy place they shall eat them; they are holy of holies. ³⁷(7) As is the one for sin, so is the one for error. For them there is one law. The priest who makes atonement with it shall have it. ³⁸(8) And the priest who offers a person's whole burnt offering: the skin of the whole burnt offering that he offers shall be his. ³⁹(9) And 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. ⁴⁰(10) And every sacrifice made up with oil or not made up shall belong to all the sons of Aaron, to each the same.

7 ^(7.11) This is the law of the sacrifice of deliverance that they shall offer to the Lord. ²(12) 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. ³(13) In addition to leavened cakes he shall bring his gifts for a sacrifice of praise for deliverance. ⁴(14) 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. ⁵(15) 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. ⁶(16) 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. ⁷(17) And what is left of the flesh of the sacrifice until the third day shall be burned up by fire. ⁸(18) 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(19) And meat that touches any unclean thing shall not be eaten; it shall be burned up by fire. Anyone clean shall eat meat. ¹⁰(20) But the soul who should eat any of the meat of the sacrifice of

^aHeb 1 ephah = 22 liters

deliverance, which belongs to the Lord, and his uncleanness 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 Moses, 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 Moses, 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 of the advance deduction 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 procured them to serve the Lord as priests, ²⁶⁽³⁶⁾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.

²⁷⁽³⁷⁾ 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, ²⁸⁽³⁸⁾as the Lord commanded Moses 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 Sina.

8 And the Lord spoke to Moses, saying: ²Take Aaron and his sons and his vestments and the anointing oil and the bull calf for sin and the two rams and the basket of unleavened bread, ³and assemble the whole congregation at the door of the tent of witness. ⁴And Moses did as the Lord instructed him, and he assembled the congregation at the door of the tent of witness. ⁵And Moses

said to the congregation: This is the thing that the Lord commanded to do.

⁶ And Moses brought Aaron and his sons forward and washed them with water. ⁷And 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. ⁸And he put on him the oracle, and he put on the oracle the explanation and the truth. ⁹And 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 Moses.

¹⁰ And Moses took some of the anointing oil ¹¹and 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. ¹²And Moses poured out some of the anointing oil on Aaron's head and anointed him and consecrated him. ¹³And Moses 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 Moses.

¹⁴ And Moses led forward the bull calf for sin, and Aaron and his sons laid their hands on the head of the bull calf for sin. ¹⁵And he slaughtered it, and Moses 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. ¹⁶And Moses took all the fat that was on the innards and the appendage on the liver and both kidneys and the fat on them, and Moses performed the offering on the altar. ¹⁷And the bull calf and its hide and its flesh and its dung—he burned them with fire outside the camp as the Lord instructed Moses.

¹⁸ And Moses 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. ¹⁹And Moses slaughtered the ram, and Moses poured out the blood against all sides of the altar. ²⁰And he divided up the ram limb by limb, and Moses offered up the head and the limbs and the fat. ²¹And the entrails and the legs he washed with water, and Moses 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 Moses.

²² And Moses brought forward the second ram, the ram of validation. And Aaron and his sons laid their hands on the head of the ram. ²³And he slaughtered it, and Moses 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. ²⁴And Moses brought forward the sons of Aaron, and Moses 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 Moses poured out the blood against all sides

of the altar. ²⁵And 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. ²⁶And 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. ²⁷He 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. ²⁸Then 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. ²⁹And 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.' ³²And what remains of the flesh and the cakes shall be burned up by fire. ³³And you shall not go outside the door of the tent of witness seven days until the day of your validation is completed. For seven days he will validate your hands. ³⁴As he did on this day, the Lord commanded to be done in order that atonement be made for you. ³⁵And you shall sit at the door of the tent of witness for seven days, day and night. And you shall keep the Lord's charges so that you do not die, for so the Lord God commanded me." ³⁶And 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. ²And 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. ³And speak to the council of elders of Israel, saying, 'Take one billy goat from the goats for sin, a calf and a yearling lamb without blemish for a whole offering ⁴and 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 seen among you.' " ⁵And 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. ⁶And Moyses said, "This is the thing that the Lord said, 'Do, and the glory of the Lord will be seen among you.' " ⁷And 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. ⁹And 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. ¹⁰But 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. ¹¹And 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. ¹³And they brought him the whole burnt offering limb by limb, them and the head, and he placed them on the altar. ¹⁴And 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. ¹⁶And he presented the whole burnt offering and performed it as was proper. ¹⁷And 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—¹⁹and 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. ²⁰And he placed the fat pieces on the breasts, and he offered up the fat pieces on the altar, ²¹and the breast 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. ²³Moyses 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. ²⁴And 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. ²And fire came out from the Lord and consumed them, and they died before the Lord. ³And Moyses said to Aaron, "This is what the Lord spoke, saying,

'Among those who are near me
I will be shown holy,

and in the whole congregation

I will be glorified.”

And Aaron was shocked.

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.” 5 And they came forward and carried them by their tunics outside the camp as Moyses had said. 6 And 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. 7 And 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: 9 You shall not drink wine nor sikers^a, 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 10 to distinguish between the holy and the profane and between the unclean and the clean, 11 and 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^b 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. 13 And 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. 14 And 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. 15 The 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. 18 For nothing of its blood was brought into the sanctuary. You shall eat it in a holy place facing inside, as the Lord instructed me.” 19 And 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?” 20 And Moyses heard this, and it pleased him.

11 And he Lord spoke to Moyses and Aaron, saying: 2 Speak to the sons of Israel, saying:

From all the land animals, these are the animals that you shall eat. 3 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. 4 But 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. 5 And the hare, because this animal brings up the cud but does not split the hoof—this one is unclean for you. 6 And the coney, because this animal brings up the cud but does not split the hoof—this one is unclean for you. 7 And 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. 8 Of their flesh you shall not eat, and their carcasses 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. 10 And 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. 11 And they shall be abominations to you. Of their flesh you shall not eat, and you shall feel loathing for their carcasses. 12 And all things without fins and scales, of those in the water—this is an abomination to you.

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 14 and the vulture and the kite and those like it 15 and a raven and those like it 16 and ostrich and little owl and sea gull and those like it and a hawk and those similar to it 17 and long-eared owl and diving petrel and ibis 18 and water hen and pelican and swan 19 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. 21 But among the winged creeping things that walk on all fours, these you shall eat: they that have upping legs above their feet with which to leap on the ground. 22 And of them, these you shall eat: the locust larva and those similar to it and the bald locust and those similar to it and the grasshopper and those similar to it and the snake-fighting grasshopper and those similar to it. 23 All winged creeping things that have four feet are an abomination to you.

24 And by these you shall incur defilement;

^aAram = strong drink ^b+ to = Weed

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 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, and these shall remain 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 of 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 be-

come 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 shall she 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 shall she 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

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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; ¹¹ it 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, ¹³ 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, ¹⁵ and 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, ¹⁷ and 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 ¹⁹ and 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, ²⁵ 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. ²⁶But 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. ²⁷And 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. ²⁸But 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.

²⁹ And as for man or woman—if there is on them an attack of leprous disease on the head or in the beard, ³⁰ then 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, ³³ then 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 shaven and the appearance of the rupture is not hollow in the skin, then 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, ³⁶ 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, ³⁹ then 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. ⁴¹ But if his head becomes bald from the front, he has baldness of the forehead; he is clean. ⁴² But 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. ⁴³ And 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 loosened 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; 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,⁴⁹ and the attack becomes greenish or reddish in the skin or in the garment, whether in warp or woof, 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 in 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 burnt 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 ^aout of the warp^a or out of the woof or ^bout of the skin^b.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:
²This 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 priest¹⁶ and wet his right finger with the oil that is in his left hand and sprinkle seven times with his finger before the Lord.¹⁷ 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.¹⁸ 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;¹⁹ 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-

^{a/b}tr = Weed

fering,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 left 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 the tip of his right foot, on the place of the blood of the one for error.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"³⁶ And the priest shall give orders to strip the house before the priest goes in to look at the attack, and whatever is in the house will not become unclean, and afterward the priest shall go in to examine the house.³⁷ And he shall look at the attack in the walls of the house, hollow, greenish or reddish, and their appearance is lower than the walls,³⁸ and the priest, after going out of the house at the door of the house, the priest shall then isolate the house seven days.³⁹ And the priest shall return on the seventh day and look at the house, and look, the attack has spread in the walls of the house.⁴⁰ And the priest shall give orders, and they shall take out the stones in which is the attack and throw them 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, then the priest shall declare the house clean, because the attack is healed.⁴⁹ And to purify the house he shall take two living, clean fowl and cedar wood and scarlet spun yarn and hyssop⁵⁰ and shall slaughter the one fowl over living water in an earthen vessel⁵¹ and shall take the cedar wood and the scarlet spun yarn and the hyssop and the living fowl and dip them in the blood of the slaughtered 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 rupture⁵⁵ and of leprous disease of clothing and of a house⁵⁶ and of a scar and of a mark and of a bright spot⁵⁷ 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: ²Speak 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. ⁶And 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. ⁷And 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. ⁸But 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. ⁹And any packsaddle of a donkey that the one suffering from spermatorrhoea mounts on shall be unclean until evening. ¹⁰And 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. ¹¹And 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. ¹²And 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. ¹⁴And 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. ¹⁵And 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. ¹⁷And all clothing and all skin which a bed of semen comes upon shall then be washed with water and be unclean until the evening. ¹⁸In 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. ²⁰And everything which she sleeps on during her period shall be unclean; everything also which she sits down on shall be unclean. ²¹And anyone who touches her bed shall wash his clothes and bathe his body in water and be unclean until the evening. ²²And anyone who touches any object that she sits on shall wash his clothes and bathe in water and be unclean until the evening. ²³But 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. ²⁴But 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. ²⁶And 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. ²⁷Anyone who touches her shall be unclean and shall wash his clothes and bathe his body in water and be unclean until the evening. ²⁸But if she is cleansed of the flow, there shall then be counted off for her seven days, and after that she shall be cleansed. ²⁹And 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. ³⁰And 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, ³³and 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. ²And 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. ³Thus shall Aaron come into the holy place: with a calf from the cattle for sin and a ram for a whole burnt offering. ⁴And 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. ⁵And 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^a and for his house. ⁷And he shall take the two goats and set them before the Lord at the door of the tent of witness, ⁸and Aaron shall place lots on the two goats, one lot for the Lord and one lot

^ahim = Weed

for the one to be sent off. ⁹And Aaron shall present the goat which the lot fell on for the Lord and offer for sin, ¹⁰and 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^a and for his house, and he shall slaughter the bull calf for sin, which is his own. ¹²And 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 ¹³and 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. ¹⁴And 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. ¹⁶And 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. ¹⁷And 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^a and for his house and for all the congregation of the sons of Israel. ¹⁸And 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. ¹⁹And 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 the live goat. ²¹And 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 offences 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. ²²And the goat shall bear on itself their offences 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. ²⁴And 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^a and his house and for the people as for the priests. ²⁵And the fat for sins he shall offer up on the altar. ²⁶And 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. ²⁷And the bull calf for sin and the goat for sin, of whom their^b 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. ²⁸Now 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. ³⁰For on this day he shall make atonement for you, to cleanse you from all your sins before the Lord, and you shall be clean. ³¹This rest shall be Sabbata of sabbaths to you, and you shall humble your souls; it is a perpetual precept. ³²The 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. ³³And 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. ³⁴And 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: ³Person by person of the sons of Israel, whoever slaughters a calf or a sheep or a goat in the camp, or who slaughters it outside the camp ⁴and does not bring it to the door of the tent of witness, to perform it as a whole burnt offering or as a deliverance to the Lord, acceptable for an odor of fragrance, 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 ⁵in 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. ⁶And the priest shall dash the blood against all sides of the altar, before the Lord at the entrance of the tent of wit-

^ahim = Weed ^bOm = Weed

ness and offer up the fat as an odor of fragrance to the Lord, ⁷and 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 ⁹and 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. ¹¹For 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. ¹²Therefore 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. ¹³And 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. ¹⁵And 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. ¹⁶But 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. ³You 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. ⁴My judgments you shall perform, and my ordinances you shall keep, to walk by them; I am the Lord your God. ⁵And 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. ⁷You shall not uncover the shame of your father and the shame of your mother, for she is your mother; you^a shall not uncover her shame. ⁸You shall not uncover the shame of your father's wife; it is the shame of your father. ⁹You shall not uncover her shame—the shame of your sister, from your father or from your mother, whether born at

home or born abroad. ¹⁰You shall not uncover their shame—the shame of your son's daughter or of your daughter's daughter, for it is your own shame. ¹¹You 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. ¹²You shall not uncover the shame of your father's sister, for she is of your father's own household. ¹³You shall not uncover the shame of your mother's sister, for she is of your mother's own household. ¹⁴You shall not uncover the shame of your father's brother, and you shall not approach his wife, for she is your relative. ¹⁵You shall not uncover the shame of your daughter-in-law, for she is your son's wife; you shall not uncover her shame. ¹⁶You shall not uncover the shame of your brother's wife; it is your brother's shame. ¹⁷You 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. ¹⁸You 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.

¹⁹ And you shall not approach a woman to uncover her shame in the separation of her uncleanness. ²⁰And you shall not give your bed of semen to the wife of your neighbor, to bring defilement onto her. ²¹And you shall not give any of your offspring to serve a ruler. And you shall not profane the holy name. I am the Lord. ²²And you shall not sleep with a male as in a bed of a woman, for it is an abomination. ²³And 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. ²⁵And the land became defiled, and I repaid their evil because of it, and the land was angry with its inhabitants. ²⁶And 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 ²⁷(for the men of the land, who were before you, committed all of these abominations, and the land became defiled); ²⁸otherwise the land will become angry with you when you defile it, as it became angry with the nations that were before you. ²⁹For anyone who commits any of all these abominations—the souls that do so shall be exterminated from their people. ³⁰And keep my ordinances: not to commit any of all these abominable precepts that were done before you, and you shall not be defiled by them, for I am the Lord your God.

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. ³Let each fear his

^aPr and = Weed

father and his mother, and you shall keep my sabbaths; I am the Lord your God. ⁴You 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. ⁶It 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. ⁷But if in eating it is eaten on the third day, it is not fit to be offered; it will not be accepted. ⁸And 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.

⁹ 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. ¹⁰And 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.

¹¹ You shall not steal; you shall not deal falsely; each of you shall not falsely accuse his neighbor. ¹²And 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.

¹³ 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. ¹⁴You 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.

¹⁵ 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. ¹⁶You 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.

¹⁷ 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. ¹⁸And 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, ²¹and he shall bring for his error to the Lord, at the door of the tent of meeting, a ram for error. ²²And 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.

²³ 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. ²⁴And in the fourth year all its fruit shall be holy, laudable to the Lord. ²⁵But 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.

²⁶ Do not eat on the mountains. And you shall not practice ornithomancy or divination by means of birds. ²⁷You shall not make a hair roll out of the hair on your head or spoil the appearance of your beard. ²⁸And you shall not make any incisions in your body for a soul^a and make any tattooed characters upon you; it is I who am the Lord your God.

²⁹ Do not profane your daughter by making her commit fornication, and the land will not fornicate, and the land shall be full of lawlessness. ³⁰You shall keep my sabbaths and be respectful of my sanctuaries; it is I who am the Lord.

³¹ 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.

³² 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.

³³ Now if some guest approaches you in your land, you shall not oppress him. ³⁴The guest who comes over to you shall be to you as the native among you, and you shall love him as yourself, for you were guests in the land of Egypt; it is I who am the Lord your God.

³⁵ You shall not do what is unjust in judgment in measures and in standard weights and in balances. ³⁶You 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. ³⁷And you shall keep my entire law and all my ordinances, and you shall do them; it is I who am the Lord your God.

20 And the Lord spoke to Moyses, saying: ²You shall also speak to the sons of Israel:

If any of the sons of Israel or of the guests who have come in Israel—whoever gives any of his offspring to a ruler, by death let him be put to death; the nation in the land shall stone them with stones. ³And it is I who will set my face against that person and will utterly destroy him from his people, because he has given of his offspring to a ruler, to defile my holy things and to profane the name of those consecrated to me. ⁴But if the natives of the land should by an oversight overlook with their eyes away from that person when he gives of his offspring to a ruler in order not to kill him, ⁵then I will set my face against that person and his family and will utterly destroy him from among his people, him and all who are like-minded.

^aI.e. *departed soul* tantamount to *corpse*

ed in going out to commit fornication with the rulers.

6 And a soul that follows after ventriloquists or enchanter so as to commit fornication after them, I will set my face against that soul and will utterly destroy him from his people. ⁷And you shall be holy, for I, the Lord your God, am holy. ⁸And you shall keep my ordinances and observe them; I am the Lord that sanctifies you. ⁹A person, a person who speaks severely with his father or his mother—with death let him be put to death; he has spoken severely with his father or his mother—he shall be liable.

10 A person who commits adultery with the wife of a man or who commits adultery with the wife of his neighbor—let both the adulterer and the adulteress by death be put to death. ¹¹And 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. ¹²And 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. ¹³And 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. ¹⁴He who takes a wife and her mother—it is transgression of the law; they shall burn both him and them with fire, and there shall be no lawlessness among you. ¹⁵And he who gives his sleeping—with to a quadruped, by death let him be put to death, and you shall kill the quadruped. ¹⁶And a woman who shall approach any animal for her to be mounted by it—you shall kill the woman and the animal; by death they shall be put to death; they are liable.

17 He who takes his sister, from his father or from his mother, and sees her shame, and she sees his shame; it is a disgrace; they shall be exterminated before the sons of their race; he has uncovered his sister's shame; he shall bear guilt. ¹⁸And a man who lies with 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 exterminated from their race. ¹⁹And 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. ²⁰He who lies with one who is his relative—he has uncovered the shame of his kinship; they shall die childless. ²¹He 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. ²³And 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. ²⁴And 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. ²⁵And 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. ²⁶And 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^a: Address the priests, the sons of Aaron, and you shall say to them:

They shall not be defiled by souls^b among their nation ²except by their nearest kin: for father and mother and sons and daughters, for a brother ³and for a virgin sister, who approaches him, who had not been given in marriage to a husband—he shall be defiled for these. ⁴He shall not be defiled suddenly among his people to his own desecration. ⁵And 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. ⁶They 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. ⁷They 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, ⁸and he will sanctify him—it is he that offers the gifts of the Lord your God; he shall be holy, for I the Lord, who sanctifies them, am holy. ⁹And 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. ¹¹And he shall not enter for any dead soul; he shall not be defiled for his father or even for his mother. ¹²And 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. ¹³He shall marry a wife who is a virgin of his own kin. ¹⁴A 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, ¹⁵and he shall not profane his offspring among his kin; I am the Lord that sanctifies him.

16 And the Lord spoke to Moyses, saying: ¹⁷Say 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

^a + saying = Weed ^bI.e. departed soul tantamount to corpse

God. ¹⁸Any 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 ¹⁹or a person who has a crushed hand or a crushed foot ²⁰or 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. ²¹Anyone 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. ²²He shall eat the gifts of God, the holy of holies, and of the holy things. ²³Only 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. ²⁴And Moyses spoke to Aaron and his sons and to all the sons of Israel.

22 And the Lord spoke to Moyses, saying: ²Speak 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. ³Say 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 uncleanness is upon him—that soul shall be exterminated from my presence; I am the Lord your God. ⁴And 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^a or a person whose bed of semen issues forth from him ⁵or whoever touches any unclean creeping thing that defiles him or by any human being by whom he defiles him, according to all his uncleanness—⁶a 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. ⁷And should the sun set, he shall then be clean, and then he shall eat of the sacred things, for it is his bread. ⁸A carcass and what was torn by wild animals he shall not eat, to be defiled by them; I am the Lord. ⁹And they shall keep my charges so that they may not through them assume guilt and die because of them, if they profane them; I am the Lord, the God who sanctifies them.

¹⁰ And no alien shall eat sacred things. No resident alien of a priest or a hireling shall eat sacred things, ¹¹but if a priest procures a soul by acquisition of money, he shall eat of his bread, and those that are homebred, they too shall eat of his bread. ¹²If a daughter of a person who is a priest belongs to a foreign husband, she shall not eat of the first fruits of the sacred things, ¹³and if a priest's daughter becomes a widow or is rejected, though without having offspring, she shall return to her paternal home, as in her youth; she shall eat of her father's food. And no alien shall eat of them. ¹⁴If a

person eats sacred things out of ignorance, he shall then add one-fifth to it and give the sacred thing to the priest. ¹⁵And they shall not profane the sacred things of the sons of Israel, which they separate for the Lord, ¹⁶and bring upon themselves lawless conduct of error, by eating their sacred things, for I am the Lord who sanctify them.

¹⁷ And the Lord spoke to Moyses, saying: ¹⁸Speak to Aaron and his sons and the whole congregation of Israel, and you shall say to them: Person by person of the sons of Israel or of the guests who adhere to them in Israel, whoever presents his gifts according to any agreement of theirs or according to any choice of theirs, whatever they may bring to ^bthe Lord^b as a whole burnt offering, ¹⁹these shall be acceptable to you—a male without blemish of the cattle-herds and of the sheep and of the goats. ²⁰They shall not offer to the Lord anything that has on it a blemish, for it shall not be acceptable to you.

²¹ And a person who offers a sacrifice of deliverance to the Lord, expressly uttering a vow according to a choice, or at your feasts, from the cattle-herds or from the sheep, to be acceptable it shall be without blemish; there shall be no blemish in it. ²²Anything 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 ^bthe Lord^b and you shall not give of them as an offering on the altar to the Lord. ²³And 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. ²⁴A 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. ²⁵And 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: ²⁷When 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. ²⁸And as for a calf or a sheep—you shall not slaughter her and her young on one day. ²⁹But if you sacrifice a sacrifice, a vow of joyfulness, to the Lord, you shall sacrifice it as something acceptable to you. ³⁰It 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. ³²And 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, ³³who brought you out of the land of Egypt to be your God; I am the Lord.

23 And the Lord said to Moyses, saying: ²Speak 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.

^aI.e. *departed soul* tantamount to *corpse* ^bGod = Weed ^cLacking in Gk

3 Six days you shall do acts of work, and on the seventh day there is Sabbata, a rest, designated, holy to the Lord; you shall do no work; it is Sabbata 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 pascha to the Lord. ⁶And 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: ¹⁰Speak 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. ¹¹And 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, ¹³and 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 hin^a 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. ¹⁶You 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. ¹⁸And 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. ¹⁹You shall also prepare one young billy goat from the goats for sin and two lambs a year old as a sacrifice of deliverance with the bread of the first products. ²⁰And 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. ²¹And 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: ²⁴Speak to the sons of Israel, saying: In 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. ²⁵You 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: ²⁷Also 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; ²⁸you 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. ²⁹Any soul who does not humble himself on that particular day shall be exterminated from his people. ³⁰And any soul that shall do work on that particular day—that soul shall be utterly destroyed from his people. ³¹You shall do no work; it is a perpetual precept throughout your generations in all your settlements. ³²It shall be to you Sabbata 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: ³⁴Speak 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. ³⁵And the first day is designated, holy; you shall not do any work of service. ³⁶Seven 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—³⁸apart 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.

39 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. ⁴⁰And 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. ⁴¹It is a perpetual precept throughout your generations. You shall keep it as a feast in the seventh month. ⁴²You shall live in tents for seven days; everyone who is a native in Israel shall live in tents, ⁴³so that your

^aHeb 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: ²Command the sons of Israel, and let them take for you oil, pure olive, beaten, for light, to burn a lamp continually ³outside 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. ⁴You 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. ⁶And you shall lay them in two piles, six loaves per one pile, on the pure table before the Lord. ⁷You shall put on the pile pure frankincense and salt, and they shall be as loaves for remembrance, set before the Lord. ⁸On the day of the sabbaths he shall set them out before the Lord continually as an everlasting covenant from the sons of Israel. ⁹And 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. ¹¹And the Israelite woman's son called down a curse while naming the Name. And they brought him to Moyses—now his mother's name was Salomith daughter of Dabri of the tribe of Dan—¹²and they put him away in custody, to decide about him by the ordinance of the Lord.

¹³ And the Lord said to Moyses, saying: ¹⁴Take 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. ¹⁵And speak to the sons of Israel, and you shall say to them: If a person, a person should curse God, he shall assume guilt. ¹⁶Whoever 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. ¹⁷And a person who strikes a person's soul and he dies, by death let him be put to death. ¹⁸And whoever strikes an animal and it dies—let him repay soul for soul. ¹⁹And if anyone should give a blemish to his neighbor—as he did to him, so also shall it be done to him in return: ²⁰fracture for fracture, eye for eye, tooth for tooth; as one gives a blemish to a person, so shall it be given to him. ²¹Whoever strikes a person, and he dies, by death let him be put to death. ²²There shall be one judgment for the guest and for the inhabitant of the country; for it is I who am the Lord your God. ²³And Moyses spoke to the sons of Israel, and they brought the

one who had called down the curse outside the camp and stoned him with stones. And the sons of Israel did as the Lord had instructed Moyses.

25 And the Lord spoke to Moyses on the mountain Sina, saying: ²Speak 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, shall also rest—Sabbata to the Lord. ³Six years you shall sow your field, and six years you shall prune your vine and gather in its fruit, ⁴but 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. ⁵You 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. ⁶And 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, ⁷for 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. ⁹And 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. ¹⁰And 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. ¹¹This is a signal of release: the fiftieth year. It shall be a year for you; you shall not sow or gather its^a spontaneous sprouts, and you shall not harvest its^a consecrated things. ¹²For it is a signal of release; it shall be a holy thing to you; from the plains you shall eat its^a produce.

¹³ In the year of release, by its signal, each one shall return to his possession. ¹⁴But if you make a sale to your neighbor, even if you make an acquisition from your neighbor, let a person not oppress his neighbor. ¹⁵You 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. ¹⁶Insofar 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. ¹⁷Let 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. ¹⁹And the land will yield its produce, and you will eat to satiety and dwell on it feeling confident. ²⁰But if you say, What shall we eat in this seventh year, if we do not sow or gather in our

^aI.e. the land's

crop? ²¹I will also send my blessing to you in the sixth year, and it will yield its crop for three years. ²²And 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. ²³And the land shall not be sold irrevocably, for the land is mine, because before me you are guests and resident aliens. ²⁴And 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. ²⁶But 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, ²⁷then 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. ²⁸But 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. ³⁰But 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. ³¹But 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. ³²And as for the cities of the Levites, the houses of the cities of their holding shall always be redeemed for the Levites. ³³And he who redeems from the Levites, 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 Levites are their holding among the sons of Israel. ³⁴And 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 and a resident alien, and your brother shall live with you. ³⁶You shall not take interest from him, not even in any amount, and you shall fear your God; I am the Lord. And your brother shall live with you. ³⁷You shall not give him your money at interest; neither shall you give him your food in excess. ³⁸I am the Lord your God, the one who brought you out from the land of Egypt, to give you the land Chanaan in order to be your God.

³⁹ Now if your brother with you is humbled and is sold to you, he shall not be subject to you with the subjection of a domestic. ⁴⁰He shall be to you as a hired laborer or a resident alien. He shall work with you until the year of the release. ⁴¹And he and his children with him shall go forth at the release, and he shall go away to his kin; he shall

depart to his ancestral holding. ⁴²For they are my domestics, whom I brought out of the land of Egypt; he shall not be sold in a sale of a domestic. ⁴³You shall not abuse him with toil, and you shall fear the Lord your God. ⁴⁴And as for a male and female servant whom you may have from the nations that are around you—from them you shall acquire a male and female slave. ⁴⁵Also from the sons of the resident aliens residing among you—from these and from their families who have been born in your land you shall acquire; let them be to you as a possession. ⁴⁶And 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, ⁴⁸after he has been sold to him he shall have redemption; one of his brothers shall redeem him; ⁴⁹a 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. ⁵⁰He 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. ⁵¹But if more years remain to someone, for these he shall pay his ransom from the money of his sale, ⁵²but 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. ⁵³As a hired laborer he shall be with him year by year. You shall not abuse him with toil in your sight. ⁵⁴But 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. ⁵⁵For 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 stele 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. ²You 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, ⁴I 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. ⁵And 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. ⁶And 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. ⁷And you shall give chase to your enemies, and they shall fall before you by slaughter. ⁸And 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 before you by dagger. ⁹And I will look attentively upon you and increase you and multiply you, and I will establish my covenant with you. ¹⁰And you shall eat the old and the old things of the old, and you shall bring out the old out of the new. ¹¹And I will place my tent among you, and my soul shall not abhor you. ¹²And I will walk about among you and will be your God, and you shall be ^afor me a nation^a. ¹³It is I who am the Lord your God who brought you out of the land of Egypt since you were slaves, and I have shattered the bond of your yoke and led you with boldness.

¹⁴ But if you do not obey me, neither do these ordinances of mine, ¹⁵but refuse to comply with them, and your soul be angered by my judgments so that you do not carry out all my commandments so that you scatter my covenant to the wind, ¹⁶then 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. ¹⁷And I will set my face against you, and you shall fall down before your enemies, and those who hate you shall pursue you, and you shall flee though no one pursues you. ¹⁸And if up to this point you do not obey me, then I will do more to discipline you sevenfold for your sins. ¹⁹And I will smash the insolence of your arrogance, and I will make your sky iron and your earth like copper. ²⁰And 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. ²²And I will send the 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 disciplined but walk sideways with me, ²⁴then I too will walk with you in skewed anger, and I myself will strike you sevenfold for your sins. ²⁵And 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. ²⁶When 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, ²⁸I myself too will walk with you in skewed anger, and it is I who will discipline you sevenfold in accordance with your sins. ²⁹And you shall eat the flesh of your sons, and you shall eat the flesh of your daughters. ³⁰And I will strip bare your steles and utterly destroy 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. ³¹And I will lay your cities waste, will make your sanctuaries quite desolate, and I will not smell the odor of your sacrifices anymore. ³²And I will devastate your land, and your enemies who inhabit it shall be astonished at it. ³³And you I will scatter into the nations, and the dagger, coming by surprise, will utterly destroy you, and your land shall be desolate, 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. ³⁵All the days of its desolation, it shall sabbatize what it did not sabbatize on your sabbaths when you were living on it. ³⁶And 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. ³⁷And brother shall disdain brother as in a war, though no one is running away, and you shall not be able to withstand your enemies. ³⁸And you shall perish among the nations, and the land of your enemies shall devour you. ³⁹And 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, ⁴¹and 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. ⁴²And I will remember the covenant of Iakob, and I will remember the covenant of Isaak and the covenant of Abraam, and I will remember the land. ⁴³And the land shall be abandoned by them. Then the land shall accept its sabbaths 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. ⁴⁴And 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, ⁴⁵and 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: ²Speak 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, ³the value for a male shall be: from twenty to sixty years of age the

^amy people = Weed

value shall be fifty didrachmas^a of silver by the sanctuary standard. ⁴But for a female the valuation shall be thirty didrachmas. ⁵Now if it is from five to twenty years of age, the value of a male shall be twenty didrachmas and of a female, ten didrachmas. ⁶And from one month to five years, the value of a male shall be five didrachmas of silver, but of a female, three didrachmas. ⁷But 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. ⁸And if he is base with regard 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. ¹⁰He 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. ¹¹But if a gift to the Lord is any unclean animal, from those that are not brought, he shall set the animal before the priest. ¹²And the priest shall assess it; between good and between bad, as the priest sets the value, so it shall stand. ¹³But if by redeeming, 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 between good and between bad; as the priest values it, so it shall be fixed. ¹⁵But if the one who consecrates 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 didrachmas of silver to a kor^b of barley seed. ¹⁷But if he consecrates his field from the year of release, according to its assessment it shall stand, ¹⁸but 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 assessment. ¹⁹Now 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, ²⁰but should he not redeem the field and should sell the field to another person, he shall no longer redeem it. ²¹But 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. ²²Now 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, ²³the priest shall assign to it the full amount of the value from the year of release, and he shall pay the value on that day, something sacred to the Lord. ²⁴And in the year of release the field shall be given back to the person from whom he bought it, whose land-holding it had been. ²⁵And 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. ²⁷But if it is of unclean quadrupeds, he shall make an alteration according to its assessment and add one-fifth to it. And it shall be his. But if he does not redeem, it shall be sold at its assessed 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. ²⁹And nothing that has been dedicated of human beings shall be redeemed, 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^c is holy to the Lord. ³¹But if a person should by redeeming redeem his tithe, he shall add one-fifth to it, and it shall be his. ³²And 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. ³³You 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.

^aA didrachma is the rough equivalent of two days' wages ^bHeb 1 kor = 220 liters ^ci.e. the tithe

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TO THE READER

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 (We^{cd}) and the emended text of Wevers' *Notes* (We^N) 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 = We^{cd}.

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 יִסְעוּ וּבִהְיֶה עָלֵהּ יִסְעוּ), and v. 23 continues: "At the command of the LORD (יְהוָה) they would camp, and at the command of the LORD (יְהוָה) they would set out." LXX Numbers, however, simply reads "[the sons of Israel] . . . shall certainly not set out (καὶ οὐ μὴ ἀπαρῶσιν). (23) For at the ordinance of the Lord they shall set out" (ὅτι διὰ προτάγματος κυρίου ἀπαρῶσιν). 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 σκηγή for both מִשְׁכָּן and אֹהֶל, which gives rise to confusion, since the Hebrew here uses them coordinately: "And

¹ Z. Frankel, *Ueber den Einfluss der palästinischen Exegese auf die alexandrinische Hermeneutik* (Leipzig, 1851).

the guard duty of the sons of Gedson in the tent (τῇ σκηνῇ) 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 (ὃ ἔστιν, "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 (τὰς χειράς σου) upon him"—the Hebrew here has the singular "your hand" (יָדְךָ). A few verses later, this command is carried out when Moyses "laid his hands (יָדָיו) 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: διαθήκη ("covenant") for בְּרִית and ψυχή ("soul/spirit") for נֶפֶשׁ. More specific to Numbers are προσκυνέω ("bow down/worship") for הִשְׁתַּחֲוֶה Hithpael; παραβολή ("illustration") for מִשְׁל; υἱοί ("sons") for בְּנֵי (construct state in chapter 26); χίμαιρον ἐξ αἰγῶν ("male goat from the goats") for עֲזִיזֵי עֵיִשׁ; ἀποσκευή ("chattel") for מִנִּי; and δύναμις ("army/force") for צֶהָל.

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 יְהוָה. Another is διαθήκη ("covenant") for בְּרִית, 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 לֶשֶׁד in Num 11.8; our translator simply contextualized by rendering ἑγκρίς ("cake").

The puzzling words אֶת תְּנוּאָתִי—possibly meaning "my displeasure"—are found in Num 14.34 (see also Job 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 בְּמוֹת ("high places") was apparently not understood as an idolatrous place of wor-

ship at Alexandria when the translator did his work. In Numbers it is rendered by *στηλαι* ("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 *שדה צפִים* ("to the field of Zophim"). Since *צפִים* literally means "watchers," the translator rendered the phrase by *εἰς ἀγροῦ σκοπιάν* ("to a look-out [or, watchtower] of a field").

In *Num* 32.33 the land of Og is called *הארץ לעריה בגבולת ערי הארץ סביב*. The difficulty of providing an accurate translation is evident when the NRSV ("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 τὰς πόλεις σὺν τοῖς ὁρίοις αὐτῆς, 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: Reuben, Symeon, Ioudas, Issachar, Zaboulon, Ephraim (Joseph's son), Manasse (Joseph's son), Benjamin, Gad, Dan, Aser, and Naphtali. In contrast, the MT covers them in the order of: Reuben, Simeon, Gad, Judah, Issachar, Zebulun, Ephraim (Joseph's son), Manasseh (Joseph's son), Benjamin, Dan, Asher, and Naphtali. 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 Aser 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: Ioudas, Issachar, Zaboulon, 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 *שְׂרָאֵל בְּנֵי* with *υἱοὶ Ἰσραὴλ* ("the sons of Israel") and *לְבֵית אֲבוֹתָם* with *κατ' οἴκους πατρῴων 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.

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

1 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: ²Take 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—³every male ⁽³⁾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. ⁴And with you shall be each of the rulers, according to the tribe of each. They shall be according to paternal houses. ⁵And these are the names of the men who shall be present with you:

- From those of Rouben, Elisour son of Sediour.
- ⁶ From those of Symeon, Salamiel son of Sourisadai.
- ⁷ From those of Ioudas, Naasson son of Aminadab.
- ⁸ From those of Issachar, Nathanael son of Sogar.
- ⁹ From those of Zaboulon, Eliab son of Chailon.
- ⁽¹⁰⁾ From the sons of Ioseph:
from those of Ephraim, Elisama son of Emioud;
- ¹⁰ from those of Manasse, Gamaliel son of Phadasour.
- ¹¹ From those of Benjamin, Abidan son of Gadeoni.
- ¹² From those of Dan, Achiezer son of Amisadai.
- ¹³ From those of Aser, Phagaiel son of Echrán.
- ¹⁴ From those of Gad, Elisaph son of Ragouel.
- ¹⁵ From those of Nephthali, Achire son of Ainan.

^aOr *registered*

¹⁶These 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, ¹⁸and on the first of the month of the second year they assembled the whole congregation. And they tabulated^a 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, ¹⁹in 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; ²¹their 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: ²³their 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 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 Ioseph: 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: ³⁹their 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: ⁴¹their enrollment from the tribe of Aser was forty-one thousand and five hundred.

42 For the sons of Nephthali, 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: ⁴³their enrollment from the tribe of Nephthali 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. ⁴⁵And 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 ⁴⁶six hundred three thousand and five hundred fifty. ⁴⁷But the Leuites from their paternal tribe were not enrolled among the sons of Israel.

48 And the Lord had spoken to Moyses, saying: ⁴⁹See to it that you do not enroll the tribe of Leui and that you do not take their number amidst the sons of Israel. ⁵⁰And 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. ⁵¹And 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. ⁵²And the sons of Israel shall encamp, a man in his own unit and a man according to his own rank, together with their force, ⁵³but 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. ⁵⁴And 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: ²Let the sons of Israel encamp—a person next to him^a, according to unit, according to ensigns, according to their paternal houses—opposite round about the tent of witness let the sons of Israel encamp. ³And those who encamp first towards the east: the unit of the camp of Ioudas with their force. And the ruler of the sons of Ioudas: Naasson son of Aminadab; ⁴his force, those enrolled: seventy-four thousand and six hundred. ⁵And those who encamp next: the tribe of Issachar. And the ruler of the sons of Issachar: Nathanael son of Sogar; ⁶his force, those enrolled: fifty-four thousand and four hundred. ⁷And those who encamp next: the tribe of Zaboulon. And the ruler of the sons of Zaboulon: Eliab son of Chailon; ⁸his force, those enrolled: fifty-seven thousand and four hundred. ⁹All those enrolled from the camp of Ioudas: one hundred eighty-six thousand and four hundred with their force. They shall set out first.

^aI.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 Sediour; 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 Sourisadai; 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, four hundred fifty with their force. They shall set out second.

17 And the tent of witness shall be taken up, and the camp of the Levites in the center of the camps; even as they encamp, so shall they also set out, each in order, according to unit.

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 Emioud; 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: Gamaliel 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: Achiezer 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: Phagael son of Echran; ²⁸his force, those enrolled: forty-one thousand and five hundred. ²⁹And those who encamp next to him: the tribe of Nephthali. And the ruler of the sons of Nephthali: Achire son of Ainan; 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 six 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 Levites were not enrolled among them, just as the Lord had commanded Moyses.

34 And 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. ²And these are the names

of the sons of Aaron: the firstborn Nadab and Abioud, Eleazar and Ithamar. ³These are the names of the sons of Aaron, the anointed priests, whose hands they had validated to serve as priests. ⁴And 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 Levites 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 Levites 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 Levites 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 Simeï. ¹⁹And the sons of Kaath according to their divisions: Amram and Issaar, Chebron and Oziel. ²⁰And the sons of Merari according to their divisions: Mooli and Mousi. These are the divisions of the Levites according to their paternal houses.

21 For Gedson, the division of Lobeni and the division of Semeï; 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 ²⁶and 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 Isaaris division and the Chebronis 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 Oziel. 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 Leuites is Eleazar son of Aaron the priest, having been appointed to keep guard duties over the holy things.

33 For Merari, the Mooi 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 Moyses 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 Leuites, whom Moyses 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 Moyses, 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 Leuites for me—I am the Lord—in place of all the firstborn of the sons of Israel, and the flocks of the Leuites in place of all the firstborn in the flocks of the sons of Israel. 42And Moyses enrolled, in which manner the Lord had commanded, every firstborn among the sons of Israel. 43And all the firstborn males from a month and above, according to number by name, from a month old and above, are by their enrollment twenty-two thousand, two hundred seventy-three.

44 And the Lord spoke to Moyses, saying: 45Take the Leuites in place of all the firstborn of the sons of Israel, and the flocks of the Leuites in place of their flocks, and the Leuites shall be mine. I am the Lord. 46And as the ransom of the two hundred seventy-three from the firstborn of the sons of Israel, who exceed the Leuites in number, 47you shall also take five shekels per head. You shall take according to the holy didrachma, twenty

ty obols to the shekel. 48And you shall give the money to Aaron and his sons—ransom of those who exceed in number among them. 49And Moyses took the money, the ransom of those who exceeded in number, for the redemption of the Leuites; 50from the firstborn of the sons of Israel, he took the money, one thousand three hundred sixty-five shekels, according to the holy shekel. 51And Moyses gave the ransom of those who exceeded Aaron and his sons in number, by the voice of the Lord, in which manner the Lord had instructed Moyses.

4 And the Lord spoke to Moyses and Aaron, saying: 2Take the sum total of the sons of Kaath from amidst the sons of Leui, according to their divisions, according to their paternal houses, 3from twenty-five years and above until fifty years, every one who enters in to minister, to perform all the tasks in the tent of witness. 4And 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 shadowing veil and cover with it the ark of witness, 6and they shall put on it^a a covering of blue leather and throw on it^b 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 ladles and the libation cups, with which he^c 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. 12And they shall take all the ministry implements with which they minister in the sanctuary^d and put them into a blue cloth and cover them with a covering of blue leather and put them on carrying-poles, 13and he^c 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^d 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

^aI.e. the veil ^bI.e. the ark ^cI.e. the priest ^dOr holy things

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 and Aaron, 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—²⁰and 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 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 ²⁶and 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. ²⁷According to 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 through them, and you shall enroll them by name with respect to all the things borne by them. ²⁸This is the ministry of the sons of Gedson 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 ³²and 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. ³³This 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, ³⁶and 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 borne in the tent of witness, ⁴⁸and 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^b. 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, ⁷he 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,

^aI.e. the division ^bI.e. departed soul tantamount to corpse

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and he shall pay the one whom he wronged. ⁸But 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. ⁹And 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. ¹⁰And 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: ¹²Speak to the sons of Israel, and you shall say to them: ^aMan by man^a—if his wife goes astray and disregards him, despising him, ¹³and if anyone ^bsleeps with her in a union of seed^b 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 ¹⁴and 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 oiph^c 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 some of the dust that is on the floor of the tent of witness, and after taking it, the priest shall cast it into the water. 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 and say to the woman, "If no one has slept with you, if you have not gone astray to become defiled while under your own husband, be innocent from the water of this reproof that brings the curse. ²⁰But if you have gone astray being under your husband or if you have defiled yourself and someone besides your husband has ^dmade his bed^d with you," 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, ²²and 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!"

²³ And the priest shall write these curses on a scroll and shall wipe them out into the water of reproof that brings the curse. ²⁴And he shall have the woman drink the water of reproof that brings the

curse, and the curse-bringing water of reproof shall enter her. ²⁵And 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. ²⁶And 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. ²⁷And 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. ²⁸But if the woman was not defiled and is pure, then she shall be innocent and shall ^eseed seed^e.

²⁹ This is the law of jealousy, in case a woman who is under her husband goes astray and is defiled ³⁰or 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. ³¹And the man shall be innocent of sin, but that woman shall bear her sin.

6 And the Lord spoke to Moyses, saying: ²Speak 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 ³from wine and sikera^f, he shall be purified from wine, and vinegar from wine and vinegar from sikera^f he shall not drink. And whatever is prepared from the grape he shall not drink, and he shall not eat fresh grapes and raisins. ⁴All 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, ⁷for father and 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. ⁸For 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. ¹¹And 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 ¹²on 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

^aI.e. Any man ^bI.e. has sexual intercourse with her ^cHeb 1 ephah = 22 liters ^dI.e. had sexual intercourse ^eI.e. produce offspring ^fAram = strong drink ^gI.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 deliverance¹⁵ 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.

7 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: ⁵Take from them, and they shall be for the ministry tasks of the tent of witness, and you shall give them to the Levites, to each one according to his service.⁶ And Moyses took the wag-

ons and the cattle and gave them to the Levites.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 Ioudas.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,¹⁴ one censer of ten gold pieces, full of incense,¹⁵ one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering¹⁶ and one male goat from the goats for sin,¹⁷ 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,²⁰ one censer of ten gold pieces, full of incense,²¹ one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering²² and one male goat from the goats for sin,²³ 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,²⁶ one censer of ten gold pieces, full of incense,²⁷ one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering²⁸ and one male goat from the goats for sin,²⁹ 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 Sediour.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,³² one censer of ten gold pieces, full of incense,³³ one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering³⁴ and one male goat from the goats for sin,³⁵ 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 Sediour.

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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, 38 one censer of ten gold pieces, full of incense, 39 one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering 40 and one male goat from the goats for sin, 41 and 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, 44 one censer of ten gold pieces, full of incense, 45 one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering 46 and one male goat from the goats for sin, 47 and 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, 50 one censer of ten gold pieces, full of incense, 51 one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering 52 and one male goat from the goats for sin, 53 and 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 Manasse, 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, 56 one censer of ten gold pieces, full of incense, 57 one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering 58 and one male goat from the goats for sin, 59 and 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, 62 one censer of ten golden (shekels), full of incense, 63 one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering 64 and one male goat from the goats for sin, 65 and 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, 68 one censer of ten gold pieces, full of incense, 69 one bull calf from the cows, one ram, one year-old male lamb for a whole burnt offering 70 and one male goat from the goats for sin, 71 and 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, Phagael 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, 74 one censer of ten gold pieces, full of incense, 75 one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering 76 and one male goat from the goats for sin, 77 and for an offering of deliverance two heifers, five rams, five male goats, five year-old ewe lambs. This was the gift of Phagael 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, 80 one censer of ten gold pieces, full of incense, 81 one bull calf from the cattle, one ram, one year-old male lamb for a whole burnt offering 82 and one male goat from the goats for sin, 83 and 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, 85 each bowl a hundred 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, 86 twelve golden censers full of incense—all the gold of the censers, a hundred twenty gold pieces, 87 all the cattle for a whole burnt offering, twelve calves, twelve rams, twelve year-old male lambs, their sacrifices and their libations and twelve male goats from the goats for sin, 88 all the cattle for the offering of deliverance, heifers twenty-four, rams sixty, male goats sixty, year-old ewe lambs without blemish sixty. This was the dedication of the altar, after he^a filled his^b 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 cheroubim, and he was speaking to him.

8 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-

^aI.e. Moyses ^bI.e. Aaron's ^cI.e. the Lord

stand. ³And Aaron did so; from the one side facing the lampstand he lit its lamps, just as the Lord instructed Moyses. ⁴And this is the construction of the lampstand: solid golden, its stem and its lilies, totally solid; according to the pattern 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, ¹⁰and 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^a 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 before 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, ¹⁶for these have been given back to me as a restitution 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 congregation 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 restitution 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 (²²) 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^b shall depart from the ministry, and he shall not perform any longer. ²⁶And his brother shall minister in the tent of witness to keep guard 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 wilderness 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 fourteenth 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 regarding a human soul^c, 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^c. 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: ^dPerson by person^d—whoever is unclean regarding a human soul^c 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 unleavened 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 totally 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 witness, 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

^ai.e. other ^bi.e. the Leuite ^ci.e. departed soul tantamount to corpse ^di.e. Any person

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sons of Israel departed, and in the place where the cloud stood, there the sons of Israel encamped. ¹⁸At 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 rather 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 while the cloud keeps casting a shadow over it^a, the sons of Israel shall encamp and shall certainly not 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^b, 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 camps encamping on the east shall set out. ⁶And you shall trumpet a second signal, and the camps encamping on the southwest shall set out. And you shall trumpet a third signal, and the camps encamping along the sea shall set out. And you shall trumpet a fourth signal, and the camps encamping towards the north shall set out. They shall trumpet with a signal at their departure. 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.

¹¹ And 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 Ioudas' 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.

¹⁷ And 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, Elisama son of Emioud, ²³and over the force of the tribe of the sons of Manasse, Gamaliel the son of Phadassour, 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, Phagaiel son of Echran, ²⁷and over the force of the tribe of Nephtali's sons, Achire son of Ainan. ²⁸These are the armies of the sons of Israel, and they set out together with their force.

²⁹ And Moyses said to Hobab son of Ragouel the Madianite, Moyses' brother-in-law^c, "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 three days' journey, to seek out for them rest.

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

^aI.e. the tent ^bI.e. the trumpets ^cPossibly father-in-law

and was angered with wrath. And fire was kindled among them from the Lord, and it devoured a certain part of the camp. ²And the people cried out to Moyses, and Moyses prayed to the Lord, and the fire abated. ³And the name of that place was called Burning, because fire was kindled among them from the Lord.

⁴ And the rabble^a 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? ⁵We 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. ⁶But 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. ⁸And 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. ⁹And 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. ¹¹And 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? ¹²Was 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? ¹³From where do I get meat to give to all this people? For they are weeping to me, saying, ‘Give us meat so that we may eat!’ ¹⁴I shall not be able to bear this people alone, because this thing is too heavy for me. ¹⁵But 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. ¹⁷And I will come down and speak there with you, 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. ¹⁸And 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. ¹⁹You shall not eat one day, nor two, nor five days, nor ten days, nor twenty days—²⁰up 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?’” ²¹And 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!’ ²²Shall 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?” ²³And 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. ²⁵And 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. ²⁷And the young man ran out and reported to Moyses and spoke, saying, “Eldad and Modad are prophesying in the camp.” ²⁸And Iesus the son of Naue, the one who stood by Moyses, the chosen one, said, “O Sir Moyses—stop them!” ²⁹And 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?” ³⁰And Moyses departed into the camp, he and the elders of Israel.

³¹ And a wind went out from the Lord, and it brought quail^b over 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. ³²And the people rose up all the day and all the night and all the next day and gathered the quail^b. He who gathered little gathered ten kors^c, and they ^ddried them for themselves with dryings^d around the camp. ³³The meat was still between their teeth before it ^eexpired^e, and the Lord became angry against the people, and the Lord struck among the people with a very great plague. ³⁴And the name of that place was called Tombs of Craving, because there they buried the people that craved. ³⁵From 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. ²And they said, “The Lord has not spoken only to Moyses, has he? Did he not also speak to us?” And the Lord listened.

^aOr *motley group* ^bA bird of uncertain species, that migrates with the quail ^cHeb 1 kor = 220 liters ^dPossibly *refreshed for themselves with refreshments* ^e*was expiring* = Wee^d: i.e. the flesh was hardly dead.

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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.

⁷ Not so my attendant Moyses;

in my whole house he is faithful.

⁸ Mouth 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.

¹⁰ And 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 Haseroth and encamped in the wilderness of Pharan.

²(1) And the Lord spoke to Moyses, saying, ³(2) "Send 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."

⁴(3) And Moyses sent them out from the wilderness of Pharan by the voice of the Lord; all these men were chiefs of Israel. ⁵(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 Iephonne; ⁸(7) of the tribe of Issachar, Igaal son of Ioseph; 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 Ioseph (of the sons of Manasse), Gaddi son of Sousi; 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 persevere 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 what 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 ^athe land^a 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

^aupon 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 Iesus the son of Naue and Chaleb the 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 us, he will bring us into this land and give it to us: a land that is flowing with milk and honey. 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^a 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, ¹⁶‘Because the Lord was not able to bring this people into the land, which he swore to them, he strewed them in the wilderness.’ ¹⁷And now let your strength be exalted, O Lord, in the manner that you spoke, saying,

¹⁸ “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^b’.

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, ²³surely 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 Chananite 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 themselves 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 Iesus the 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^c before the Lord. ³⁸And Iesus son of Naue and Chaleb son of Iephonne

^aOr *season* ^bI.e. generation ^cOr *plague*

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^a 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 oiph^b mixed in oil, with a fourth part of a hinc. 5 And you shall do wine as a libation, the fourth part of a hinc, upon the whole burnt offering or upon the sacrifice; for the one lamb you^a shall make so much as an offering, an odor of fragrance to the Lord. 6 And for the ram, when you do it as a whole burnt offering or as a sacrifice, you^a shall make a sacrifice of two-tenths of fine flour, mixed in oil, the third part of a hinc. 7 And you shall present wine as a libation, the third part of a hinc, 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 hinc, 10 and wine as a libation, half a hinc, as an offering, an odor of fragrance to the Lord.

11 Thus you^a 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 congrega-

^aGk = sg. ^bHeb 1 ephah = 22 liters ^cHeb 1 hin = 4 liters

tion.” ³⁶And all the congregation brought him forth outside the camp, and all the congregation stoned him with stones outside the camp, just as the Lord instructed Moses.

³⁷ And the Lord spoke to Moses, saying: ³⁸Speak to the sons of Israel, and you shall speak to them. And let them make for themselves fringes on the flaps^a of their garments throughout their generations, and you shall put on the fringes of the flaps^a a blue thread. ³⁹And it shall be for you on the fringes, and you shall see them and remember all the commandments of the Lord, and you will do them. And you shall not turn aside after your thoughts and after your eyes, in the things after which you whore, ⁴⁰so that you shall remember and do all my commandments, and you shall be holy to your God. ⁴¹I am the Lord your God, who brought you out of the land of Egypt, to be your god; I am the Lord your God.

16 And Kore son of Isaar son of Kaath son of Leui spoke, and Dathan and Abiron sons of Eliab and Aun son of Phaleth son of Rouben, ²and they rose up against Moses, and two hundred fifty men of the sons of Israel, chiefs of the congregation, summoned for council and renowned men, ³stood together against Moses 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?” ⁴And when Moses heard it, he fell face down, ⁵and 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. ⁶This do: Take for yourselves fire-pans, Kore and all his congregation, ⁷and 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!” ⁸And Moses said to Kore, “Listen to me, sons of Leui! ⁹This 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? ¹⁰And he brought you forward, and all your brothers, the sons of Leui with you—are you also seeking to serve as priests? ¹¹Thus are you and all your congregation that has gathered together against God. And as for Aaron—who is he that you are complaining against him?”

¹² And Moses sent to call Dathan and Abiron, sons of Eliab. And they said, “We are not coming up. ¹³This is not a small thing, is it, that you brought us up from a land flowing with milk and honey to kill us in the wilderness, since you rule over us as a ruler? ¹⁴Even if you had led us into a land flowing with milk and honey and had given us an allotment of land and vineyards, you would have cut out the eyes of those men. We are not coming up!”

¹⁵ And Moses 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.”

¹⁶And Moses said to Kore, “Sanctify your congregation, and be ready before the Lord, you and they and Aaron, tomorrow. ¹⁷And 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.” ¹⁸And 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, Moses and Aaron. ¹⁹And 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 Moses and Aaron, saying: ²¹Be separated from the midst of this congregation, and I will utterly destroy them once and for all. ²²And 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 Moses, saying: ²⁴Speak to the congregation, saying: Depart from around the congregation of Kore. ²⁵And Moses arose and went to Dathan and Abiron, and all the elders of Israel went together with him. ²⁶And 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.” ²⁷And 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. ²⁸And Moses 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. ²⁹If 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. ³⁰But 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. ³²And the earth was opened and swallowed them down, and their households and all the men who were with Kore and their cattle. ³³And 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. ³⁴And all Israel who were around them fled from the sound of them, for they were saying, “Lest the earth swallow us down!” ³⁵And fire went out from the Lord and consumed the two hundred and fifty men who were offering the incense.

^aOr *hems*

NUMBERS 16-18

125

36 And the Lord spoke to Moyses³⁷ and to Eleazar the priest the son of Aaron: Take away the bronze fire-pans from the midst of those who have been burned up, and scatter this strange fire there, for they sanctified⁽³⁸⁾ the fire-pans of these sinners with their lives.³⁸ And make them into hammered 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.³⁹ And Eleazar son of Aaron the priest took the bronze fire-pans, as many as those who had been burned up brought forward, and they added them as a covering for the altar;⁴⁰ 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.

41 And on the next day the sons of Israel complained against Moyses and Aaron, saying, "You have killed the people of the Lord."⁴² 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.⁴³ And Moyses and Aaron went in, in front of the tent of witness.⁴⁴ And the Lord spoke to Moyses and Aaron, saying,⁴⁵ "Depart from the midst of this congregation, and I will utterly destroy them once and for all." And they fell upon their face.⁴⁶ 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."⁴⁷ 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.⁴⁸ And he stood between the dead and the living, and the shattering abated.⁴⁹ And the dead in the shattering were fourteen thousand and seven hundred, apart from those who had died on account of Kore.⁵⁰ 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:² 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.³ And inscribe Aaron's name upon the rod of Leui, for there is one rod; according to the tribe of their paternal house they shall give.⁴ And you shall place them in the tent of witness opposite the witness, there where I shall be made known to you.⁵ 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 they are themselves complaining against you.⁶ 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.⁷ 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 Leui's house had sprouted, and it had produced a bud and had blossomed flowers and had sprouted almonds.⁹ 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.¹⁰ 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."¹¹ 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.¹³ Everyone who touches the tent of the Lord dies—are we to die totally?"

18 And the Lord spoke to Aaron, saying: You and your sons and your paternal house shall bear the sins of^a the holy things, and you and your sons shall bear the sins of your priesthood.² And bring to yourself your brothers, Leui's tribe, a division of your father, and let them be added to you, and let them minister to you, also you and your sons with you before the tent of witness.³ And they shall keep your guard duties and the guard duties of the^b tent, but they shall not approach the holy furnishings and the altar, and both they and you shall not die.⁴ And they shall be added to you, and they shall keep the guard duties of the tent of witness, according to all the ministries of the tent, and no alien shall approach you.⁵ And you shall keep the guard duties of the holy things and the guard duties of the altar, and there shall not be wrath among the sons of Israel.⁶ And as for me, I have taken your brothers the Leuites from the midst of Israel's sons, as a gift given to the Lord, to minister in the ministries of the tent of witness.⁷ And you and your sons with you shall maintain your priestly office according to the whole manner of the altar and that which is within the veil. And you shall minister in the ministry as a gift of your priesthood, and the alien who comes near shall die.

8 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^c and to your sons with you as a perpetual precept.⁹ 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—

^aI.e. pertaining to ^byour = Weed ^cOr perquisite

they shall be for you and for your sons. ¹⁰In the holy of holies you shall eat them; every male shall eat them, you and your sons; they shall be holy to you. ¹¹And 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.

¹²Every 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. ¹³All 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. ¹⁴Everything anathematized among Israel's sons shall be yours. ¹⁵And 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. ¹⁶And its redemption is from a month old; its evaluation is five shekels, according to the holy shekel; twenty obols there are. ¹⁷But firstborn of calves and firstborn of sheep and firstborn of goats you shall not redeem; they are holy. 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, ¹⁸but the meat shall be for you, just as also the breast of the addition and just as the right shoulder shall be for you. ¹⁹Every 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. ²⁰And 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.

²¹And to the sons of Leui, 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. ²²And the sons of Israel shall no longer go up into the tent of witness—to incur deadly sin. ²³And the Leuite 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, ²⁴because I have given the tithes of the sons of Israel, which they set apart as an advance deduction, to the Leuites as an allotment. Therefore I have said to them: In the midst of Israel's sons they shall not inherit an allotment.

²⁵And the Lord spoke to Moyses, saying: ²⁶And you shall speak to the Leuites, 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. ²⁷And your advance deductions shall be reckoned to you as grain from a threshing floor and as an advance deduction from a wine press. ²⁸So 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. ²⁹From all your gifts you shall deduct an advance deduction to the Lord, or from all the first fruits the sanctified part of it. ³⁰And you shall say to them: When you deduct the first fruit from it, it shall also be reckoned to the Leuites as produce from a threshing floor and as produce from a wine press. ³¹And 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. ³²And 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: ²This 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. ³And 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. ⁴And Eleazar shall take some of its blood and sprinkle some of its blood seven times opposite the face of the tent of witness. ⁵And they shall burn it up before him, and the skin and its flesh and its blood, together with its dung, shall be burned up. ⁶And the priest shall take cedar wood and hyssop and scarlet, and they shall cast them into the midst of the burning of the heifer. ⁷And 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. ⁸And the one who burns it up shall wash his clothes and bathe his body, and he shall be unclean until evening. ⁹And 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. ¹⁰And 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. ¹¹The one who touches the dead of any human soul shall be unclean for seven days. ¹²He 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. ¹³Everyone 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.

¹⁴And 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. ¹⁵And every open vessel, as many as

do not have a band tied on it, are unclean. ¹⁶And 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. ¹⁷And 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. ¹⁸And 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. ¹⁹And 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. ²⁰And 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. ²²And 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. ³And the people were reviling Moyses, saying, "If only we had died in the destruction of our brothers before the Lord! ⁴And why did you bring up the congregation of the Lord into this wilderness, to kill us and our animals? ⁵And why is it that you brought us up out of Egypt, to come into this evil place? A place it is where nothing is sown, neither figs nor vines nor pomegranates, nor is there water to drink." ⁶And 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. ⁷And the Lord spoke to Moyses, saying: ⁸Take 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. ¹⁰And 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?" ¹¹And

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. ¹²And 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." ¹³This 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, ¹⁵and 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. ¹⁶And 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. ¹⁷We 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." ¹⁹And 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 ^athe matter is nothing: we will pass along the mountain." ²⁰But he said, "You shall not traverse me." And Edom went out to meet him with a heavily armed crowd and with a strong hand. ²¹And 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. ²³And 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^b shall not enter into the land that I have given to the sons of Israel, because you^b provoked me at the water of reviling. ²⁵Take Aaron and Eleazar his son, and make them go up to Hor the mountain before all the congregation. ²⁶And strip Aaron of his cloak, and put it on Eleazar his son, and when Aaron has been added^c let him die there." ²⁷And Moyses did just as the Lord instructed, and he brought them up to Hor the mountain before all the congregation. ²⁸And 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. ²⁹And all the congregation saw that Aaron had departed, and they wept for Aaron for thirty days, all the house of Israel.

21 And Chananis, king of Arad, who lived by the wilderness, heard, for Israel came by way of Atharim, and he made war against Israel

^aI.e. it is not an issue ^bGk = pl. ^cI.e. added to his people

and carried off a body of captives of them. ²And 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." ³And the Lord listened to the voice of Israel and handed over Chananis as subject to^a 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. ⁵And 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." ⁶And the Lord sent among the people deadly snakes, and they would bite the people; many people of the sons of Israel died. ⁷And the people came to Moyses and said, "We have sinned, for we have railed against the Lord and against you; so pray to the Lord, and let him take away the snake from us." And Moyses prayed to the Lord for the people. ⁸And 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." ⁹And Moyses made a snake of bronze and put it upon a sign, and it came to pass that when a snake bit a person and he looked at the bronze snake, then he lived.

¹⁰ And the sons of Israel set out and camped in Oboth. ¹¹And they departed from Oboth and camped in ^bAchel Gai^b, on the farther side in the wilderness, which is opposite Moab toward sunrise. ¹²From there they set out and camped in the ravine of Zared. ¹³And from there they set out and camped on the farther side of Arnon in the wilderness that extends from the borders of the Amorrites, for Arnon is the border of Moab, between Moab and between the Amorrite. ¹⁴For this reason it is said in a book:

"A war of the Lord has set on fire Zoob and the wadis of Arnon,
¹⁵ and he has appointed the wadis to settle Er, and it lies near to the borders of Moab."
¹⁶ And from there to the well. This is the well of which the Lord said to Moyses, "Gather the people together, and I will give them water to drink."
¹⁷Then Israel sang this song over the well:

"Take the lead for it!
¹⁸ O Well—rulers dug it;
kings of nations hewed it out
in their kingdom, when they were in control
of them."

And from the well to Manthanain ¹⁹and from Manthanain to Naaliel and from Naaliel to Bamoth ²⁰and from Bamoth to a valley, which is in the plain of Moab, from the top of ^cthe Hewn^c—that which looks down towards the wilderness.

²¹ And Moyses sent ambassadors to Seon king of the Amorrites with peaceful words, saying,
²²"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." ²³And 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 Iasa^d and arrayed his army against Israel. ²⁴And 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 Iazer is the borders of Amman's sons. ²⁵And Israel took all these cities, and Israel settled in all the cities of the Amorrites, in Hesebon and in all those contiguous to it. ²⁶For 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 Aroer as far as Arnon. ²⁷Therefore, those who speak riddles will say,

"Come to Hesebon
so that Seon's city may be built and prepared.
²⁸ 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.
²⁹ 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.
³⁰ 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. ³²And Moyses sent to spy out Iazer, 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. ³⁴And 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." ³⁵And 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 Iericho. ²And when Balak son of Sepphor saw all that Israel had done to the Amorrite, ³also Moab feared the people very much, because they were many, and Moab was vexed because of the presence of Israel's sons. ⁴And 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

^aof = Weed ^bAchelgai = Weed ^cPossibly a rock formation of a hewn appearance, cf. Num 23.14 ^dIassa = Weed

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Balak son of Sepphor was king of Moab at that time. ⁵And he sent ambassadors to Balaam son of Beor of^a Pathoura, which is on the river of the land of his people's sons, to call him, saying, "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. ⁶And now come, curse for me this people, since it is stronger than we are, if we may be able to strike some of them, and I will cast them out from the land. For I know that whomever you bless are blessed, and whomever you curse are cursed."

⁷ And the council of elders of Moab went, and the council of elders of Madiam, and the instruments of divination were in their hands, and they came to Balaam and said to him the words of Balak. ⁸And he said to them, "Lodge here tonight, and I will answer you matters the Lord may speak to me." And the rulers of Moab stayed with Balaam. ⁹And God came to Balaam and said to him, "What are these people with you?" ¹⁰And Balaam said to God, "Balak son of Sepphor, king of Moab, sent them to me, saying, ¹¹'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. And now come, curse it for me, if indeed I shall be able to strike it, and I will cast it out from the land.' " ¹²And God said to Balaam, "You shall not go with them, nor shall you curse the people, for it is blessed." ¹³And Balaam rose up in the morning and said to the rulers of Balak, "Run off to your master; God does not permit me to go with you." ¹⁴And the rulers of Moab arose and went to Balak and said, "Balaam does not want to go with us."

¹⁵ And 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 for 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 of the Lord God to do it, 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.

²² And God was angry with wrath, because he went, and the angel of the Lord rose up to oppose^b 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 and the sword drawn in his hand, then 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!"

³¹ Now 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 the angel of God said to him, "Why have you struck your donkey this third time? And behold, I came out to oppose you, because your way was not pretty before me. 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." And Balaam went with the rulers of Balak.

³⁶ And 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^c. ⁴⁰And Balak sacrificed sheep and calves and sent them to Balaam and to the rulers who were with him.

⁴¹ And it became morning, and Balak took along Balaam and brought him up to the stele of Baal, and he showed him from there a part of the people.

23 And Balaam said to Balak, "Build for me here seven altars^d, and prepare for me here seven calves and seven rams." ²And Balak did in the manner Balaam told him, and Balak and Balaam offered up a calf and a ram on the altar^d. ³And Balaam said to Balak, "Stand beside your sacrifice, ^ebut as for me^e I will go, if God will appear

^aOr at ^bOr accuse ^cOr homesteads ^dGk = bōmos ^eand = Weed

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^a, and I brought up a calf and a ram on the altars." 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^b; rather, some part of it^b 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^c. And he built there seven altars^a and brought up a calf and a ram on the altars^a.

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?

20 Behold, I have been taken hold of to bless;
I will bless, and I will not turn away.

21 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.

23 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.

24 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."

25 And Balak said to Balaam, "You shall neither curse them with curses for me, nor, when blessing, shall you bless them." 26 And Balaam answered and said to Balak, "Did I not speak to you, saying 'The word that God speaks, this I shall do'?"

27 And Balak said to Balaam, "Come, let me take you to another place, if it shall please God, and curse it^b for me from there." 28 And Balak took Balaam to the top of Phogor, which extends into the wilderness. 29 And Balaam said to Balak, "Build for me here seven altars^a, and prepare for me here seven calves and seven rams." 30 And Balak did just as Balaam told him, and he offered a calf and a ram on the altars^a.

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,

8 A god guided him out of Egypt;
and his reign shall be increased.

^aGk = *bômos* ^bI.e. *the people* ^cPossibly a rock formation of a hewn appearance, cf. Num 21.19

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like a unicorn's glory he was to him.
He shall devour his enemies' nations
and de-marrow their stoutness^a
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. ¹¹Now then be off to your
place! I said, 'I will honor you,' but now the Lord
has deprived you of glory." ¹²And Balaam said to
Balak, "No, even to your messengers whom you
sent to me I spoke, saying, ¹³'If Balak gives me his
house full of silver and gold, I will not be able to
transgress the word of the Lord to do it, bad or
good, of my own accord; whatever God says, that I
will speak.' ¹⁴And now, behold, I am going off to
my place; come, let me advise you what this peo-
ple will do to your people at the end of days."

- 15 And he took up his parable and said:

"Says Balaam son of Beor;
says the man who truly sees,

- 16 one who hears divine oracles,
one who understands knowledge of the
Most High
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.

- 18 And Edom will be an inheritance,
and Esau, his enemy, will be an
inheritance,
and Israel acted with strength.

- 19 And one shall arise out of Iakob,
and he shall destroy one being saved
from a city."

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 Kenite^b and took up
his parable, he said:

"Strong is your dwelling place;
even if you set your nest in a rock,

- 22 even if a nest of cleverness accrues to Beor,
Assyrians shall take you away captive."

23 And when he saw Og and took up his para-
ble, he said:

"Alas, alas, who shall live when God ordains
these things?

- 24 And one shall go forth from the hand of
Kitieans,
and they shall harm Assour, and they shall
harm Ebreans,
and they too shall perish together."

25 And Balaam got up and went away as he re-
turned to his place; Balak too went home.

25 And Israel stayed in Sattim, and the people
were profaned by whoring after the daugh-
ters of Moab. ²And they invited them to the sacri-
fices of their idols, and the people ate of their sacri-
fices and did obeisance to their idols. ³And Israel
was initiated to Beel-Phegor, and the Lord was
angry with wrath against Israel. ⁴And 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." ⁵And Moyses said to the
tribes of Israel, "Each of you kill his family-mem-
ber who has been initiated to Beel-Phegor."

6 And behold, a man of the sons of Israel came
and brought his brother to the Madianite woman
before Moyses and before all the congregation of
Israel's sons, but they were weeping at the door of
the tent of witness. ⁷And when Phinees son of El-
eazar son of Aaron the priest saw it, he arose from
the midst of the congregation. And he took a
barbed lance in his hand, ⁸and 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 blow^c stopped from
Israel's sons. ⁹And those that died in the blow^c
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 jeal-
ousy. ¹²Thus I said, 'Behold, I am giving him a cov-
enant of peace. ¹³And 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 Madianite woman
was Zambri son of Salo, ruler of a paternal house
of those of Symeon. ¹⁵And the name of the Madi-
anite woman who was slain was Chasbi daughter
of Sour, ruler of the nation of Ommoth; he^d 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 enmi-
ty with the Madieneans, and strike them. ¹⁸For
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 blow^c on account of Phogor.'"

26 And it came to pass after the blow^c that the
Lord spoke to Moyses and to Eleazar the

^aOr *suck out their marrow* ^bKainite = Weed ^cOr *plague* ^dI.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 Araboth 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 Phallou, a division of Phalloui; ⁶to Hasron, a division of Hasroni; to Charmi, a division of Charmi. ⁷These 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 Iachini division; ¹³to Zara, the Zarai division; to Saoul, the Saouli division. ¹⁴These 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 Samrani 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 Saredi division; to Allon, the Alloni division; to Allel, the Alleli 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 Arieli 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 Iamin, the Iamini division; to Iesoui, the Iesoui

division; to Baria, the Bariai 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) Ioseph'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)And these are Galaad's sons: to Achiezer, the Achiezeri division; to Chelek, the Cheleki division; ³⁵(³¹)to Esriel, the Esrieli division; to Sychem, the Sychemi division; ³⁶(³²)to Symaer, the Symaeri division, and to Hopher, the Hopheri 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 Ioseph'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. ⁴⁵(⁴¹)These are Benjamin's sons according to their divisions from their enrollment: forty-five thousand and six hundred.

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; ⁴⁹to Ieser, the Ieseri division; to Sellem, the Sellemi division. ⁵⁰These are divisions of Nephtali from their enrollment: forty-five thousand and four 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: ⁵³To these the land shall be apportioned in order to inherit, based on number of names. ⁵⁴To 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. ⁵⁵The land shall be apportioned by lots. By the names, according to their paternal tribes, they shall inherit. ⁵⁶Based on the lot, you shall apportion their inheritance by between many and few.

⁵⁷ And Leui's sons according to their divisions: to Gedson, the Gedsoni division; to Kaath, the Kaathi division; to Merari, the Merari division. ⁵⁸These are divisions of Leui's sons: the Lobeni di-

vision, the Chebroni division, the Kore division and the Mousi division. And Kaath fathered Amram. ⁵⁹And the name of the wife of Amram was Iochabed daughter of Leui, who bore these to Leui in Egypt, and she bore to Amram: Aaron and Moyses and Mariam their sister. ⁶⁰And to Aaron were born both Nadab and Abioud and Eleazar and Ithamar. ⁶¹And Nadab and Abioud died when they offered strange fire before the Lord in the wilderness of Sina. ⁶²And 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 Araboth of Moab near the Jordan opposite Iericho. ⁶⁴And 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. ⁶⁵For the Lord said to them, "They shall die by death in the wilderness." And there was not left even one of them, except for Chaleb son of Iephonne and Iesous son of Naue.

27 And when the daughters of Salpaad son of Hopher son of Galaad son of Machir of the division of Manasse of the sons of Ioseph came forward—and these were their names: Maala and Noua and Hegla and Melcha and Thersa—²and 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, ³"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 Kore, for he died for his sin, and he had no sons. ⁴Let 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. ⁶And the Lord spoke to Moyses, saying: ⁷Salpaad'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. ⁸And 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. ⁹Now if he has no daughter, you shall give the inheritance to his brother. ¹⁰Now if he has no brothers, you shall give the inheritance to his father's brother. ¹¹Now 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 the land Chanaan, which I am giv-

ing to the sons of Israel for a possession. ¹³And you shall see it, and you too shall be added to your people, just as your brother Aaron was added in Hor the mountain, ¹⁴because 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.) ¹⁵And Moyses said to the Lord, ¹⁶"Let the Lord, the God of the spirits and of all flesh, consider a person over this congregation, ¹⁷who 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." ¹⁸And 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, ¹⁹and 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. ²⁰And you shall give over some of your glory upon him so that the sons of Israel may listen to him. ²¹And before Eleazar the priest he shall stand, and they shall inquire of him^a the decision of the ^bclear ones^b before the Lord. At his mouth they shall go out, and at his mouth they shall come in, he and all the sons of Israel of one accord and all the congregation." ²²And 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, ²³and he laid his hands upon him and introduced him—just as the Lord instructed Moyses.

28 And the Lord spoke to Moyses, saying: ²Command 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. ³And 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. ⁴The one lamb you shall do in the morning, and the second lamb you shall do towards evening, ⁵and you shall do a tenth of an oiphic^c, fine flour for a sacrifice, mixed with oil, with a fourth of a hin^d. ⁶It is a whole burnt offering of perpetuity, the sacrifice^e that was done at Mount Sina, as an odor of fragrance to the Lord. ⁷And its libation, a fourth of a hin^d for the one lamb, you shall pour it out, in the holy place, as a libation, sikera^f to the Lord. ⁸And 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—¹⁰it is a whole burnt offering of sabbaths on the sabbaths, apart from the continual whole burnt offering and its libation.

^aI.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^a for the one bull calf and the third of a hin^a for the one ram and the fourth of a hin^a of wine for the one lamb. This is the whole burnt offering month after month up to the months of the year ¹⁵—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 libation. ²⁵And the seventh day shall be designated, holy for you. You shall not do any work of service in it.

26 And on the day of the new things^b when you offer a new sacrifice to the Lord, of^c the weeks—it shall be designated, holy to you. You shall not do any work of service. ²⁷And 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. ²⁸Their sacrifice: fine flour mixed with oil, three-tenths for the one bull calf and two-tenths for the one ram, ²⁹a tenth, a tenth for the one lamb, for the seven lambs—³⁰and one male goat from the goats for sin, to make atonement for you, ³¹apart from the continual whole burnt offering. And you shall do their sacrifice to me. They shall be to you without blemish—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, ²and 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.

7 And on the tenth of this^e 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. But the one for sin for atonement and the continual whole burnt offering, its sacrifice and its libation ¹²shall be^f according to interpretation, as an odor of fragrance, an offering to the Lord.

12 And on the fifteenth day of this seventh month there shall be a designated, holy one^d for you. You shall not do any work of service, and you shall celebrate it as a feast to the Lord seven days. ¹³And 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. ¹⁴Their sacrifices: fine flour mixed with oil, three-tenths for the one bull calf, for the thirteen calves, and two-tenths for the one ram, for the two rams, ¹⁵a tenth, a tenth for the one lamb, for the fourteen lambs—¹⁶and one male goat from the goats for sin, apart from the continual whole burnt offering, their sacrifices and their libations.

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,

^aHeb 1 hin = 4 liters ^bI.e. *growths* ^cPerhaps for ^dI.e. *day* ^eI.e. *the seventh* ^fLacking in Gk

according to their number, according to their interpretation—²⁵and 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. ²⁷Their 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—²⁸and 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. ³⁰Their 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—³¹and 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. ³³Their 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—³⁴and 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^a. You shall not do any work of service on it. ³⁶And 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. ³⁷Their 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—³⁸and one male goat from the goats for sin, apart from the continual burnt, 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.

30 ^(29.40)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: ³⁽²⁾^bPerson by person^b—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 ⁵⁽⁴⁾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. ⁶⁽⁵⁾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(6) But if, when she grows up, she becomes a man's and her vows are upon her according to the parting of her lips, ^cas many things as^c she determined for herself against her soul ⁸⁽⁷⁾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⁽⁸⁾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⁽⁹⁾And a vow of a widow and of one cast out^d, whatever things she vows against her soul, shall remain for her. ¹¹⁽¹⁰⁾And if her vow was in her husband's house or her determination against her soul was^e with an oath ¹²⁽¹¹⁾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 regarding her. ¹³⁽¹²⁾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⁽¹³⁾Every vow and every oath for binding, to afflict the soul, her husband shall establish for her, and her husband shall cancel. ¹⁵⁽¹⁴⁾But if her husband is silent and says nothing to her from day to day, then he shall establish for her 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. ¹⁶⁽¹⁵⁾But if in canceling he cancels after the day that he heard, then he shall bear his sin.

17(16) 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, ²Exact the vengeance of the sons of Israel from the Madianites, and at last you shall be added to your people." ³And Moyses spoke to the people, saying, "Fully arm men from you to do battle before the Lord against Madian, to requite vengeance on Madian from the Lord. ⁴Send ^fa thousand from a tribe by a thousand from a tribe^f from all the tribes of Israel to do battle." ⁵And they numbered from the thousands of Israel, a thousand from a tribe, twelve thousand armed for battle. ⁶And Moyses sent them off, ^fa thousand from a tribe by a

^aI.e. concluding feast day ^bI.e. Any person ^cwhom(pl) = Weed ^dI.e. divorced ^eI.e. occurred ^fI.e. a thousand from each tribe

thousand from a tribe^f, with their force, and Phinees son of Eleazar son of Aaron the priest. And the holy vessels and the signal trumpets were in their hands. ⁷And they did battle against Madian, just as the Lord had commanded Moyses, and they killed every male. ⁸And the kings of Madian they killed together with their slain: even Euis and Sour and Rokom and Hour and Robok, five kings of Madian. And Balaam son of Beor they killed with a sword together with their slain. ⁹And the Israelites plundered the women of Madian and their chattel and their cattle and all their possessions, and they plundered their army. ¹⁰And all their cities, those in their settlements, and their quarters, they burned with fire. ¹¹And they took all the plunder and all their spoils, from human to animal. ¹²And they brought to Moyses and to Eleazar the priest and to all of Israel's sons the body of captives and the spoils and the plunder to the camp, to Araboth of Moab, which is at the Jordan opposite Iericho.

¹³ And Moyses went out, and Eleazar the priest and all the rulers of the congregation, to meet them outside the camp. ¹⁴And Moyses was angry with the overseers of the force, with the officers of thousands and with the officers of hundreds, who had come from the battle line of the war. ¹⁵And Moyses said to them, "Why did you take every female alive? ¹⁶For these were for the sons of Israel, according to the word of Balaam, for the purpose of removing and despising the word of the Lord, on account of Phogor, and there was the blow^a in the congregation of the Lord. ¹⁷And now, kill every male among all the chattel, and kill every woman, whoever has known a male's bed. ¹⁸And as for all the chattel of the women, whoever has not known a male's bed, capture them alive. ¹⁹And as for you, encamp outside the camp seven days; everyone who kills and who touches the wounded person shall be purified on the third day and on the seventh day, you and your body of captives. ²⁰And you shall purify every garment and every article of skin and every artifact of goatskin and every wooden article."

²¹ And Eleazar the priest said to the men of the force, who were coming from the battle line of the war, "This is the requirement of the law that the Lord instructed to Moyses: ²²Apart from the gold and the silver and bronze and iron and lead and tin, ²³every object that shall pass through in fire shall also be cleansed. Nevertheless, it shall be purified with the water for purification, and whatever things do not go through fire shall pass through water. ²⁴And you shall wash your clothes on the seventh day, and you shall be cleansed, and afterwards you shall come into the camp."

²⁵ And the Lord spoke to Moyses, saying, ²⁶"Take the sum total of the spoils of the captivity, from human to animal, you and Eleazar the priest and the rulers of the paternal families of the congregation. ²⁷And you shall divide the spoils between the warriors who went out into the battle

line and between all the congregation. ²⁸And 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. ²⁹And you shall take from their half, and you shall give Eleazar the priest the first fruits of the Lord. ³⁰And 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."

³¹ And Moyses and Eleazar the priest did just as the Lord instructed Moyses.

³² And the abundance of the plunder that the warriors had plundered was: of the sheep six hundred and seventy-five thousand, ³³and cattle, seventy-two thousand, ³⁴and donkeys, sixty-one thousand, ³⁵and human souls of the women who did not know a man's bed, all souls thirty-two thousand.

³⁶ 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, ³⁷and the levy to the Lord was: from the sheep, six hundred and seventy-five, ³⁸and cattle, thirty-six thousand, and the levy to the Lord, seventy-two, ³⁹and donkeys, thirty thousand and five hundred, and the levy to the Lord, sixty-one, ⁴⁰and human souls, sixteen thousand, and their levy to the Lord, thirty-two souls. ⁴¹And Moyses gave the levy to the Lord, the advance deduction of God to Eleazar the priest, just as the Lord instructed Moyses, ⁴²from the halved part of the sons of Israel, which Moyses separated from the warriors.

⁴³ And the halved part of the congregation: from the sheep was three hundred and thirty-seven thousand and five hundred, ⁴⁴and cattle, thirty-six thousand, ⁴⁵and donkeys, thirty thousand and five hundred, ⁴⁶and human souls, sixteen thousand. ⁴⁷And Moyses took from the halved part of the sons of Israel ^bthe one out of ^bfifty, 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.

⁴⁸ And there came to Moyses all those in charge of the thousands of the force, officers of thousands and officers of hundreds, ⁴⁹and 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. ⁵⁰And we have brought forward the gift to the Lord, a man what golden object he found: an anklet^c 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." ⁵¹And Moyses and Eleazar the priest took the gold from them, every wrought article. ⁵²And all the gold, the advance deduction that they removed for the Lord: sixteen thousand and

^aOr plague ^bI.e. one of every ^cOr armlet

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seven hundred and fifty shekels from the officers of thousands and from the officers of hundreds. ⁵³(And the warriors had taken plunder, each one for himself.) ⁵⁴And Moyses and Eleazar the priest took the gold from the officers of thousands and from the officers of hundreds and brought them into the tent of witness as a memorial of the sons of Israel before the Lord.

32 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. ²And 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, ³"Ataroth and Daibon and Iazer and Nambra and Hesebon and Eleale and Sebama and Nabau and Baian—⁴the land that the Lord delivered before the sons of Israel—is cattle rearing land and your servants possess cattle." ⁵And they were saying, "If we found favor before you, let this land be given to your domestics for a possession, and do not make us cross the Jordan."

⁶ 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? ⁷And 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? ⁸Did your fathers not do so, when I sent them from Kades Barne to observe the land? ⁹And 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. ¹⁰And the Lord was angry with wrath on that day, and he swore, saying, ¹¹"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 Iakob, for they have not followed along after me. ¹²On the other hand, there are Chaleb son of Iephonne, who had ^aseparated himself, and Iesous the son of Naue, for he followed along after the Lord." ¹³And 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. ¹⁴Behold, 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, ¹⁵because you will turn away from him to add further to abandon him in the wilderness, and you will act lawlessly against this whole congregation."

¹⁶ And they came forward to him and kept saying, "Let us build quarters for sheep here, for our animals and cities, for our chattels, ¹⁷and, having taken up arms, let us be a vanguard ahead of the sons of Israel until we bring them to their place. And our chattel will settle in walled cities, because of those that inhabit the land. ¹⁸We will not turn back to our homes until all the sons of Israel have been apportioned, each one to his inheritance.

¹⁹And 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."

²⁰ And Moyses said to them, "If you do according to this word—if you arm yourselves before the Lord for war, ²¹then every armed soldier of you shall pass the Jordan before the Lord until his enemy is wiped out from before him ²²and 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. ²³But if you will not do so, you will sin against the Lord, and you will know your sin when misfortunes overtake you. ²⁴And you shall build for yourselves cities for your chattel and quarters for your animals, and what proceeds from your mouth, you shall do."

²⁵ And the sons of Rouben and the sons of Gad said to Moyses, saying, "Your servants will do just as our lord commands. ²⁶And our chattel and our wives and all our animals shall be in the cities of Galaad, ²⁷but your servants will pass by, all armed and arrayed before the Lord for the war, just as ^bour lord^b says."

²⁸ And Moyses brought together Eleazar the priest and Iesous son of Naue and the rulers of the patriarchal tribes of Israel. ²⁹And Moyses said to them, "If the sons of Rouben and the sons of Gad cross over the Jordan with you—everyone armed for war before the Lord—and you gain control of the land before you, then you shall give them the land of Galaad as a possession, ³⁰but if they do not cross over with you armed for the war before the Lord, then you shall carry over their chattel and their wives and their animals, ahead of you into the land of Chanaan. And they shall inherit together among you in the land of Chanaan." ³¹And the sons of Rouben and the sons of Gad answered, saying, "Whatever ^bour lord^b says to his attendants, so we will do. ³²As for us, we will cross over, armed before the Lord, into the land of Chanaan, and you shall give to us the possession on the other side of the Jordan."

³³ And Moyses gave to them—to the sons of Gad and to the sons of Rouben and to the half-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. ³⁴And the sons of Gad built Daibon and Ataroth and Aroer ³⁵and Sophar and Iazer, and they raised them up, ³⁶and Nambra and Baitharan, strong cities and quarters for sheep. ³⁷And the sons of Rouben built Hesebon and Eleale and Kariathaim ^{38c}and Nabau^c and Beelmeon encircled and Sebama, and they named the names of the cities they built after their own names. ³⁹And a son of Machir son of Manasse went to Galaad and took it, and he destroyed the Amorrite who was living in it. ⁴⁰And Moyses gave Galaad to Machir son of Manasse, and

^aPossibly kept himself apart ^bPossibly the Lord ^cOm = Weed

he settled there. ⁴¹And Iair the son of Manasse went and took their homesteads^a and named them Iair's Homesteads^a. ⁴²And Nabau went and took Kanath and its villages and named them Naboth after his name.

33 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. ²And Moyses wrote down their departures and their stations, through the word of the Lord, and these are stations of their journey. ³They set out from Ramesses 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, ⁴and 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 Ramesses, they encamped at Sokchoth. ⁶And they set out from Sokchoth and encamped at Bouthan, which is some part of the wilderness. ⁷And they set out from Bouthan and encamped at Heiroth's mouth, which is opposite Beelsepphon, and they encamped opposite Magdolos. ⁸And 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. ⁹And 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. ¹⁰And they set out from Ailim and encamped by the Red Sea. ¹¹And they set out from the Red Sea and encamped in the wilderness of Sin. ¹²And they set out from the wilderness of Sin and encamped at Raphaka. ¹³And they set out from Raphaka and encamped in Ailous. ¹⁴And they set out from Ailous and encamped in Raphidin, and there was no water for the people to drink there. ¹⁵And they set out from Raphidin and encamped in the wilderness of Sina. ¹⁶And they set out from the wilderness of Sina and encamped in Tombs of Craving. ¹⁷And they set out from Tombs of Craving and encamped in Haseroth. ¹⁸And they set out from Haseroth and encamped in Rathama. ¹⁹And they set out from Rathama and encamped in Remmon Phares. ²⁰And they set out from Remmon Phares and encamped in Lebona. ²¹And they set out from Lebona and encamped at Dessa. ²²And they set out from Dessa and encamped at Makelath. ²³And they set out from Makelath and encamped at Saphar. ²⁴And they set out from Saphar and encamped at Charadath. ²⁵And they set out from Charadath and encamped at Makeloth. ²⁶And they set out from Makeloth and encamped at Kataath. ²⁷And they set out from Kataath and encamped at Tarath. ²⁸And they set out from Tarath and encamped at Matekka. ²⁹And they set out from Matekka and encamped at Hasel-

mona. ³⁰And they set out from Haselmona and encamped at Masourouth. ³¹And they set out from Masourouth and encamped at Banaiaikan. ³²And they set out from Banaiaikan and encamped at the mountain of Gadgad. ³³And they set out from the mountain of Gadgad and encamped at Etebatha. ³⁴And they set out from Etebatha and encamped at Ebrona. ³⁵And they set out from Ebrona and encamped at Gesion Gaber. ³⁶And 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. ³⁷And 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 of the month. ³⁹And 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. ⁴²And they set out from Selmona and encamped at Phino. ⁴³And they set out from Phino and encamped at Oboth. ⁴⁴And they set out from Oboth and encamped in Gai, on the other side, on the borders of Moab. ⁴⁵And they set out from Gai and encamped at Daibon Gad. ⁴⁶And they set out from Daibon Gad and encamped in Gelmon Deblathaim. ⁴⁷And they set out from Gelmon Deblathaim and encamped on the mountains of Abarim, opposite Nabau. ⁴⁸And they set out from the mountains of Abarim and encamped to the west of Moab by the Jordan opposite Iericho, ⁴⁹and 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: ⁵¹Speak to the sons of Israel, and you shall say to them: As for you, you are crossing the Jordan into the land of Chanaan, ⁵²and you shall destroy all those who live in the land before you, and you shall remove their lookouts^b, and as for all their molten idols you shall destroy them, and all their steles you shall remove. ⁵³And 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. ⁵⁴And 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. ⁵⁵To what his name goes out there^d, his shall it be. According to your paternal tribes you shall inherit. ⁵⁶But 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

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they shall act with hostility upon the land on which you will settle. ⁵⁶And it shall be, just as I had resolved to do to them, I will do to you.

34 And the Lord spoke to Moyses, saying: ²Command the sons of Israel, and you shall say to them: As for you, you are entering into the land of Chanaan (this shall be to you for an inheritance, the land of Chanaan together with its borders). ³And 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. ⁴And 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 southwest of Kades of Barne, and it shall go out to the steading of Arad, and it shall pass along Asemona, ⁵and the borders shall go around from Asemona to the Wadi of Egypt, and the outlet shall be the Sea^a.

⁶And the boundaries of the Sea shall be for you; the Great Sea shall determine the border. This shall be for you the boundaries of the Sea.

⁷And this shall be the borders for you to the north: from the Great Sea you shall measure out for yourselves along ^bthe mountain, the mountain^b, ⁸and from ^bthe mountain, the mountain^b you shall measure for them^c, as they^d enter into Hemath, and its outlet shall be the borders of Sarada. ⁹And the borders shall go out to Dephrona, and its outlet shall be Hasernain; this shall be for you the borders from the north.

¹⁰And you shall measure out for yourselves the borders of the east from Hasernain to Sepphama, ¹¹and the borders shall go down from Seppham to Harbela from the east to springs, and the borders shall go down from Bela at the wide expanse of the sea of Chenereth from the east, ¹²and 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.

¹³And Moyses 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 Moyses to give it to the nine tribes and to the half-tribe of Manasse. ¹⁴For Rouben's sons' tribe and Gad's sons' tribe received according to their paternal houses, and the half-tribe of Manasse accepted their allotments; ¹⁵two tribes and a half-tribe received their allotments beyond the Jordan opposite Iericho from the south, towards the east.

¹⁶And the Lord spoke to Moyses, saying: ¹⁷These are the names of the men who shall inherit the land for you^e: the priest Eleazar and Iesous the son of Naue. ¹⁸And you shall take one ruler from a tribe to obtain for you the land as a possession. ¹⁹And these are the names of the men: Of the tribe of Ioudas, Chaleb son of Iephonne. ²⁰Of the tribe of Symeon, Salamiel son of Emioud.

²¹Of the tribe of Benjamin, Eldad son of Chaslon.

²²Of the tribe of Dan, a ruler, Bakchir son of Egli.

²³Of the sons of Ioseph: of Manasse's sons' tribe, a ruler, Haniel son of Ouphid, ²⁴of the tribe of Ephraim's sons, a ruler, Kamouel son of Sabatha.

²⁵Of the tribe of Zaboulon, a ruler, Elisaphan son of Pharnach. ²⁶Of the tribe of Issachar's sons, a ruler, Phaltiel son of Oza. ²⁷Of the tribe of Aser's sons, a ruler, Achior son of Selemi. ²⁸Of the tribe of Nephtali, a ruler, Phadael son of Benamioud.

²⁹These are the ones whom the Lord commanded to make the distribution for the sons of Israel in the land of Chanaan.

35 And the Lord spoke to Moyses to the west of Moab, by the Jordan opposite Iericho, saying: ²Instruct the sons of Israel, and they shall give to the Leuites from the allotments of their possession cities to live in, and the suburbs^f of the cities around them they shall give to the Leuites—(³and the cities shall be for them to live in, and their areas set apart shall be for their cattle and for all their quadrupeds. ⁴And 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. ⁵And 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—) ⁶even 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; ⁷all the cities that you shall give to the Leuites are forty-eight cities—they and their suburbs^g; ⁸even the cities that you shall give from the possession of Israel's sons, ⁹many from those with many and fewer from those with fewer^g. They shall give of their cities to the Leuites, each one according to his inheritance that they shall inherit.

⁹And the Lord spoke to Moyses, saying: ¹⁰Speak to the sons of Israel, and you shall say to them: As for you, you are crossing the Jordan into the land of Chanaan, ¹¹and 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. ¹²And the cities shall be for you places of refuge from one ^hdoing the relative's blood duty^h, and the one that commits murder will not die until he stands before the congregation for judgment.

¹³And the cities that you give as the six cities shall be places of refuge for you. ¹⁴Three cities you shall give beyond the Jordan, and three cities you shall give in the land of Chanaan. ¹⁵They shall be an asylumⁱ 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.

^aI.e. the Mediterranean ^bHeb = Mount Hor ^cPerhaps yourselves ^dI.e. the mountains ^eGk = pl. ^fOr environs
^gI.e. based on tribal holdings ^hI.e. avenging the blood of a next of kin ⁱOr place of refuge

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. ¹⁷Now 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. ¹⁸Now 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. ¹⁹As for the one ^adoing the relative's blood duty^a, he shall kill the one that committed murder; when he meets up with him, he shall kill him. ²⁰Now if out of enmity he pushes him and hurls at him any object from an ambush and he dies ²¹or 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 ^adoing the relative's blood duty^a 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 ²³or 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, ²⁴then the congregation shall judge between the striker and between the one ^adoing the relative's blood duty^a, according to these judgments, ²⁵and the congregation shall rescue the one that committed murder from the one ^adoing the relative's blood duty^a. 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. ²⁶But if he that commits murder by an exit leaves the bounds of the city, there where he fled for refuge, ²⁷and the one ^adoing the relative's blood duty^a finds him outside the bounds of the city of his refuge, and the one ^adoing the relative's blood duty^a kills the one that committed murder, he is not liable. ²⁸For let him live in the city of refuge until the great priest dies, and after the great priest dies, 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. ³¹And 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. ³²And you shall not receive ransom to flee to a city of places of refuge to live again on the land until the great priest dies. ³³And you shall not kill by murder the land on which you live. For this blood kills^b 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. ³⁴And 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, from the tribe of Ioseph's sons—came forward and spoke before Moyses and before Eleazar the priest and before the rulers of the paternal houses of the sons of Israel. ²And 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. ³And 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. ⁴But 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 Ioseph's sons' tribe are saying. ⁶This 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, ⁷and 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. ⁸And 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. ⁹And 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. ¹¹And Thersa and Hegla and Melcha and Noua and Maala, daughters of Salpaad, became their cousins'. ¹²They became wives of the division of Manasse, of Ioseph'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 Iericho.

^aI.e. avenging the blood of a next of kin ^bPossibly pollutes

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DEUTERONOMION

TO THE READER

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* [Göttingen: 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 (ὑμῶν/ἡμῶν, 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 λαόν 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 We^N is made to contrast with We^{ed}.

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 Deut^{Tr}) had before him a text similar in the main to the printed text of *BHS* and that the printed text of We^{ed} (as modified by We^N) 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 Deut^{Tr} 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 לֵאמֹר; ὅτι as a translation for כִּי irrespective of contextual concerns; καὶ for ἐν; 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; ἐν τῷ + infinitive + pronoun for כִּי + bound infinitive (construct); the ubiquitous καί for ו even in places where standard Greek would opt for postpositive δέ 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 Deut^{Tr}'s initial approach to his task. Indeed, a look at the very first verse demonstrates a number of Deut^{Tr}'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.

Deut^{Tr} selected *πέραν* to represent *בְּעֵבֶר* and maintained it throughout the book even though he seemed unsure at that stage whether the *ב* 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 *מִן* here is a *hapax* as pointed in *BHS*; its variant form *מִן* occurs 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 Deut^{Tr} 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 *πλησίον* appear and there in relation to the Red Sea. But *πλησίον* is never used again as a translation of *מִן*; by the time Deut^{Tr} next encountered it in 2.19, he had decided that *ἔγγυς* or *σύνεγγυς* = *מִן* and that either *πέραν* or *ἐν τῷ* *πέραν* = *בְּעֵבֶר*. Thus, by 4.46 when *בְּעֵבֶר* and *מִן* appear in the same verse, he rendered them *ἐν τῷ* *πέραν* τοῦ Ἰορδάνου, . . . ἔγγυς οἴκου Φογῶρ "beyond the Jordan . . . near the house of Phogor." The variation in the gloss for *מִן*, however, can be accounted for on contextual grounds. Towards the end of the first verse, Deut^{Tr} seemed confident that Pharan, Tophol, and Lobon were place names because they were clearly set off by *בִּי*, even though the second is left untranslated (cf. *infra*), but he seems unsure that *חֲצֵרֹת* and *זָהָב* were. He therefore translated them as faithfully as he could—*Αὐλών* "Courts" and *Καταχρύσεα* "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 *כִּי*, 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* ἡ ἐντολὴ αὕτη, ἣν ἐγὼ ἐντέλλομαι σοι σήμερον = NETS: "because this commandment that 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 Deut^{Tr}'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. Deut^{Tr} 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^{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^{Tr}'s creations are best placed in the latter category.

The noun שֹׁטְרִים 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^{Tr} apparently coined a word by fusing two known Greek functionaries: a γραμματεὺς "a scribe" and an εἰσαγωγεὺς "one who brings cases to court" into γραμματοεἰσαγωγεὺς "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 שֹׁטְרִים more simply as γραμματεῖς "scribes."

The idiom "to be long of days," יָמִים יְרַבֵּי, is variously translated by πολυχρονίζω "to prolong time" (4.26), μακροήμερος/-ρεῖω "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^{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 δευτερονόμιον itself provides a final example. Neither δεύτερος nor νόμος were new Greek words. With the suffixing of -ιον, however, they together constituted an interpretation, not simply a translation of הַסֵּפֶר הַשֵּׁנִי 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^{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^{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^{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^{Tr} had previously translated the simple verb נָשָׂא "to lift up" by φέρω "to bear/carry," but in 1.31 he contextualized its meaning by choosing τροφοφορέω "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 זֶרַע but also בֶּן (25.5). The very popular verb ἐξολεθρεύω translates six Hebrew roots—רָשָׁ 5x (4.38; 7.17; 9.4, 5; 18.12); חָרַם 3x (2.34; 3.6 2x); אָבַד, 2x (7.10; 28.63); שָׁחַ 4x (9.26; 10.10; 20.19; 20.20); כָּרַת (12.29); שָׁמַד 18x.

As for semantic differentiation, Deut^{Tr} offers numerous examples; his treatment of גֵּר is representative. The default rendering προσήλυτος 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. That he is an outsider is not in doubt. But he is not just any passing outsider, nor as yet fully an insider. He has "come over" to the community and is treated as its guest, with all the privileges that such a status implied. However, Deut^{Tr} also used πάροικος for גֵּר 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 פֶּרִי (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 ἔκγονα, γενήματα, βουκόλια (NETS: "progeny," "produce," "herds"), whereas in 30.9 ἔκγονα, γενήματα, ἔκγονα (NETS: "progeny," "produce," "progeny"). In 7.13 it becomes ἔκγονα and κάρπον (NETS: "progeny" and "fruit"), while in 28.11 it is ἔκγονα, ἔκγονα (NETS: "progeny, progeny"). Thus one Hebrew word פֶּרִי is rendered in this small sample by four Greek words, in view of the difference in semantic range between Hebrew פֶּרִי and Greek κάρπος (its most common equivalent throughout the LXX).

Though Deut^{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 παραβιάζομαι "to act forcefully" to translate וָיָד "to act with arrogance." But since the context clearly speaks of obedience to God's

word transmitted by Moyses, παραβιάζομαι is scarcely an obvious fit. (Note that in 17.13 and 18.20 he uses ἀσεβέω.)

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 הִכִּיךָ (imperfect of כָּרַךְ) “you must prepare” is read differently from the Masoretes as an imperative of a root הִכָּךְ (as P. Dion has suggested² and as the NRSV has adopted) and becomes in Greek στόχασσαι “estimate for yourself.” Deut^{Tr} may have misread or interpreted a text like the Masoretic text, but it seems more probable that הִכִּיךָ was in his *Vorlage*. The verb שָׁלַשְׁתָּ “you will make three of” is more explicitly rendered as τριμεριεῖς “you shall make (or divide) into three portions.” The very popular verb נָחַל (Hiphil) “to give as a possession/inheritance,” usually translated as κληρονομέω, is only in this context translated as καταμερίζω “to divide into sections/to apportion.” Either by design or by inadvertence Deut^{Tr} ends up with a verbal repetition: τριμερίζω . . . καταμερίζω.

Deut^{Tr} 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 הָרַע “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 τὸν πονηρόν, not evil as an abstraction τὸ πονηρόν 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 ἐξ ὑμῶν αὐτῶν rather than ἐξ αὐτῶν “from among yourselves” or even of ἐξ ὑμῶν “from you” may possibly signal a heightened sense of outrage, but more likely is indicative of the relatively early date of Deuteronomion.

Deut^{Tr} judged the expression in 10.16, עֲרֵלֶת לִבְבָּכֶם “the foreskin of your heart,” perhaps too graphic and made a moral/theological judgment to render it as σκληροκαρδίαν ὑμῶν “your hardheartedness.” It is also quite clear that he deliberately sought to avoid translating מֶלֶךְ 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 ἀρχων “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 Deut^{Tr} 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 ταῦτα τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐνετείλατο κύριος τοῖς υἱοῖς Ἰσραὴλ ἐν τῇ ἐρήμῳ ἐξεληθόντων αὐτῶν ἐκ γῆς 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 Deut^{Tr}’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 וְהָרַע, the logical antecedent of which is הָרַע. 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: ἰδοὺ δέδωκα πρὸ προσώπου σου σήμερον τὴν ζωὴν καὶ τὸν θάνατον, τὸ ἀγαθὸν καὶ τὸ κακόν. 16. ἐὰν δὲ εἰσακούσῃς τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, ἀγαπᾷν κύριον τὸν θεόν 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 כָּרַךְ per the Masoretic vocalization but rather כָּרַךְ, 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 Deut^{tr}, 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, Deut^{tr} chose to translate rather than transliterate place names or vice versa. Examples appear throughout with no observable pattern. In 34.6, “in the valley” (בַּגִּי) is read as a proper name “in Gai” (ἐν Γαί); Abib (אֲבִיב) and Pesach (פֶּסַח) are rendered respectively as τὰ νέα “of new things” and τὸ πάσχα “the pascha (= passover)” in 16.1ff. The oft-quoted passage in 26.5 אֲבִי אֲבִר אֲרָמִי “a wandering Aramean was my father” becomes in Greek Συρίαν ἀπέβαλεν ὁ πατήρ 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.

Deut^{tr}, 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, ἔκγονα and σπέρμα(τα) are both acceptably translated as “offspring”; indeed, the NRSV translates some of their Hebrew equivalents (צֵרֵךְ/σπέρμα(τα) and בָּן/υἱός) in this way. I have, however, reserved “offspring” as the translation of only σπέρμα(τα) and have chosen “progeny” consistently to translate ἔκγονα; υἱός is, of course, “son.” What is relevant here for the NETS reader is that *progeny* will always indicate a particular word choice of Deut^{tr} 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 φυλάξεσθε 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 Deut^{tr}’s treatment of Hebrew free infinitives juxtaposed to cognate verbs. So rather than translating ἐὰν ἀκοῇ ἀκούσητε 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 Deut^{tr} under the influence of his source text produced non-idiomatic Greek.

The treatment of the formulaic language should be easy to decode, but a few popular choices follow: κληρος = “allotment,” ἐν κλήρῳ = “as an allotment,” κληρονομία = “possession” or “inheritance,” φυλάγματα = “orders,” προστάγματα = “ordinances,” δικαιώματα = “statutes,” κρίματα = “judgments,” μαρτύρια = “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 We^N, 533–535.

וְיִרְשֶׁהָ 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 Deut^{Tr}'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 (בָּרַךְ mostly in the Hiphil) underlying both εἰσάγω and ἐξάγω, although in some instances "to lead" seemed more appropriate. The simplex form of the verb ἄγω, 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 Deut^{Tr} used πάροικος, I have chosen the word "sojourn(er)," reserving "foreigner" for the translation of ἀλλότριος and cognates.

Similarly, while in the NRSV "slave" is used without distinction to translate Hebrew עַבְדִּי and its cognates, Deut^{Tr} 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 ἐξολοθρεύω, 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 ἐκτρίβω, 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] 498–505) 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

DEUTERONOMION 1

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1 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^a—and Gold-places^b—²(a route of eleven days from Choreb, by way of Mount Seir, up to Kades Barne). ³And it happened in the fortieth 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. ⁴After he struck Seon king of the Amorrites, who lived in Hesebon, and Og king of Basan, who lived in As-tarothe and in Edrain, ⁵across 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. ⁷Turn, 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. ⁸See, 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. ¹⁰The Lord your God has multiplied you, and look, you are today like the stars of the sky in number. ¹¹May 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! ¹²How will I be able alone to bear your hardship and your substance and your disputes? ¹³Assign for yourselves men, wise and discerning and prudent for your tribes, and I will appoint them as your leaders." ¹⁴And you answered me and said, "The word which you have spoken to do is good." ¹⁵And 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. ¹⁶And 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. ¹⁷You 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." ¹⁸And 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. ²⁰And I said to you, "You have come as far as the mountain of the Amorrite, which the Lord our God is giving you. ²¹See, 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." ²³And the matter was pleasing to me, and I took from you twelve men, one man a tribe. ²⁴And after they had set out, they went up into the mountain and went as far as Cluster Ravine and surveyed it. ²⁵And 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, ²⁷and 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. ²⁸Where 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!'" ²⁹And I said to you, "Do not be alarmed, neither be afraid of them. ³⁰The Lord your God, who goes before you, he will fight them together with you, according to all which he did for you in the land of Egypt ³¹and 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. ³²And in this matter you did not believe the Lord your God, ³³who 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."

³⁴ And the Lord heard the sound of your words and, being provoked, he swore, saying: ³⁵"If one of these men shall see this good land that I swore to your fathers! ³⁶Except 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." ³⁷Even with me the Lord was angry on your account, saying, "Not even you shall enter there. ³⁸Iesous son of Naue, who stands beside you, he shall enter there; strengthen him, for he will take possession of it for Israel. ³⁹And 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. ⁴⁰And 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. ⁴²And 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

^aOr *Enclosures* ^bOr *Goldworks*

shall not be wiped out before your enemies.'"⁴³And I spoke to you, but you did not listen to me. And you transgressed the word of the Lord, and ^aby force^a you went up into the mountain. ⁴⁴And 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. ⁴⁵And when you sat down, you were weeping before the Lord, and the Lord neither listened to your voice nor paid you any attention. ⁴⁶And 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, ⁴and 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. ⁵Do 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. ⁶Purchase food from them, and you will eat, and you shall also take water by measure from them for money, and you will drink. ⁷For 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, ⁹and the Lord said to me: "Do 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. ¹¹Like the Enakim, these also shall be reckoned as Rephain, and the Moabites name them Ommin. ¹²And 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. ¹⁴And 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. ¹⁵And the hand of God was against them, to eliminate them from the camp until they fell away.

¹⁶And it happened, when all the men, the warriors, had fallen away, since they were dying off

from among the people, ¹⁷that the Lord spoke to me, saying, ¹⁸"Today you are going to pass the boundary of Moab at Aroer, ¹⁹and 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."²⁰(It will be reckoned as a land of Rephain, for the Rephain formerly inhabited it, and the Ammanites name them Zomzommin, ²¹a 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. ²²Just as they^b did to the sons of Esau, who live in Seir, as they^c wiped out the Chorrite before them, so they took possession and were settled in their place even to this day. ²³As 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.) ²⁴"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. ²⁵On 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. ²⁸You 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—²⁹just 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."³⁰And 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."³²And Seon came out to meet us, he and all his people for battle at Iasa, ³³and the Lord our God gave him over before us, and we struck him down, and his sons and all his people. ³⁴And 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. ³⁵Only the cattle we plundered, and the spoils of the cities we took: ³⁶from 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. ³⁷We did not enter, however, into the land of the sons of Amman, all the regions bordering the Wadi Iabok as well as the cit-

^aPossibly presumptuously ^bI.e. the Raphain ^cI.e. the sons of Esau

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ies of the hill country, just as the Lord our God had commanded us.

3 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 Pherezites. 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.

⁸ And 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 ⁹(the Phoenicians named Haërmon Sanior, and the Amorrite named it Sanir). ¹⁰All were cities of Misor and all of Galaad and all of Basan, as far as Selcha and Edrain, cities of Og's kingdom in Basan. ¹¹(Because 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 ^aa man's forearm^a 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 Asedoth of Phasga on the east.

¹⁸ And 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 and your cattle—I know that you have much cattle—let them settle in your cities that I have given to you ²⁰until

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."

²³ At 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.

4 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 with which I command you today. ³Your eyes have seen all that the Lord your^b God did to Beelphegor—that, every person 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.

⁵ See, 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?

⁹ Take heed to yourself, and guard your soul closely, lest you forget all the things that your eyes

^aI.e. the common (non-standardized) cubit ^bour = Weed

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 ¹⁰about 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," ¹¹and you approached and stood at the foot of the mountain, and the mountain was burning with fire up to the sky: darkness, gloom, tempest. ¹²And 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. ¹³And he announced to you his covenant, which he commanded you to do, the ten words, and he wrote them on two stone tablets. ¹⁴And 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. ¹⁶Do not act lawlessly and make for yourselves an engraved likeness, any kind of icon—a likeness of male or female, ¹⁷a likeness of any animal of those that are on the earth, a likeness of any winged bird that flies under the sky, ¹⁸a likeness of any reptile that creeps on the ground, a likeness of any fish that is in the waters beneath the earth. ¹⁹And 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. ²⁰But 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. ²²For 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. ²³As 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. ²⁴For 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, ²⁶I 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. ²⁷And 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. ²⁸And there you will serve other gods, works of human hands, wood and stone, who will neither see nor hear nor eat nor smell. ²⁹And 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, ⁽³⁰⁾in your distress. ³⁰And 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. ³¹Because 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^a 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; ³³whether 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, ³⁴whether 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 ³⁵so that you might know that the Lord your God he is God, and there is no other besides him. ³⁶From 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. ³⁷Because he loved your fathers, he also chose you, their offspring after them, and himself brought you out of Egypt, by his great power, ³⁸to 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. ³⁹And 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. ⁴⁰And 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 Moses set apart three cities beyond the Jordan toward the rising of the sun ⁴²for 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: ⁴³Bosor in the wilderness on the plain country belonging to Rouben and Ramoth in Galaad belonging to Gaddi and Gaulon in Basan belonging to Manasse.

⁴⁴ This is the law that Moses set before the sons of Israel. ⁴⁵These are the testimonies and the statutes and the judgments that Moses spoke to the sons of Israel when they had come out of the land of Egypt, ⁴⁶beyond the Jordan in the valley

^aLacking in Gk

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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.⁴⁷ And they took possession of his land and the land of King Og of Basan, two kings of the Amorrites who were beyond the Jordan toward the rising of the sun,⁴⁸ from Aroer, which is on the edge of the Wadi Arnon, and to Mount Seon (that is, Haërmon),⁴⁹ all the Araba beyond the Jordan toward the rising of the sun, east under Asedoth 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.² The Lord your God established a covenant with you at Choreb.³ Not with your fathers did the Lord establish this covenant, but with all of you here alive today.⁴ The Lord spoke with you face-to-face at the mountain, from the midst of the fire,⁵ and 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 mountain, saying:

6 I am the Lord your God who brought you out of the land of Egypt, out of a house of slavery.⁷ You 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.⁹ You 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,¹⁰ and 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.¹³ Six days you shall labor and do all your labor,¹⁴ but on the seventh day there is Sabbata 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.¹⁵ And 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.²³ And 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,²⁴ and 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.²⁵ And 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.²⁶ For 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?²⁷ Go 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^b they have spoken^b correctly.²⁹ Who shall grant that their heart be in them in such a way that they fear me and keep my commandments in all their days so that it might go well with them and with their sons forever!³⁰ Go, say to them, 'Return to your houses.'³¹ But 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."³² And you shall be watchful to do as the Lord your God has commanded; you shall not turn right or left,³³ to 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 inherit² so 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.³ Now hear, O Israel, and be watchful to per-

^aI.e. the Amorrites ^bLacking in Gk

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. ⁵ And 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. ⁶ And these words that I command you today shall be in your heart and in your soul. ⁷ And 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. ⁸ And you shall bind them as a sign on your hand, and they shall be ^athings unshakable^a before your eyes, ⁹ and 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 Iakob, to give you large and fine cities that you did not build, ¹¹ houses 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, ¹² take 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. ¹³ The Lord your God you shall fear, and him you shall serve, and to him you shall cling, and by his name you shall swear. ¹⁴ Do not go after other gods from the gods of the nations around you, ¹⁵ because the Lord your God, who is present with you, is a jealous god. Lest the Lord your God, ^bbeing angered with wrath against you^b, destroy you utterly from the face of the earth.

¹⁶ You shall not tempt the Lord your God, as you tempted in the Temptation. ¹⁷ By guarding, you shall keep the commandments of the Lord God, the testimonies and the statutes that he has commanded you. ¹⁸ And you shall do what is pleasing and good before the Lord your God, so that it may be well for you and that you may go in and inherit the good land that the Lord swore to your fathers, ¹⁹ to chase out all your enemies before you, as he said.

²⁰ And it shall be, when your son asks you tomorrow, saying, "What are the testimonies and the statutes and the judgments that the Lord our God has commanded you?" ²¹ that you shall say to your son, "We were domestics to Pharaoh in the land of Egypt, and the Lord brought us from there with a strong hand and with a high arm. ²² And the Lord gave before us signs and wonders, great and evil in Egypt, against Pharaoh and against his household. ²³ And he brought us out from there in order to bring us in, to give to us this land that he swore to give to our fathers. ²⁴ And the Lord commanded us to perform all these statutes, to fear the Lord our God, so that it may be well for us all our

days so that we may live, as it is today. ²⁵ If we are watchful to perform all these commandments before the Lord our God, as he has commanded us, there will also be mercy for us."

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 Iebousite, seven nations numerous and mightier than you—² and 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. ³ Neither shall you intermarry with them. You shall not give your daughter to his son, and you shall not take his daughter for your son, ⁴ for she^d 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. ⁵ But thus you shall do to them: you shall break down their altars^e and smash their steles and cut down their groves and burn the carved objects of their gods with fire. ⁶ For 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. ⁸ Rather, 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 Pharaoh king of Egypt. ⁹ And 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, ¹⁰ and 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. ¹¹ And 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, ¹³ and 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. ¹⁴ Blessed you shall be among all the nations; there shall not be an impotent one nor a sterile one among you or your cattle. ¹⁵ And 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

^aPossibly fixtures ^bOr who is present with you, being angered with wrath ^cus = Weed ^dOr it ^eGk = bōmos

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you, but he will inflict them on all who hate you.¹⁶And 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?"¹⁸you shall not be afraid of them. With remembrance you shall remember what the Lord your God did to Pharaoh and to all the Egyptians,¹⁹the 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.²⁰And the Lord your God will send the hornets against them until even the ones who have been left and those hidden^afrom you are wiped out.²¹You shall not be wounded before them, for the Lord your God with you is a great and strong god.²²And 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.²³And 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.²⁴And 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.²⁵The 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.²⁶And you shall not bring an abomination into your house, or you will be an anathema like it. With an offense you shall take offense, and with abhorrence you shall abhor it, for it is 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.²And 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 and discern the things in your heart, whether you would keep his commandments or not.³And he distressed you and let you hunger and fed you with manna with which your fathers were not acquainted in order to announce to you that man shall not live by bread alone, but by every word that goes out through the mouth of God man shall live.⁴Your clothes were not worn off you; your feet did not become hard; look, for forty years!⁵And you shall know in your heart that as a certain person might discipline his son, so the Lord your God will discipline you.⁶And you shall keep the commandments of the Lord your God, to go in his ways and to fear him.

⁷For 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,⁸a land of wheat and barley, vines, figs, pomegranates, a land of olive trees of oil and of honey,⁹a 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.¹⁰And 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.¹²Lest, when you have eaten and been filled and, having built fine houses and lived in them,¹³and 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,¹⁴you 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,¹⁵who 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,¹⁶who fed you with manna in the wilderness that your fathers did not know so that he might distress you and test you, that you might do well at your end.¹⁷Do not say in your heart, "My strength and the mastery of my hand have produced for me this great power."¹⁸And 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.¹⁹And it shall be, if by forgetting you forget the Lord your God and go after other gods and serve them and do obeisance to them, I^bcall you to witness^b today that with destruction you shall perish.²⁰As also the remaining nations, which the Lord is destroying before you, so shall you perish, because you have not heard the voice of the Lord your God.

9 Hear, O Israel! 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,²a 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?"³And 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.⁵It is not because

^aOr are destroyed from you ^bOr 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 Isaak and Iakob.

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. 7Remember, 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, 9when 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, through-out 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 seen this people, and look, it is a stiff-necked people. 14Permit me to destroy them utterly, and I will blot out their name from beneath the sky, and I will make of you a nation great and strong and more numerous than this one."

15 And after I had turned, I went down from the mountain, and the mountain was burning with fire, and the two tablets were in my two hands. 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 as also the first, forty days and forty nights; I did not eat bread, and I did not drink water on account of all your sins that you had sinned, by doing what was evil before the Lord your God, to provoke him. 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.

22 And at The Burning also and at The Temptation and at The Graves of Lust^a, you were provoking the Lord by your God^b. 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. 24You were disobedient in regard to things concerning the Lord from the day he knew you.

25 And 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. 27Remember Abraam and Isaak and Iakob 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.' 29And 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."

10 At 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.

6 (And the sons of Israel departed from Beroth of the sons of Iakim Misadai. 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.)

^aOr *Craving* ^bOm = Weed

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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. ¹¹And 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, ¹³to keep the commandments of the Lord your God and his statutes that I command you today so that it may be well with you? ¹⁴Look, the sky and the sky of the sky belong to the Lord your God, the earth and all that is in it. ¹⁵Yet, 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. ¹⁶And you shall circumcise your hardheartedness and shall not harden your neck any longer. ¹⁷For 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, ¹⁸doing justice to the guest and orphan and widow and loving the guest, to give him food and clothing. ¹⁹You shall also love the guest, for you were guests in the land of Egypt. ²⁰You 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. ²¹He is your boast, and he is your God, who did among you these great and glorious things that your eyes have seen. ²²Your 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. ²And 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 ³and his signs and his wonders that he did in the midst of Egypt to Pharaoh, king of Egypt, and to all his land, ⁴and 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, ⁵and what he did for you in the wilderness until you came to this place, ⁶and 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 ⁷For 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, ⁹so 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. ¹⁰For 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. ¹¹But 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, ^{12a}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—¹⁴he 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, ¹⁵and he will give fodder in your fields for your cattle. ¹⁶And, when you have eaten and been filled, ⁽¹⁶⁾take care to yourself, lest your heart be expanded, and you turn away and serve other gods and do obeisance to them, ¹⁷and the Lord, being wrathful, be angry against you and shut up the sky, and there will be no rain, and the land will not give its fruit, and you will perish quickly off the good land that the Lord gave you.

18 And you shall put these words in your heart and in your soul, and you shall bind them as a sign on your hand, and they shall be things unshakable before your eyes. ¹⁹And you shall teach your children to say them when they are sitting at home and going on the way and lying down and rising. ²⁰And you shall write them on the doorposts of your houses and of your gates ²¹so that you may be long-lived, and the days of your sons, in the land that the Lord swore to your fathers to give them, may be as the days of the sky above the earth.

22 And it shall be, if by hearing you hear all these commandments that I command you today to do—to love the Lord your God, to go in all his ways and to hold fast to him—²³the Lord too will drive out all these nations before you, and you will dispossess nations great and rather stronger than you. ²⁴Every place, wherever you may plant the trace of your foot, shall be yours, from the wilderness and Anti-Lebanon and from the great river, the river Euphrates, and up to the western sea shall be your borders. ²⁵No one will stand against you; the Lord your God will put the trembling of you and fear of you on the face of all the land on which you may go upon it, as the Lord spoke to you.

26 See, I am giving before you today a blessing and a curse: ²⁷the blessing, if you hear the commandments of the Lord your God that I command you today, ²⁸and the curse, if you do not hear the commandments of the Lord your God which I command you today and if you wander from the way that I command you, having gone to serve other gods that you do not know.

29 And it shall be, when the Lord your God has brought you into the land into which you are

crossing there to inherit it, you shall give the blessing on Mount Garizin and the curse on Mount Gaibal. 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^a 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

^aGk = *bōmos* ^bLacking in Gk

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nations act toward their gods? I will do the same.”

³¹You 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. ³²Every 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, ²and the sign or the wonder should come about, which he spoke to you, saying: “Let us go and serve other gods (whom you have not known),” ³you 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. ⁴Go 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. ⁵And 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, ⁷from 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, ⁸you 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. ⁹Reporting, 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. ¹⁰And 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. ¹¹And 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, saying, ‘Let us go and serve other gods,’” whom you have not known, ¹⁴then you shall examine and ask and make a thorough investigation, and look, the charge is clearly true, this abomination has been done among you, ¹⁵wiping out, you shall wipe out all the inhabitants of that city by slaughter by dagger; with an anathema, you shall anathematize it, and everything in it. ¹⁶And 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. ¹⁷Nothing 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, ¹⁸if 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 ^apractice purification rites; you shall not place a baldness between your eyes for a corpse. ²For 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. ⁴These are the animals you shall eat: calf of cows and lamb of sheep and kid of goats, ⁵deer and gazelle and roebuck and wild goat and white-rumped antelope and antelope and giraffe. ⁶Any animal that divides the hoof and splits the hooves into two parts and brings up the cud, among the animals—these you shall eat. ⁷And 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. ⁸And 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. ¹⁰And whatever does not have fins and scales you shall not eat; these are unclean for you.

¹¹ You shall eat any clean bird. ¹²And these, you shall not eat from them: the eagle and the bearded vulture and the osprey ¹³and the vulture and the kite and those like it, ¹⁴and 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 ^bcreeping ones of those that fly^b—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.

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

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^a 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 Leuite 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 Leuite 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 the Lord your God has been proclaimed. ³Of a stranger you may ask back whatever he has that belongs to you; to your brother you must make a release of the debt to you. ⁴For there will be no one in need among you, because by blessing the Lord your God will bless you in the land that the Lord your God is giving you as an allotment to inherit it. ⁵But if by hearing you listen to the voice of the Lord your God by keeping and doing all these commandments that I command you today—⁶because the Lord your God has blessed you, as he said to you—you will even lend to many nations, but you will not borrow, and you will rule over many nations, but they will not rule over you.

⁷ Now if there is among you anyone of your brothers in need in one of your cities within the land that the Lord your God is giving you, you shall not rid your heart of love, neither shall you close up your hand from your needy brother. ⁸By opening, you shall open your hands to him; you shall lend a loan to him whatever he may need, in accord with what he needs. ⁹Be careful to yourself, lest a secret word is in your heart, something lawless, saying, "The seventh year, a year of release, is near," and your eye be evil towards your needy brother, and you will not give to him, and he will cry out to the Lord against you, and it will be for

you a great sin. ¹⁰Giving you shall give to him, and you shall lend him a loan whatever he needs, and you shall not be grieved in your heart when you give to him, because through this thing the Lord your God will bless you in all your works and in all to which you may put your hand. ¹¹For the needy shall not fail from the earth; I therefore command you to do this thing, saying, "By opening, you shall open your hands to your brother who is poor and to the needy in your land."

¹² But if your brother is sold to you, whether a Hebrew man or a Hebrew woman, he shall be subject to you six years, and in the seventh year you shall send him out a free person from you. ¹³And when you send him out from you a free person, you shall not send him out empty. ¹⁴You shall provide provisions to him from your sheep and from your grain and from your wine press; as the Lord your God has blessed you, you will give to him. ¹⁵And you shall remember that you were a domestic in the land of Egypt, and the Lord your God redeemed you from there; for this reason I command you to do this thing. ¹⁶But 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, ¹⁷you 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. ²⁰In 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. ²¹But 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; ²²within your cities you shall eat it; the unclean and the clean alike shall eat, like gazelle or deer. ²³But 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 pascha^b 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. ³You shall not eat leaven with it. For seven days you shall eat unleavened with it—bread of affliction—because you came out of Egypt in haste so that all the days of your life you may remember the day of your departure from the land of Egypt. ⁴Leaven shall not be seen with

^aAram = *strong drink* ^bI.e. *passover*

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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 and the guest and the orphan and the widow in your cities. ¹⁵Seven days you shall feast for the Lord your God at the place, that which the Lord your God may choose. Now if the Lord your God blesses you in all your yield and in every work of your hands, then you shall be joyful.

¹⁶ Three times a year every male among you shall appear before the Lord your God at the place, that which the Lord may choose: at the feast of unleavened bread and at the feast of weeks and at the feast of tent pitching. You shall not appear before the Lord your God empty-handed, ¹⁷each according to the strength of your hands, according to the blessing of the Lord your God that he gave you.

¹⁸ You shall appoint for yourselves judges and recorders in all your cities that the Lord your God is giving you, by tribe, and they shall render just decisions for the people. ¹⁹They shall not bend justice; they shall not recognize a person, neither shall they take gifts. For gifts blind the eyes of the wise and nullify the words of the righteous. ²⁰You shall pursue justice fairly so that you may live, and when you have entered, you may inherit the land that the Lord your God is giving you.

²¹ 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.

17 You shall not sacrifice to the Lord your God a calf or a sheep, that in which there is a defect, anything wrong, for it is an abomination to the Lord your God.

² Now if there be found among you, in one of your cities that the Lord your God is giving you, a man or woman who will do what is evil in the sight of the Lord your God, to transgress his covenant, ³and, having gone out, they should serve other gods and do obeisance to them—whether the sun or the moon or any of what belongs to the adornment of the sky, which I have not ordered—⁴and if it be reported to you and you will make a thorough inquiry and behold, the matter has truly occurred, this abomination has occurred in Israel, ⁵then you shall bring out that man or that woman and stone them with stones, and they will die. ⁶On two witnesses or upon three witnesses, the one who is to die shall die; he shall not die on the basis of one witness. ⁷And the hand of the witnesses shall be the first against him to put him to death, and the hand of all the people last. And you shall remove the evil one from yourselves.

⁸ But if a matter be too difficult for you in judgment: bloodshed from bloodshed and legal right from legal right and assault from assault and dispute from dispute—matters of judgment in your cities—then, having arisen, you shall go up to the place that the Lord your God may choose for his name to be called there, ⁹and you shall come to the priests, the Leuites and to the judge whoever may be in those days, and, after they have inquired, they shall announce to you the judgment. ¹⁰And you shall do according to the word whatever they report to you from the place that the Lord your God may choose for his name to be called there, and you shall guard very much to do according to all things whatever is legislated for you. ¹¹You shall act according to the law and according to the judgment that they tell you; you shall not turn aside from the decision that they may announce to you, right or left. ¹²And as for the person who may act in pride by not obeying the priest in attendance, to minister in the name of the Lord your God, or the judge, whoever may be in those days, that person shall die, and you shall remove the evil one from Israel. ¹³And all the people, when they have heard, will be afraid and will not act impiously again.

¹⁴ Now if you come into the land that the Lord your God is giving you and take possession of it and live in it and you say, "I will set a ruler over me, like the rest of the nations that are around me," ¹⁵by appointing, you shall appoint over you a ruler, him whom the Lord your God may choose. One of your own brothers you shall appoint as ruler over you; you shall not have power to appoint a strange person over you, because he is not your brother. ¹⁶For he shall not multiply cavalry for himself or return the people to Egypt in order

to multiply cavalry for himself, but the Lord has said to you, "You shall never add to return that way." ¹⁷And he shall not multiply wives for himself, neither shall his heart turn away; also silver and gold he shall not multiply exceedingly for himself. ¹⁸And 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. ¹⁹And 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 ²⁰so 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 Leui, a part or allotment with Israel. The offerings of the Lord are their allotment; they shall eat of them, ²but he shall have no allotment among his brothers; the Lord himself is his allotment, as he said to him.

³ 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^a. ⁴And 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. ⁵For 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, ⁷he shall minister in the name of the Lord his God, like all his brothers—the Levites who stand there before the Lord. ⁸He shall eat an allotted portion, apart from the sale which is by paternal lineage^b.

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. ¹⁰There 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, ¹¹one who casts spells, a ventriloquist^c and one who observes signs and one who inquires of the dead. ¹²For anyone who does these things is an abomination to the Lord your God, for it is because of these abominations that the Lord your God will destroy them utterly from before you. ¹³You shall be perfect before the Lord your God. ¹⁴For these nations that you are about to dispossess, these will hear 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. ¹⁶According to all that you re-

quested 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." ¹⁷And the Lord said to me: "They are right in all that they have said. ¹⁸I 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. ¹⁹And the person who does not hear his words, whatever the prophet may speak in my name, I will exact vengeance from him. ²⁰But 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." ²¹But if you say in your heart, "How will we know the word that the Lord has not spoken?" ²²whatever 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, ²you shall set apart three cities for yourself in the midst of your land that the Lord your God is giving you. ³Calculate 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, ⁵and 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, ⁶lest the avenger of blood pursue after 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. ⁷Therefore 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, ¹⁰and 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

^aI.e. fourth stomach of ruminating animals ^bPossibly due to inheritance ^cI.e. one who gives oracles from the belly

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and he lies in wait for him and attacks him and strikes his life and he dies and flees into one of these cities, ¹²then 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. ¹³Your 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. ¹⁶But if an unjust witness comes forward against a person, alleging impiety against him, ¹⁷then 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, ¹⁸and if the judges make a thorough inquiry and, look, an unjust witness has testified unjustly, he has stood up against his brother, ¹⁹then you shall do to him just as he connived to do to his brother. And you shall remove the evil one from yourselves. ²⁰And the rest, when they hear, shall be afraid and will not add to act again according to this evil thing among you. ²¹Your 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. ²And it shall be when you draw near for battle, then the priest, when he has come forward, shall speak to the people ³and say to them: "Hear, O Israel! Today you are advancing to battle against your enemies. Let your heart not be undone; be not afraid, nor be shattered, nor turn aside from before them, ⁴for it is the Lord your God who advances with you, to fight with you against your enemies, to save you." ⁵Then 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 dedicate it. ⁶And who is the person who planted a vineyard and has not had enjoyment from it? Let him go and return to his house, lest he die in the battle and another person will have enjoyment from it. ⁷And who is the person who became engaged to a woman but has not yet taken her? Let him go and return to his house, lest he die in the battle and another person will take her." ⁸And 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." ⁹And 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. ¹¹If 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. ¹²But if they do not respond to you and make war against you, then you shall besiege it, ¹³and the Lord your God will deliver it into your hands, and you shall strike every male in it with slaughter by dagger, ¹⁴except 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. ¹⁵Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations. ¹⁶But 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. ¹⁷But with anathema, you shall anathematize them—the Chettite and the Amorrite and the Chananite and the Pherezite and the Heuite and the Iebousite and the Gergesite—as the Lord your God has commanded you, ¹⁸lest 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^a, 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? ²⁰But 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, ²the council of elders and the judges shall come out and measure out to the cities that surround the wounded. ³And 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, ⁴and 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. ⁵And the priests, the Leuites, 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. ⁶And the entire council of elders of that city, those nearest the wounded, shall wash their hands over the head of the heifer that was hamstringed in the ravine, ⁷and in reply they shall say: "Our hands did not shed

^aPerhaps a fruit-bearing tree

this blood, and our eyes have not seen. ⁸Be 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. ⁹But 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 ¹¹and you see among the booty a woman, beautiful in appearance, and you desire her and take her for yourself as wife, ¹²then you shall bring her inside your house, and you shall shave her head and pare her nails, ¹³and you shall remove her clothes of captivity from her, and she shall settle in your house and mourn for her father and her mother ^adays of a month^a, and after that you shall go in to her and live together with her, and she shall be your wife. ¹⁴And 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 one of them hated, and if both the loved and the hated bear him children and the firstborn son is of the one who is hated, ¹⁶it 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. ¹⁷On 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, ¹⁹then 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. ²⁰And 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." ²¹And 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, ²³his 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. ²Now 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. ³So 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. ⁷By 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 ¹⁴and 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," ¹⁵then 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. ¹⁶And 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, ¹⁷he is now placing specious charges against her, saying, 'I failed to find in your daughter proofs of 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. ¹⁸And the council of elders of that city shall take that man and discipline him, ¹⁹and 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, ²¹then they shall bring the young woman out to her fa-

^aI.e. a whole month

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ther'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, ²⁴bring 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, you shall kill only the man who lay with her. ²⁶And 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. ²⁷Since 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^a is discovered, ²⁹the 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 Ammanite 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, ⁴due 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.) ⁶You 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. ⁸If 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. ¹¹And 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. ¹³On your belt you shall have a pin^b, 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. ¹⁴Because 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. ¹⁶He 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. ¹⁸You 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. ²⁰To 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 it will be a sin with you. ²²But if you do not want to vow, it will not be a sin to you. ²³The 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, ²and if, having gone out, she becomes another man's ³and the last man hates her, then he will write her a bill of divorce

^aOr it ^bOr peg

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, ⁴the 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 overpowered 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 God 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 the Lord your God redeemed you from there; on account of this, I command you to do this thing.

¹⁹ Now if you harvest a harvest in your field and forget a sheaf in your field, you shall not return to take it; it shall be for the guest and the orphan and the widow so that the Lord your God may bless you in all the works of your hands. ²⁰And if you gather olives, you shall not return to glean what is behind you; it shall be for the guest and the orphan and the widow. And you shall remember that you were a domestic in the land of

Egypt; on account of this, I command you to do this thing.

²¹ And if you harvest your vineyard, you shall not re-harvest it for things behind you; it shall be for the guest and the orphan and the widow. ²²And you shall remember that you were a domestic in the land of Egypt; on account of this, I command you to do this thing.

25 Now if a dispute occurs between people and they enter into litigation and they^a judge and justify the righteous one and condemn the impious, ²then it shall be, if the impious is worthy of lashes, that you shall make him sit down before the judges, and they shall beat him in their presence according to his impiety. ³They shall beat him with the number forty; they shall not add, but if they add to beat him more, beyond these lashes, your brother will be shamed before you.

⁴ You shall not muzzle a threshing ox.

⁵ Now if brothers reside together and one of them dies and there is no offspring to him, the wife of the deceased shall not be outside, for a man not close. Her husband's brother shall go in to her and shall take her for himself as wife and shall live with her, ⁶and it shall be that the child that she might bear shall be established from the name of the deceased, and his name shall not be blotted out from Israel. ⁷But if the man does not wish to take his brother's wife, then the woman shall go up to the gate to the council of elders and say, "My husband's brother does not want to perpetuate his brother's name in Israel; my husband's brother has been unwilling." ⁸And 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," ⁹and 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." ¹⁰And 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 twins^b, 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, ¹⁸how he withstood you on the way and cut

^aI.e. the judges ^bI.e. testicles

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off your tail, all those who lagged behind you, but you were hungry and weary, and he did not fear God. ¹⁹And 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, ²that 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. ³And 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." ⁴And the priest shall take the basket from your hands and set it down before the altar of the Lord your God. ⁵And 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. ⁶And the Egyptians did us ill and humbled us and imposed hard work on us, ⁷and 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. ⁸And 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, ⁹and he brought us into this place and gave us this land, a land flowing with milk and honey. ¹⁰And 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." And you shall leave them before the Lord your God and do obeisance before the Lord your God. ¹¹And you shall rejoice in all the goods that the Lord your God gave to you and to your house and the Leuite and the guest who is among you.

¹² Now if you finish paying all the tithe of your produce in the third year, you shall give the second tithe to the Leuite and the guest and the orphan and the widow, and they shall eat within your cities and be filled. ¹³And you shall say before the Lord your God: "I have cleansed the sacred portions from my house, and I gave them to the Leuite and the guest and the orphan and the widow, in accordance with all the commandments that you commanded me; I have not transgressed your commandment, nor have I forgotten, ¹⁴and I have not eaten from them in my grief; I have not enjoyed the fruits from them for something unclean; I have not given any of them to the dead. I have obeyed the voice of the Lord my God; I did just as you commanded me. ¹⁵Look down from your holy house, from the sky, and bless your people Israel and the land that you gave them, as you swore to our fathers to give us—a land flowing with milk and honey."

¹⁶ This very day the Lord your God is commanding you to do all these statutes and judgments, and you shall keep and do them with the whole of your heart and with the whole of your soul. ¹⁷Today you have chosen God to be your god and to walk in his ways and to keep his statutes and his judgments and to obey his voice. ¹⁸Today also the Lord has chosen you to be his exceptional people, as he said, to keep all his commandments, ¹⁹and that you be high above all nations, as he has made you renowned and a boast and glorified, that you be a people holy to the Lord your God, as he spoke.

27 And Moyses and the council of elders of Israel gave orders, saying: Keep all these commandments that I command you today. ²And it shall be, on the day when you cross over the Jordan into the land that the Lord your God is giving you, that you shall set up for yourself large stones and plaster them with plaster. ³And you shall write on the stones all the words of this law when you cross over the Jordan, when you enter the land that the Lord, the God of your fathers, is giving you, a land flowing with milk and honey, as the Lord, the God of your fathers, said to you. ⁴And it shall be, when you cross over the Jordan, that you shall set up these stones about which I command you today, on Mount Gaibal, and you shall plaster them with plaster. ⁵And you shall build an altar there to the Lord your God, an altar of stones. You shall not place an iron tool on them. ⁶You 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 ⁷and sacrifice a sacrifice of deliverance and eat and be filled there and be joyful before the Lord your God. ⁸And you shall write on the stones all of 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. ¹⁰And 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: ¹²When you have crossed over the Jordan, these shall stand to bless the people on Mount Garizin: Symeon, Leui, Ioudas, Issachar, Ioseph and Benjamin. ¹³And these shall stand upon the curse on Mount Gaibal: Rouben, Gad and Aser, Zaboulon, Dan and Nephthali. ¹⁴And the Leuites, in reply, shall say in a loud voice to all Israel:

¹⁵ "Cursed be the person who shall make 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 orphan 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 you 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 death 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^a, 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^b, 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

^aPossibly *mildew* ^bOr *woman*

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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. ³²Your sons and daughters are given to another nation, and your eyes, being purulent, shall look for them^a, and your hand shall not be strong. ³³A 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. ³⁴And you shall be driven mad because of the sights of your eyes, which you shall see. ³⁵May 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. ³⁶May 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 their other gods, of wood and stone. ³⁷And there you shall become an enigma and an illustration^b and a tale among all the nations into which the Lord may lead you away there.

³⁸ You shall carry out much seed into the field and shall bring in few, for the grasshopper shall consume them. ³⁹You shall plant and work a vineyard, but you shall neither drink the wine nor be joyful from it, for the worm shall devour them. ⁴⁰Olive trees you shall have throughout all your borders, but you shall not anoint yourself with oil, for your olive tree shall shed. ⁴¹You shall bear sons and daughters, but they shall not remain yours, for they shall go away in captivity. ⁴²All your wood products^c and the produce of your land the rust shall devour. ⁴³The guest who is among you shall ascend up and up above you, but you shall descend down, down. ⁴⁴He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail.

⁴⁵ 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. ⁴⁶And there shall be signs and wonders among you and among your offspring forever, ⁴⁷because you did not serve the Lord your God with rejoicing and with a good heart for the abundance of everything. ⁴⁸And 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. ⁴⁹The 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, ⁵⁰a nation shameless in face, which will not marvel at the face of an elder and have no mercy on the young. ⁵¹And 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. ⁵²And it shall wipe you out in all your cities until your high and forti-

fied 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. ⁵³And 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. ⁵⁴The 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, ⁵⁵so 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. ⁵⁶And 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, ⁵⁷even 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.

⁵⁸ 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, ⁵⁹then the Lord will make exceptional your plagues and the plagues upon your offspring, great and marvelous plagues and evil and constant maladies. ⁶⁰And 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. ⁶¹And every malady and every plague not recorded in the book of this law the Lord will bring on you until he utterly destroys you. ⁶²And 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. ⁶³And it shall be, just as the Lord took delight in you that you might 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. ⁶⁴And 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. ⁶⁵But 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. ⁶⁶And 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. ⁶⁷In 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. ⁶⁸And the Lord will bring you back in ships to Egypt by a route that I

^aPossibly sons and daughters ^bOr parable ^ci.e. things made from wood

said: You shall never see it again, and there you shall be put up for sale to your enemies as male and female slaves, and there will be no buyer.

29 These are the words of the covenant, which^a 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, ³the great trials that your eyes saw, the signs and those great wonders. ⁴But to this day the Lord God has not given you a heart to know and eyes to see and ears to hear. ⁵And he led you forty years in the wilderness. Your garments have not grown old, and your sandals have not worn from your feet; ⁶you have not eaten bread, you have not drunk wine and sike^b—so that you may know that he is the Lord your God. ⁷And 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, ¹¹your women and your progeny and the guest who is in the midst of your camp, from your woodcutter even up to your water bearer—¹²so that you may enter in the covenant of the Lord your God, and in his imprecations, which the Lord your God is making with you today ¹³in order that he may establish you for himself 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 ¹⁵but 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, ¹⁶because 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, ²⁰God will not want to pardon him, but the Lord’s anger and his zeal will then blaze out against that per-

son. 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: ²³sulfur 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 to 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 imprecations 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, ⁹and the Lord your God will treat you with care in every

^aI.e. the words ^bAram = strong drink

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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 and in 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 life and death, blessing and curse. And choose life so that you and your offspring may live, ²⁰to love the Lord your God, to listen to his voice and to hold fast to him, for this is life for you and the length of your days so that you may live in the land that the Lord swore to your fathers Abraam and Isaak and Iakob to give to them.

31 And Moyses finished speaking all these words to all the sons of Israel, ²and he said to them: "I am today one hundred twenty years old. I shall not be able any more to come in and to go out. Now the Lord said to me, 'You shall not cross over this Jordan.' ³The Lord your God who goes before you, he will utterly destroy these nations from before you, and you shall dispossess them. Iesous also is the one crossing over before you, as the Lord spoke. ⁴And the Lord will do to them as he did to Seon and Og, the two kings of the Amorrites who were beyond the Jordan, and to their land, as he utterly destroyed them. ⁵And the Lord has delivered them before you, and you shall do to them as I have commanded you. ⁶Be manly and strong; have no fear, nor be frightened, nor be terrified from before them, because the Lord your God, he who goes with you among you, will not forsake you or abandon you."

the shall make it heard to us = Weed

⁷ And Moyses called Iesous and said to him before all Israel: "Be manly and strong, for you will go before this people into the land that the Lord has sworn to our fathers to give to them, and you will take possession of it for 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. ¹⁰And Moyses commanded them in that day, saying: "After seven years, in the time of the year of release, during the feast of tent pitching, ¹¹when 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."

¹⁴ And 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." And Moyses went, and Iesous, into the tent of witness, and they stood by the entrance of the tent of witness, ¹⁵and 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 of the land into which it is going there into it, and they will forsake me and break my covenant that I have established with them. ¹⁷And I shall be angry with wrath against 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.' ¹⁸But 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. ¹⁹And 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. ²⁰For 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. ²¹And 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

good land that I swore to their fathers.”²² And on that day Moses 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 Moses had finished writing down in a book all the words of this law, to the very end,²⁵ then he commanded the Leuites, who carry the ark of the covenant of the Lord, saying, ²⁶“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. ²⁷For 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? ²⁸Assemble to me all the leaders of your tribes and your elders and your judges and your recorders so that I may speak all these words in their ears and call sky and earth to witness against them. ²⁹For 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 Moses 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,
^aa righteous and holy Lord^a;

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,

9 and his people Iakob became the Lord’s
portion,
Israel a measured part of his inheritance.

10 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.

11 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;

12 the Lord alone was leading them,
and no foreign god was with them.

13 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,

14 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.

15 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.

16 They provoked me with foreign things;
by their abominations they embittered me.

17 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.

18 You abandoned God who bore you,
and you forgot God who nurtures you.

19 And the Lord saw it and was jealous,
and he was provoked on account of the
wrath of his sons and daughters.

20 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.

21 They made me jealous with what is no god,
provoked me with their idols.

So I will make them jealous with what is no
nation,

provoke them with a nation lacking
understanding.

22 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.

23 I will gather evils against them
and will spend my arrows against them:

24 when they are being wasted by famine

^aOr *righteous and holy is the Lord*

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- 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 treasures?
- 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?
- 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.
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.
- 44 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. ⁴⁵And
Moyses finished speaking to all Israel, ⁴⁶and 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. ⁴⁷Because 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 Jor-
dan 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 Iericho, and view the land of Chanaan,
which I am giving to the sons of Israel as a posses-
sion, ⁵⁰and 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, ⁵¹because 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. ⁵²Because 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 be-
fore his death. ²And 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.
- 3 And he spared his people,
and all of the sanctified ones were under
your hands—
even these are under you,
and it^a accepted from his words ⁴a law,
which Moyses commanded us,
an inheritance for the congregations of
Iakob.
- 5 And he shall be a ruler in^b the beloved one,
when rulers of peoples have been
gathered
together with the tribes of Israel.
- 6 Let Rouben live and not die out,
and let him be many in number.
- 7 And this^c of Ioudas:
Listen, O Lord, to the voice of Ioudas,
and you could enter into his people;
his hands will decided^d for him,
and you will be a helper from his
enemies.
- 8 And to Leui he said:
Give Leui his ^eclear ones^e
and his truth to the devout man,
whom they tempted him with temptation.
They reviled him at the water of dispute.
- 9 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.
- 10 They shall show Iakob your statutes
and Israel your law;
they shall place incense ^fin your wrath^f
continually on your altar.
- 11 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.
- 12 And to Benjamin he said:
Beloved by the Lord he shall encamp in
confidence—
and God overshadows him all the days—
and he rested between his shoulders.
- 13 And to Ioseph he said:
His land is from the Lord's blessing,
from the seasons of the sky and of dew
and from unfathomable springs below
- 14 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
- 15 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 Ioseph
and on his crown, when he was glorified
among brothers.
- 16 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.
- 17 And to Zaboulon he said:
Be glad, Zaboulon, in your going out,
and, Issachar, in his coverts.
- 18 They shall utterly destroy nations,
and you^g shall invoke there,
and you^g shall sacrifice a sacrifice of
righteousness,
for the riches of the sea will suckle you
and the trade of those living by the
seacoast.
- 19 And to Gad he said:
Blessed be the one who expands Gad!
He rested like a lion,
having broken arm and ruler.
- 20 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.
- 21 And to Dan he said:
Dan is a lion's whelp,
and he shall leap forth from Basan.
- 22 And to Nephthali he said:
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.
- 23 And to Aser he said:
Blessed of children be Aser,
and he shall be acceptable to his
brothers;
he shall dip his foot in oil.
- 24 His sandal will be iron and bronze,
and as your days, so is your strength.
- 25 There is none like the God of the beloved;
he who rides upon the sky is your helper

^aI.e. the people ^bOr by means of ^cI.e. this blessing ^dOr distinguish ^ePossibly explaining devices ^fPossibly on your wrath or when you are angry ^gGk = pl

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- 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 Iakob'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 Iericho, and the Lord showed him all the land: Galaad as far as Dan² 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 sea³ and the wilderness and the environs of Iericho, a city of palm trees—as far as

Segor. ⁴And the Lord said to Moyses, "This is the land of which I swore to Abraam and Isaak and Iakob, saying, 'I will give it to your offspring, I showed it to your eyes, but you shall not enter there.'" ⁵And Moyses, the domestic of the Lord, died there in the land of Moab, through the word of the Lord. ⁶And they buried him in Gai, in the land of Moab, near the house of Phogor, but no one knows his grave to this day. ⁷Now Moyses was one hundred twenty years old when he died; his eyes were neither dimmed nor were they ruined. ⁸And the sons of Israel wept for Moyses in Araboth of Moab, near the Jordan, opposite Iericho, 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, ¹¹with 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 ¹²and the great wonders and the strong hand which Moyses exhibited before all Israel.

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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 מִזְבֵּחַ מַלְּעָדִי מִזְבֵּחַ יְהוָה אֱלֹהֵינוּ (“an altar other than the altar of the LORD our God”), LXX Joshua has βωμὸν ἕξω τοῦ θυσιαστηρίου κυρίου τοῦ θεοῦ ἡμῶν (“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 חֲרִבּוֹת צְרִיִם; the LXX has μαχαίρας πετρίνας [ἐκ πέτρας ἀκροτόμου] in v. 2 but μαχαίρας πετρίνας [ἀκροτόμους] 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 -בִּ, as in 6.13: וַתִּקְנֶעַ בַּשּׁוֹפָרוֹת. On occasion, LXX Joshua follows suit, as in this same verse: καὶ οἱ ἱερεῖς ἐσάλπισαν ταῖς σάλπιγξι, though without explicitly reproducing the Hebrew preposition. Elsewhere and even in close proximity (v. 16), however, the Greek verb alone is made to suffice (ἐσάλπισας 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 עֶבֶד (δοῦλος, θεράπων, παῖς) and צֹרֶךְ (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, עֲכָר becomes Ἀχαρ; אֲדֹנִי־צֶדֶק is Ἀδωνιβεζεκ in chapter 10; and the site where Iesous/Joshua assembles the Israelites for the last time (in chapter 24) is כִּכְש 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 ὅσοι ποτὲ ἀπερίτμητοι ἦσαν τῶν ἐξεληλυθότων ἐξ Αἰγύπτου—in the face of the MT affirmation (5.5) that all the people who came out [of Egypt] had been circumcised: כִּי־מִלִּים הָיוּ כָל־הָעָם הַיִּצְאִים. 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 is this regard is 6.15 in the LXX: καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀνέστησαν ὄρθρου καὶ περιήλθοσαν τὴν πόλιν ἑξάκις (“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 Ἰησοῦς τὰς μαχαίρας τὰς πετρίνας, which reappears at 24.31a as τὰς μαχαίρας 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 (translator’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, MT כִּי מִלֵּאת אַחֲרַי יְהוָה אֱלֹהֵי 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 προσετέθης ἐπακολουθεῖσαι ὀπίσω κυρίου τοῦ θεοῦ ἡμῶν—as “because you have continued to follow closely after the Lord our God.” Since προστίθμι regularly renders אָסַף 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, אֶרֶץ אֲשֶׁר לֹא־יָנַעַת בָּהּ (“land on which you had not labored”), would be adequately and effectively rendered into Greek by γῆν ἐφ’ ἣν οὐκ ἐκοπίσασατε; the fuller LXX, with ἐπ’ αὐτῆς, is clearly not a “natural” or “normal” koine idiom and can only be explained as a reflex of בָּהּ 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 Alexandrinus (A), and the MT (as rendered in the NRSV):

B	A	MT
3 And Harsola and Bola and Asom	3 and Hasersoual and Bathoul and Bola and Asom	3 Hazar-shual, Balah, Ezem,
4 and Elthoula and Boula and Herma	4 and Elthoulad and Herma	4 Eltolad, Bethul, Hormah,

In his version, Max Margolis (see above) reconstructed the oldest Greek of these verses in this way: 3 και Ασαρ Σωαλ και Βωλα και Ασεμ 4 και Ελθωλαδ και Βεθουλ και Ερμα.

In arriving at these transcriptions he relied heavily on the Onomasticon of Eusebius, resorting to conjecture (only) in the case of Ασεμ. It was Margolis' judgment that Codex Alexandrinus, as a chief exemplar of his Constantinopolitan group, was on the whole a better witness than Codex Vaticanus to the earliest 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 accordance 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 ἔσται ἡ φυλή, ἣν ἂν δείξῃ κύριος, προσάξετε κατὰ δήμους, "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 understood 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 designation 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 number 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 wording 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 collective 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 version, it is still useful to consult Brenton.

LEONARD J. GREENSPOON

1 And it happened after the death of Moyses that the Lord spoke to Iesous son of Naue, Moyses' assistant, saying, ²"Moyes 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. ³Every place upon which you tread with the sole of your feet, to you I will give it, as I promised to Moyses, ⁴the 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. ⁵No person shall stand against you^a all the days of your^b life. And just as I was with Moyses, so I will also be with you, and I will not forsake you or overlook you. ⁶Be strong and manly, for you shall divide for this people the land that I swore to your ancestors to give to them. ⁷Be 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. ⁸And 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. ⁹Look, I have commanded you: Be strong and manly; do not be cowardly or frightened, for the Lord your God is with you in all places where you go."

10 And Iesous commanded the scribes of the people, saying, ¹¹"Go into the midst of the camp of the people, and command the people, saying: 'Prepare provisions, for yet three days and you are crossing over this Jordan, when you go in to take possession of the land that the Lord, God of your ancestors, gives you.'"

12 And to Rouben and to Gad and to the half-tribe of Manasse Iesous said, ¹³"Remember the word of the Lord that Moyses the servant of the Lord commanded you, saying, 'The Lord your God has given you rest and has given you this land.' ¹⁴Let your wives and your little ones and your livestock settle in the land he gave you. But you shall cross over well-equipped before your kindred, every strong man, and you shall fight on their side ¹⁵until the Lord your God gives rest to your kindred, as also to you, and they too inherit the land that the Lord your God is giving them. And each of you shall depart to his inheritance, which Moyses gave to you beyond the Jordan, from the rising of the sun."

16 And in reply to Iesous, they said: "All that you have commanded us we will do, and to every place you send us we will go. ¹⁷Just as we obeyed Moyses in all things, we will obey you. Only let the Lord our God be with you, as he was with Moyses. ¹⁸But the person who is disobedient towards you and whoever disobeys your words, as you command him, let him die. But be strong and manly."

2 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. ²And it was reported to the king of Iericho, saying, "Men of the sons of Israel have come here to spy out the land." ³And 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." ⁴And the woman took the men and hid them, and she said to them, saying, "The men came to me. ⁵But 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." ⁶She had, however, brought them up upon the roof and hid them in the flax-straw that she had laid out upon the roof. ⁷And 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 ⁸and before they too went to sleep, she too came up on the roof to them ⁹and said to them, "I know that the Lord has given you the land, for the dread of you has fallen on us. ¹⁰For we have heard that the Lord God dried up the Red Sea before you when you came out of the land of Egypt and what he did to the two kings of the Amorrites that were beyond the Jordan, to Seon and Og, those whom you utterly destroyed.

¹¹And 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. ¹²And 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 ¹³and spare 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." ¹⁴And 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 pity and truth."

15 And she let them down through the window. ¹⁶And 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." ¹⁷And the men said to her, "We are free from this oath of yours. ¹⁸Look, 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. ¹⁹And 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. ²⁰But if anyone wrongs us or also discloses this business of ours, we shall be free from this oath of yours." ²¹And she said to them, "According to your word, so let it be." And she sent them away.

^aGk = pl ^bGk = sg

22 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. ²³And 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. ²⁴And they said to Iesous, "The Lord has given all the land into our hand, and everyone who inhabits that land cowers because of us."

3 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. ²And it happened after three days that the scribes went through the camp ³and commanded the people, saying, "When you see the ark of the covenant of the Lord our God and our priests and the Leuites carrying it, you shall depart from your places. And go after it. ⁴But 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." ⁵And Iesous said to the people, "Purify yourselves for tomorrow; for tomorrow among you the Lord will do wonders." ⁶And 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.

⁷ 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. ⁸And 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 in the Jordan.'" ⁹And Iesous said to the sons of Israel, "Draw near here, and hear the word of the Lord your God. ¹⁰By this you shall know that a living god is among you, and with destruction he will destroy from before us the Chananite and the Chetite and the Pherezite and the Heuite and the Amorrite and the Gergesite and the Iebousite: ¹¹Look, the ark of the covenant of the Lord of all the earth passes through the Jordan. ¹²Select for yourselves twelve men from the sons of Israel, one from each tribe. ¹³And it will be, when the feet of the priests who bear the ark of the covenant of the Lord of all the earth rest in the water of the Jordan, that the water of the Jordan shall cease, and the water coming down shall stand still."

¹⁴ And the people departed from their coverts to cross over the Jordan, and the priests bore the ark of the covenant of the Lord in front of the people. ¹⁵Now when the priests who bore the ark of the covenant were entering the Jordan and the feet of the priests who bore the ark of the covenant of the Lord were dipped in part of the water of the Jordan—now the Jordan would overflow throughout all its channel-system as if it were the days of wheat harvest—¹⁶and the waters flowing down from above stood still, a single solid heap stood

apart very, very far off, as far as part of Kariathiarim, and that which came down came down to the sea of Araba, the salt sea, until it completely ceased. And the people stood opposite Iericho. ¹⁷And the priests who bore the ark of the covenant of the Lord stood on dry ground in the middle of the Jordan—and all the sons of Israel were crossing over on dry land—until all the people finished crossing over the Jordan.

4 And when all the people finished crossing over the Jordan, then the Lord said to Iesous, saying, ²"Take along men from the people, one from each tribe; ³instruct them, saying, 'Take twelve stones at hand out of the middle of the Jordan, and when you have carried these over with you, lay them down in your camp, there where you make camp for the night.'" ⁴And when Iesous had summoned twelve men of the honored from the sons of Israel, one from each tribe, ⁵he said to them, "Pass on before me, before the Lord, into the middle of the Jordan, 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, ⁶so 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?' ⁷then 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.'"

⁸ 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 over with them to the camp and laid them down there. ⁹Now 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.

¹⁰ 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. ¹¹And 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. ¹²And 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. ¹³Forty thousand well girded for battle passed over before the Lord for war against the city of Iericho.

¹⁴ 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.

¹⁵ And the Lord said to Iesous, saying, ¹⁶"Command the priests who bear the ark of the covenant of the testimony of the Lord to come up out of the Jordan." ¹⁷And Iesous commanded the priests, saying, "Come up out of the Jordan."

¹⁸And 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.

¹⁹And 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 Iericho. ²⁰And those twelve stones, which he had taken out of the Jordan, Iesous set up in Galgala, ²¹saying, "When your sons ask you, saying, 'What are these stones?' ²²proclaim to your sons, 'Israel crossed over the Jordan on dry ground, ²³when 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, ²⁴so 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."

5 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.

²Now 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." ³And Iesous made sharp flint knives and circumcised the sons of Israel at the place called Hill of Foreskins. ⁴And 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—⁵all these Iesous circumcised. ⁶For 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. ⁷And in their place he raised up their sons, whom Iesous circumcised because they remained uncircumcised on the way.

⁸Now when they had been circumcised, they kept quiet there, remaining in the camp until they were healed. ⁹And 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.

¹⁰And the sons of Israel kept the pascha on the fourteenth day of the month from evening at sunset at Iericho on the opposite side of the Jordan in the plain. ¹¹And they ate from the grain of the land, things unleavened and fresh. On this day ¹²the 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.

¹³And it happened, when Iesous was at Iericho, 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?" ¹⁴Then 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 domestic?" ¹⁵And 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 Iericho was completely closed up and fortified, and no one came out from it nor went in. ²And the Lord said to Iesous, "Look, I am delivering Iericho into your control, and its king in it, mighty ones in strength. ³And you, station around it the warriors in a circle. ⁵And 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." ⁶And Iesous the son of Naue went in to the priests ⁷and 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.

⁸And 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. ⁹And 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." ¹⁰And 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 shout." ¹¹And when the ark of the covenant of God had gone around the city, it immediately went back into the camp and lodged there.

¹²And on the second day Iesous rose in the morning, and the priests took up the ark of the covenant of the Lord. ¹³And 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 ¹⁴and went back again into the camp. Thus they kept doing for six days.

¹⁵And on the seventh day they rose at dawn and marched around the city seven times. ¹⁶And 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. ¹⁷And 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. ¹⁸But 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. ¹⁹And all silver or gold or bronze or iron shall be

sacred to the Lord; it shall be carried into the treasury of the Lord.”²⁰And 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.²¹And with the edge of the sword Iesous 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 Iesous 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.”²³And 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.²⁴And 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.²⁵And Raab the prostitute and all her father’s house Iesous kept alive, and it has dwelled in Israel until this very day. For she hid the spies whom Iesous sent to spy out Iericho.

26 And Iesous 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 found 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 Iesous, and his name was in all the land.

7 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 Ioudas, took from what was devoted, and the Lord was furiously angry with the sons of Israel.

2 And Iesous sent men to Gai, which is near Baithel, saying, “Spy out Gai.” And the men went up and spied out Gai.³And they returned to Iesous 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.”⁴And about three thousand men went up, and they fled before the men of Gai.⁵And 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 Iesous tore his clothes, and Iesous fell on the ground facedown before the Lord until evening, he and the elders of Israel, and they threw dust on their heads.⁷And Iesous 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.”⁸And what shall I say, since Israel has turned its neck before its enemy?⁹And 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 Iesous, “Stand up. Why is it that you have fallen upon your face?¹¹The 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.¹²The 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.¹³Stand 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.’¹⁴And 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.¹⁵And 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 Iesous rose early and brought the people near by tribes, and the tribe of Ioudas was shown.¹⁷And it was brought near by districts, and the Zarai district was shown. And it was brought near by man,¹⁸and Achar son of Zambri son of Zara was shown.¹⁹And Iesous 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.”²⁰And Achar answered Iesous and said, “Truly I have sinned against the Lord, God of Israel. Thus and so have I done.²¹I 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 Iesous 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.²³And they brought them out of the tent and brought them to Iesous and the elders of Israel, and they set them before the Lord.²⁴And Iesous took Achar son of Zara and brought him up to the ravine of Achor, 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.²⁵And Iesous said to Achar, “Why

^aHeb = 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^a 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 Iericho and its king. And the spoil of the cattle you shall 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. ¹⁴And 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. ¹⁵And Iesous and Israel saw it and retreated from before them. ¹⁶And they closely pursued after the sons of Israel, and they themselves went away from the city. 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

way. 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^b came out from the city to meet them, and they^c 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. ²⁷Except 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. ²⁸And Iesous burned the city with fire; he made it an uninhabited mound forever until this day. ²⁹And 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 Chananites and the Pherezites and the Heuites and the Amorrites and the Gergesites and the Iebousites heard, ²they 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, ^{2b(31)}as Moyses the attendant of the Lord had commanded the sons of Israel, as it is written in the law of Moyses, "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 Moyses, 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 Leuites 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 Moyses 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 Moyses. ^{2f(35)}There was not a word of all that Moyses 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 Iericho and to Gai. 4 And 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. 5 And the holloes 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 provision was dry and moldy and bug-infested. 6 And they came to Iesous into the camp of Israel to Galgala, and they said to Iesous and Israel, "We have come from a land far away; now then make a covenant with us." 7 And 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?" 8 And they said to Iesous, "We are your domestics." And Iesous said to them, "From where are you? And from where have you come?" 9 And 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 10 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. 11 And 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." ' 12 These 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. 13 And these 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." 14 And the leaders took of their provision and did not ask the Lord. 15 And Iesous made peace with them, and they made a covenant with them, to preserve them, and the leaders of the congregation swore an oath to them.

16 And it happened three days after they had made a covenant with them that they heard that they were close by them and that they were living among them. 17 And the sons of Israel set out and came to their cities. And their cities were Gabaon and Kephira and Berot and Iarin-City. 18 But the sons of Israel did not fight against them, because all the leaders had sworn to them by the Lord, the God of Israel. And all the congregation murmured against the leaders. 19 And the leaders said to all the congregation, "We have sworn to them by the Lord, the God of Israel, and now we shall not be able to touch them. 20 This we will do: take them alive, and we will preserve them. And there shall not be wrath against us because of the oath that we swore to them. 21 They shall live and shall be hewers of wood and drawers of water for all the congregation"—as the leaders said to them.

22 And Iesous 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? 23 And now you are cursed; there shall not be lacking from you a slave or a hewer of wood for me and my God." 24 And they answered Iesous, saying, "It was reported to us what the Lord your God instructed his servant Moyses, 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. 25 And now, see, we are in your power; do to us as it is pleasing to you and as it seems right to you." 26 And thus they did to them, and Iesous rescued them on that day out of the hands of the sons of Israel, and they did not kill them. 27 And Iesous 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 Ierousalem, heard that Iesous had taken Gai and had utterly destroyed it—as they did to Iericho and its king, so they did to Gai and its king—and that the inhabitants of Gabaon had deserted to Iesous and to Israel, 2 then 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. 3 And Adonibezek, king of Ierousalem, sent to Ailam, king of Chebron, and to Phidon, king of Ierimouth, and to Iephtha, king of Lachis, and to Dabir, king of Odollam, saying, 4 "Come up here to me, and help me, and let us go to war with Gabaon, for they have deserted to Iesous and to the sons of Israel." 5 And the five kings of the Iebousites—the king of Ierousalem and the king of Chebron and the king of Ierimouth 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 Iesous 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." 7 And Iesous went up out of Galgala, he and all the military people with him, every one mighty in strength. 8 And the Lord said to Iesous, "Do not fear them, for I have delivered them into your hands; not one of them shall be left before you." 9 And Iesous came upon them suddenly; he entered all night out of Galgala. 10 And 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. 11 Now 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 ^auntil the end of ^aone day. ¹⁴And 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. ¹⁷And it was told Iesous, saying, "The five kings have been found, hidden in the cave that is in Makeda." ¹⁸And Iesous said, "Roll stones against the mouth of the cave, and set men to guard over them. ¹⁹But 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." ²⁰And 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. ²¹And all the people returned sound to Iesous to Makeda, and no one of the sons of Israel grumbled with his tongue.

22 And Iesous said, "Open the cave, and bring these five kings out of the cave." ²³And they brought the five kings out of the cave—the king of Ierousalem and the king of Chebron and the king of Ierimouth and the king of Lachis and the king of Odollam. ²⁴And 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. ²⁵And 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." ²⁶And Iesous killed them, and he hung them on five trees. And they hung upon the trees until evening. ²⁷And 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 Iericho.

29 And Iesous departed out of Makeda, and all

Israel with him, to Lebna, and he besieged Lebna. ³⁰And 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 Iericho.

31 And Iesous departed out of Lebna, and all Israel with him, to Lachis, and surrounded it and besieged it. ³²And 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 Iesous, 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. ³⁵And the Lord delivered it in the hand of Israel, and he took it on that day and slew it with the edge of the rapier, and they slew everything breathing in it, as they did to Lachis.

36 And Iesous and all Israel with him departed to Chebron and surrounded it. ³⁷And 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, ³⁹they 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 it 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 Nageb and the plain and Asedoth 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, ⁴¹from Kades Barne as far as Gaza, all Gosom as far as Gabaon. ⁴²And Iesous smote, once for all, 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 ²and to the kings who were by Sidon the great, to the hill country and to Raba opposite Keneroth and to the plain and to Napheddor ³and to the coast-dwelling Chananites on the east and to the coast-dwelling Amorrite and the Heuites and the Iebousites and the Pherezites in the mountain and the Chettites, those under Haërmon in the land of Massepha. ⁴And they came out, they and their kings with them, as the sand of the sea in multitude, and horses and very many chariots. ⁵And 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

^aOr *completely within*

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." ⁷And Iesous—and all the military people—came upon them at the water of Marron suddenly, and they fell upon them in the hill country. ⁸And 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. ⁹And Iesous did to them as the Lord commanded him; he hamstringing 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. ¹¹And 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. ¹²And 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. ¹³But all the cities fortified with mounds Israel did not burn, but Iesous burned only Hasor. ¹⁴And 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. ¹⁵As 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 ¹⁷by the mountain, from mount Hachel, 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. ¹⁸And for rather many days Iesous made war with these kings. ¹⁹And there was not a city that Israel did not take; they took everything in war. ²⁰For 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 Ioudas with their cities, and Iesous utterly destroyed them. ²²And none of the Enakim was left by the sons of Israel, but only in Gaza and in Geth and in Asedoth was anyone left. ²³And 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.

12 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: ²Seon, 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 Iabok, the boundaries of the sons of Ammon; ³and 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 Asedoth Phasga. ⁴And Og, king of Basan, was left of the giants, he who lived in Astaroth and in Edrain, ⁵ruling from Mount Haërmon and from Selcha and all the land of Basan as far as the boundaries of Gesouri and Machati and half of Galaad as far as the boundaries of Seon, king of Hesebon. ⁶Moyses, 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.

⁷ 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, ⁸in 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 Pherezite and the Heuite and the Iebousite: ⁹the king of Iericho and the king of Gai, which is near Baithel, ¹⁰king of Ierusalem, king of Chebron, ¹¹king of Ierimouth, king of Lachis, ¹²king of Ailam, king of Gazer, ¹³king of Dabir, king of Gader, ¹⁴king of Hermath, king of Arath, ¹⁵king of Lebna, king of Odollam, ¹⁶king of Make-da, ¹⁷king of Taphoug, king of Hopher, ¹⁸king of Aphek of Saron, ¹⁹king of Hasor, ²⁰king of Symoon, king of Marron, king of Aziph, ²¹king of Kades, king of Tanach, ²²king of Magedon, king of Iekonam of Chermel, ²³king of Dor of Naphed-dor, king of Goim of Galilee, ²⁴king of Tharsa; all these, twenty-nine kings.

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 inherit. ²And this is the land that is left: the boundaries of Phylistiim, Gesiri and the Chananite, ³from 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, ⁴from Thaiman, and to all the land of Chanaan before Gaza and the Sidonians as far as Aphek, as far as the boundaries of the Amorrites, ⁵and all the land of Gabli of Phylistiim and all Lebanon, toward the rising of the sun, from Galgal under Mount Haërmon as far as the entrance of Hemath, ⁶everyone 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

as an allotment to Israel, as I commanded you. ⁷And 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 ⁹from 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, ¹⁰all the cities of Seon, king of the Amorrites, who reigned in Hesebon, as far as the boundaries of the sons of Ammon, ¹¹and Galaaditis and the boundaries of Gesiri and of Machati, the entire Mount Haërmön, and all Basanitis as far as Selcha, ¹²all 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. ¹³And the sons of Israel did not utterly destroy Gesiri and Machati and the Chananite, 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 Leui—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 Araboth Moaba^a beyond the Jordan opposite Iericho.

¹⁵ And Moyses gave to the tribe of Rouben according to their districts. ¹⁶And 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, ¹⁷as far as Hesebon, and all the cities that are in the land of Misor and of Daibon and of Bamoth-Baal and of the house of Beelmon ¹⁸and Iassa and Kedemoth and Mephath ¹⁹and Kariathaim and Sebama and Serada and Sior on the mountain of Emak^b ²⁰and Baithphogor and Asedoth^c Phasga and Baithasimoth ²¹and 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. ²²And Balaam the son of Beor, the diviner, they slew at the decisive moment. ²³And it^d became the boundaries 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. ²⁵And their boundaries were Iazer, all of the cities of Galaad and half of the land of the sons of Ammon, as far as Aroer, which is before Rabba, ²⁶and from Hesebon as far as Ramoth by Massepha and Botanin and Maanain as far as the boundaries of Dabir ²⁷and in Emek^b 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. ²⁸This 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. ³⁰And 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, ³¹and 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 Araboth Moaba^a, beyond the Jordan by Iericho 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 Naue and the chiefs of the paternal families of the tribes of the sons of Israel gave inheritances. ²By lots they inherited, as the Lord commanded by the hand of Iesous to the nine tribes and to the half-tribe, ³from beyond the Jordan. And to the Leuites he did not give an allotment among them. ⁴For 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. ⁵As 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. ⁷For 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. ⁸And my brothers who went up with me changed the heart of the people, but I added to follow closely the Lord my God. ⁹And 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.' ¹⁰And 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. ¹¹I am still strong today, as when Moyses sent me; I am now just as strong to go out and to go into war. ¹²And 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. ¹⁴Therefore 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 Kenezite to this day, because he followed closely the ordinance of the Lord, God of Israel. ¹⁵And the name of Chebron formerly was city of Arbok; 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. ²And their boundaries were from the southwest as far as part of the salt sea from the ridge that stretches southwestward. ³And they pass through before the ascent of Akra bin 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 ⁴and 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. ⁵And the boundaries from the east: the whole salt sea as far as the Jordan. And their boundaries from the north, both from the ridge of the sea and from the part of the Jordan, ⁶the boundaries go to Baithagla, and they go past from the north to Baitharaba, and the boundaries go higher to the stone of Baion son of Rouben, ⁷and the boundaries go higher to the fourth part of the ravine of Achor and go down to Galgal, which is before the approach of Addamin, which is to the southwest of the valley, and pass through to the water of the fountain of the sun, and its outlet shall be the fountain of Rogel, ⁸and the boundaries go up to the ravine of Honom at the ridge of Iebous (this is Ierousalem), and the boundaries pass through to the mountain top that is before the ravine of Honom toward the sea, which is by the side of the land of Raphain northward, ⁹and the boundary passes through from the top of the mountain to the spring of the water of Naphtho and passes

through to Mount Ephron, and the boundary will lead out to Baal (this is the city of Iarim), ¹⁰and the boundary will go around from Baal to the sea and will go alongside to Mount Assares at the ridge, the city of Iarim from the north (this is Chaslon) and will go down to Sun-City and will go alongside to the southwest, ¹¹and the boundary will go out toward the ridge of Akkaron northward, and the boundaries will go out to Sakcharona and will pass alongside to Mount Bala and will go out to Iabnel, and the outlet of the boundaries shall be to the sea. ¹²And 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.

¹³ 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 Arbok, 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. ¹⁶And 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 Nageb; 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)]

Kaibaiseleel and Ara and Hasor ²²and Ikam 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 Baiphalad ²⁸and Cholaseola and Bersabee and their villages and their farmsteads, ²⁹Bala and Bakok and Asom ³⁰and Elboydad and Baithel and Herma ³¹and Sekelak and Macharim and Sethennak ³²and Labos and Sale and Eromoth: twenty-nine cities and their villages.

³³ In the plain: Esthaol and Raas and Assa ³⁴and Ramen and Tano and Ilouthoth and Maiani ³⁵and Iermouth and Odollam and Membra and Saocho and Azeka ³⁶and Sakarim and Gadera and its farmsteads: fourteen cities and their villages.

³⁷ Senna and Hadasan and Magadagad ³⁸and Dalal and Maspha and Iakareel ³⁹and Laches and Basedoth and Ideadalea ⁴⁰and Chabra and Mach-

[A (Codex Alexandrinus)]

Kabseel and Edrai and Iagour ²²and Kiva and Dimona and Adada ²³and Kedes and Ithnaziph ²⁴and Telem and Baloth ²⁵and the city of Haseron (this is Hasor), ²⁶Amam and Samaa and Molada ²⁷and Hasergadda and Baithphaeth ²⁸and Hasarsoula and Bersabee and their cities and their farmsteads, ²⁹Baala and Auim and Asem ³⁰and Elthodad and Chasil and Herma ³¹and Sikeleg and Medebena and Sansanna ³²and Laboth and Seileim and Remmon: twenty-nine cities and their villages.

³³ In the plain: Esthaol and Saraa and Asna ³⁴and Ramen and Zano and Adiathaim and Enaim ³⁵and Ierimouth and Odollam and Nemra and Socho and Azeka ³⁶and Sargarim and Gadera and its farmsteads: fourteen cities and their villages.

³⁷ Sennan and Hadasa and Magdalgad ³⁸and Dalaan and Maspha and Iechthael ³⁹and Lachis and Bazkath and Aglon ⁴⁰and Chabba and Lamas

[B (Codex Vaticanus)]

es and Maachos ⁴¹ and Geddor 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 Akiezi and Kezib and Bathesar and Ailon: ten cities and their villages.

45 Akkaron and its villages and their farmsteads, ⁴⁶ from Akkaron Gemna and all that are near Asedoth and their villages.

47 Asiedoth 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 Sorth: nine cities and their farmsteads.

55 Maor and Chermel and Ozib and Itan ⁵⁶ and Iariel and Iarikam and Zakanaïm ⁵⁷ and Gabaa and Thamnatha: nine cities and their villages.

58 Haloua and Baithsour and Geddon ⁵⁹ and Magaroth and Baithanam and Thekoun: 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 Galem and Thether and Manoch: eleven cities and their villages.

60 Kariathbaal (this is the city of Iarim) and Sotheba: two cities and their farmsteads.

61 And Baddargis and Tharabaam and Ainon and Aichioza ⁶² and Naphlazon and the cities of Sadom and Ankades: seven cities and their villages.

[A (Codex Alexandrinus)]

and Chathlos ⁴¹ and Gaderoth and Bethdagon and Noma and Makeda: sixteen cities and their villages.

42 Lebna and Ather ⁴³ and Iephtha and Asenna and Nesib ⁴⁴ and Keila and Achzib and Maresa and Edom: nine cities, and their villages.

45 Akkaron and its villages and its farmsteads ⁴⁶ and from Akkaron Iemnai and all that are near Asdod and its villages

47 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: Saphir and Iether and Socho ⁴⁹ and Renna, City of Letters (this is Dabir), ⁵⁰ and Anob and Esthemo and Anim ⁵¹ and Gosom and Chilouon and Gelon: ten cities and their villages.

52 Ereb and Esan and Rouma ⁵³ and Ianoum and Baiththapphoue and Aphaka ⁵⁴ and Chammata and City of Arbo (this is Chebron) and Sior: nine cities and their villages.

55 Maon and Chermel and Ziph and Ietta ⁵⁶ and Iezrael and Iekdaam and Zanoakim ⁵⁷ and Gabaa and Thamna: nine cities and their villages.

58 Haloul and Baithsour and Gedor ⁵⁹ and Maroth and Baithanoth and Eltheke: six cities and their villages. ^{59a} Theko and Ephratha (this is Bethleem) and Phagor and Aitam and Koulon and Tatami and Sores and Karem and Gallim and Baither and Manoch: eleven cities and their villages.

60 Kariathbaal (this is the city of Iarim) and Harebba: two cities and their villages and their farmsteads.

61 Baddargis and Betharaba and Madon and Sochocha ⁶² and Nebsan and the cities of salt and Engaddi: seven cities and their villages.

63 And the Iebousite dwelled in Ierousalem, and the sons of Ioudas were not able to destroy them, and the Iebousites dwelled in Ierousalem to that day.

16 And the boundaries of the sons of Ioseph were from the Jordan near Iericho from the east, and they will go up from Iericho 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 Aptalim, as far as the boundaries of Lower Baithoron, and their outlet shall be to the sea.

4 And the sons of Ioseph, 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 Gazara, ⁶ and the boundaries will go across to the sea, into Ikasmon from the north of Therma; they

will go around eastward into Thenasa and Sellesa, and they will proceed from the east into Ianoka ⁷ and into Macho and Ataroth, and these are their villages, and they will go to Iericho 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 Chananite living in Gazer, and the Chananite 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 Iezer and to the sons of Kelez and to the sons of Ieziel and to the sons of Sychem and to the sons of Symarim and to the sons of Hopher; these are the males, according to their districts.

³ And to Salpaad son of Hopher—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. ⁵And their portion fell from Anassa and the plain of Labek, out of Galaad, which is beyond the Jordan, ⁶because 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.

⁷ 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 Iassib, 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 southward 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 northward are into the wadi, and the sea shall be its outlet. ¹⁰From 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. ¹¹And Manasse shall have, in Issachar and in Aser, Baithsan and their villages and the inhabitants of Dor and its villages and the inhabitants of Megeddo and its villages and the third part of Napheta and its villages. ¹²And the sons of Manasse were not able to destroy utterly these cities, and the Chananite began to dwell in this land. ¹³And it happened also, when the sons of Israel grew strong, that they made the Chananites subjects, but did not utterly destroy them.

¹⁴ 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?” ¹⁵And 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.” ¹⁶And 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 Iezrael, has choice cavalry and iron.” ¹⁷And Iesous said to the sons of Ioseph, “If you are a numerous people and if you have great strength, you shall not have a single allotment. ¹⁸For 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. ³And 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? ⁴Provide 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, ⁵and he divided for them seven portions: “Ioudas shall stand for them as a boundary from the southwest, and the sons of Ioseph shall stand for them from the north. ⁶Now 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. ⁷For 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.”

⁸ 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.” ⁹And 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. ¹⁰And Iesous cast a lot for them in Selo before the Lord.

¹¹ And the allotment of the tribe of Benjamin came out first according to their districts, and the boundaries of their allotment came out between Ioudas and between the sons of Ioseph. ¹²And 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. ¹³And 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. ¹⁴And 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 southward, and its outlet shall be at Kariathbaal (this is Kariathiarin, a city of the sons of Ioudas). This is the part toward the sea. ¹⁵And 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, ¹⁶and 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-

hind Iebousai from the southwest and shall go down to the fountain of Rogel,¹⁷ 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,¹⁸ and they shall pass through behind Baitharaba from the north and shall go down¹⁹ to the boundaries 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.²⁰ And the Jordan shall be the boundary from the eastern side. This is the inheritance of the sons of Benjamin, its boundaries all around according to districts.

21 And the cities of the sons of Benjamin according to their districts were Iericho and

[B (Codex Vaticanus)]

Baitheglia and Amekasis²² and Baithabara and Sara and Besana²³ and Aiin and Phara and Ephratha²⁴ and Karapha and Kephira and Moni and Gabaa—twelve cities and their villages;²⁵ Gabaon and Rama and Berotha²⁶ and Massema and Miron and Hamoke²⁷ and Phira and Kaphan and Nakan and Selekan and Thareela²⁸ and Iebous (this is Ierousalem) and cities and Gabaoth-arim—thirteen cities and their villages. This is the inheritance of the sons of Benjamin according to their districts.

19 And the second allotment of the sons of Symeon went out, and their inheritance was among the allotments of the sons of Ioudas.² And their allotment was Bersabee and Samaa and Koladam³ and Harsola and Bola and Asom⁴ and Elthoula and Boula and Herma⁵ and Sikelak and Baithmachereb and Sarsousin⁶ and Batharoth and their fields—thirteen cities and their villages;⁷ Eremmon and Thalcha and Ether and Asan—four cities and their villages,⁸ 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.⁹ 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.

10 And the third allotment went out to Zaboulon according to their districts. The boundaries of their inheritance shall be Esedek¹¹ Gola; the sea and Maragella are their boundaries, and they shall reach to Baitharaba toward the ravine that is opposite Iekman.¹² And they returned from Seddouk in the opposite direction from the east of Baithsamys to the boundaries of Chaselothaith, and they shall pass through to Dabiroth and shall go up to Phaggai,¹³ and from there they shall go around in the opposite direction eastward to Gebere to the city of Katasem, and they shall pass through to Remmona Hamathar Haoza,¹⁴ and the boundaries shall go around northward to Hamoth, and their outlet shall be at Gaiphael¹⁵ and Katanath and Nabaal and Symoon and Iericho and Baithman.¹⁶ This is the inheritance of the tribe of the sons of Zaboulon according to their districts, cities and their villages.

17 And to Issachar went out the fourth allotment.¹⁸ And their boundaries were Iazel and

[A (Codex Alexandrinus)]

Bethagla and Amekkasis²² and Baitharaba and Semrim and Bethel²³ and Auim and Haphar and Aphra²⁴ and Aikaren and Kapherammim and Gabaa—twelve cities and their villages;²⁵ Gabaon and Rama and Beroth²⁶ and Maspha and Chephira and Hamosa²⁷ and Rekem and Ierphael and Tharala²⁸ and Selaleph and Iebous (this is Ierousalem) and Gabaaith and the city of Iarim—thirteen cities and their villages. This is the inheritance of the sons of Benjamin according to their districts.

19 And the second allotment went out to Symeon, and their inheritance was among the allotment of the sons of Ioudas.² And their allotment was Bersabee and Sabee and Molada³ and Hasersoual and Bathoul and Bola and Asom⁴ and Elthoulad and Herma⁵ and Sekela and Baithamarchaboth and Asersousim⁶ and Baithlabath and their fields—thirteen cities and their villages;⁷ Ain and Remmon and Ether and Asan—four cities and their villages,⁸ those round about these cities as far as Baaletberramoth proceeding to Iameth southwestward. This was the inheritance of the tribe of the sons of Symeon according to their districts.⁹ 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.

10 And the third allotment went out to Zaboulon according to their districts. And the boundaries of their inheritance shall be as far as Sarid;¹¹ the sea and Marala are their boundaries, and they shall reach to Dabasthai toward the ravine that is opposite Ieknam.¹² And they returned from Sarid in the opposite direction from the east of Sams to the boundaries of Chasaloith Thabor, and they shall pass through to Dabrath and shall go up to Iaphagai,¹³ and from there they shall go around in the opposite direction eastward to Geththa to the city of Kasim, and they shall pass through to Remmon Hammatharim Hannoua,¹⁴ and the boundaries shall go around northward to Hennathoth, and their outlet shall be at Gaiiephthael¹⁵ and Kattath and Naalol and Semron and Iadela and Baithleem.¹⁶ This is the inheritance of the tribe of the sons of Zaboulon according to their districts, these cities and their villages.

17 And to Issachar went out the fourth allotment.¹⁸ And their boundaries were Iezrael and

[B (Codex Vaticanus)]

Chasaloth and Sounan ¹⁹and Hagin and Siona and Reeroth and Anachereth ²⁰and Dabiron and Kison and Rebes ²¹and Remmas and Ieon and Tomman and Aimarek and Bersaphes, ²²and the boundaries shall reach to Gaithbor and to Salim seaward and Baithsamys, and the outlet of his boundaries shall be the Jordan. ²³This 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. ²⁵And their boundaries were from Heleketh and Haleph and Baithok and Keaph ²⁶and Elimelek and Amiel and Maasa, and they shall reach to Carmel seaward and to Sion and Labanath, ²⁷and they shall return from the setting of the sun and Baithegeneth and shall reach to Zaboulon and from Gai and Phthaiel northward, and boundaries shall go into Saphthaibaithme and Inael and shall pass through to Choba Masomel ²⁸and Elbon and Raab and Hememaon and Kanthan as far as Sidon the great, ²⁹and the boundaries shall turn back to Rama and as far as the fountain of Masphassat and of the Tyrians, and the boundaries shall turn back at Iasiph, and his outlet shall be the sea and from Leb and Echozob ³⁰and Archob and Aphek and Raau. ³¹This is the inheritance of the tribe of the sons of Aser according to their districts, cities and their villages.

³² And to Nephthali went out the sixth allotment. ³³And their boundaries were Moolam and Mola and Besemiin and Arme and Nabok and Iephthamai as far as Dodam, and its outlets were the Jordan, ³⁴and the boundaries shall turn round seaward of Enath Thabor and shall pass through from there to Hiakana and shall reach to Zaboulon from the south, and Aser shall touch seaward and the Jordan from the rising of the sun. ³⁵And the walled cities of the Tyrians: Tyre and Homatha, Daketh and Kenereth ³⁶and Armaith and Harael and Hasor ³⁷and Kades and Assari and the fountain of Hasor ³⁸and Keror and Megala, Harim and Baiththame and Thessamys. ³⁹This is the inheritance of the tribe of the sons of Nephthali.

⁴⁰ And to Dan went out the seventh allotment. ⁴¹And their boundaries were Sarath and Asa, cities of Sammaus ⁴²and Salabin and Ammon and Silatha ⁴³and Ailon and Thamnatha and Akkaron ⁴⁴and Alkatha and Begethon and Gebeelan ⁴⁵and Hazor and Banaibakat and Gethremmon,

[A (Codex Alexandrinus)]

Hachaseloth and Sounam ¹⁹and Hapheraim and Sian and Renath and Anareth ²⁰and Rabbboth and Kesion and Aeme ²¹and Ramath and Engannim and Enadda and Baithphases, ²²and their boundaries shall reach to Thaboth and to Sasima seaward and Baithsmas, and the outlet of their boundaries shall be the Jordan. ²³This is the inheritance of the tribe of the sons of Issachar according to their districts, the cities and their farmsteads.

²⁴ And the fifth allotment went out to Aser according to their districts. ²⁵And their boundaries were Chelkath and Hooli and Batne and Achsaph ²⁶and Amad and Masal, and they shall reach to Carmel seaward and to Sior and Labanath, ²⁷and they shall return from the east of Bethdagon and shall reach to Zaboulon and in Gai Iephthael northward, and the boundaries shall go into Saphthabetaemek and shall proceed to the border country of Aniel and shall pass through to Chabol from the left ²⁸and Achran and Roob and Hamon and Kana as far as Sidon the great, ²⁹and the boundaries shall turn back to Rama and as far as the city of fortification of the Tyrians, and the boundaries shall turn back at Hosa, and his outlet shall be the sea and from the division of Achziph ³⁰and Amma and Aphek and Raob—twenty-two cities. ³¹This 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. ³³And their boundaries were Meeleph and Maelon and Besenanim and Armai and Nakeb and Iabnel as far as Lakou, and its outlets were the Jordan, ³⁴and the boundaries shall turn round seaward of Azanoth Thabor and shall pass through from there into Hikok and shall reach Zaboulon from the south and Aser seaward, and the Jordan shall be from the rising of the sun. ³⁵And walled cities of the Tyrians: Tyre and Hamath and Rekkath and Chenereth ³⁶and Adami and Rama and Hasor ³⁷and Kedes and Edrai and the fountain of Hasor ³⁸and Iarion and Magdaliel, Horam and Baithanath and Thasmous—nineteen cities. ³⁹This is the inheritance of the tribe of the sons of Nephthali.

⁴⁰ And to Dan went out the seventh allotment. ⁴¹Their boundaries were Saraa and Esthaol and a city of Sames ⁴²and Salabin and Iaalon and Iethla ⁴³and Ailon and Thamna and Akkaron ⁴⁴and Eltheko and Gabathon and Baalon ⁴⁵and Iouth and Banebarak and Gethremmon,

⁴⁶and from the sea of Ierakon the boundary was near Joppe. ⁴⁷This is the inheritance of the tribe of the sons of Dan according to their districts, their cities and their villages. ^{47a}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.

⁴⁸And the sons of Ioudas 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. ^{48a}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, Thamnasarach, 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 Selo 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, ²"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 Nephthali. 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 Aremoth 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 Selo 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 Nephthali 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 ¹⁰to the sons of Aaron from the district of Kaath of the sons of Leui, because theirs was the allotment. ¹¹He gave to them Kariatharbok, 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 Iesous 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 Ailom 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 Dabir 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: Gabaaon and the lands set apart for it and Gatheth 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 of a place of refuge of the one who slays, Sychem and the lands set apart for it and Gazara 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: Elkothaim and the lands set apart for it and Gethedan and the lands set apart for it ²⁴and Ailon 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 Iebatha 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 Debba 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: Basellan 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 Raab and the lands set apart for it—four cities. ³²And out of the tribe of Nephthali: 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 Levites, out of the tribe of the sons of Zaboulon: Maan and its surrounding lands and Kades and its surrounding lands³⁵ and Demna and its surrounding lands and Sella and its surrounding lands—four cities.³⁶ And beyond the Jordan opposite Iericho, out of the tribe of Rouben: the city as a place of refuge of the one who slays, Bosor in the wilderness of Misor and its surrounding lands and Iazer and its surrounding lands³⁷ 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, Ramoth in Galaad and its surrounding lands and Kamin and its surrounding lands³⁹ and Hesebon and its surrounding lands and Iazer 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 Levites within the possession of the sons of Israel were forty-eight cities and their surrounding lands⁴² round about these cities—a city and the surrounding lands round about the city, pertaining to all these cities.^{42a} And Iesous ceased dividing the land in their boundaries.^{42b} And the sons of Israel gave a portion to Iesous 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 Iesous built the city and lived in it.^{42d} And Iesous took the flint knives with which he circumcised the sons of Israel born on the way in the wilderness, and he put them in Thamnasarach.

43 So the Lord gave to Israel all the land that he swore to give to their fathers, and they inherited it and settled in it.⁴⁴ And the Lord gave them rest round about just as he swore to their fathers; no one of all their enemies rose against them; the Lord delivered all their enemies into their hands.⁴⁵ None failed of all the good words that the Lord spoke to the sons of Israel; all came to pass.

22 Then Iesous summoned the sons of Rouben and the sons of Gad and the half-tribe of Manasse² and said to them, “You have heard all that Moyse the servant of the Lord commanded you, and you have obeyed my voice according to all that I have commanded you.³ You have not forsaken your brothers all these days and more until this day. You have kept the ordinance of the Lord your God.⁴ And now the Lord our God has given rest to our brothers, as he said to them; now then return, and depart to your homes and to the land of your possession that Moyse gave to you on the other side of the Jordan.⁵ But take great care to do the ordinances and the law that Moyse the servant of the Lord commanded you to do: to

love the Lord your God, to walk by all his ways, to keep his ordinances and to hold fast to him and to serve him with all your mind and with all your soul.”⁶ And Iesous blessed them and sent them away, and they went to their homes.

7 And to one half of the tribe of Manasse Moyse gave land in Basanitis, and to one half Iesous gave land with his brothers on the other side of the Jordan toward the sea. And when Iesous sent them away to their homes and blessed them,⁸ then they departed with much wealth to their homes, and 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.⁹ And the sons of Rouben and the sons of Gad and the half-tribe of the sons of Manasse went from the sons of Israel out of Selo in the land of Chanaan, to depart to the land of Galaad, to the land of their possession, which they inherited through the ordinance of the Lord by the hand of Moyse.

10 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^a by the Jordan, a large altar^a 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^a 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 Phinees son of Eleazar son of Aaron the high priest¹⁴ 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, officers of 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^a 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 your building an altar^a 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

^aGk = *bōmos*

of Israel? And he was not one lone person. Did he alone die for his own sin?"

21 And the sons of Rouben 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^a. ²³And if we built an altar^b 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 set 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^b not for produce offerings nor for sacrifices, ²⁷but that this may be a witness between us and 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 salamin^c and for the sacrifice 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 Rouben 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 Rouben 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 Rouben 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 Rouben and the sons of Gad and the half-tribe of Manasse, and they^d settled upon it. ³⁴And Iesous named the altar^b of

those of Rouben 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."

23 And it happened, after rather many days after the Lord had given Israel rest from all their enemies round about and Iesous was old, advanced in days, ²that Iesous summoned all the sons of Israel and their council of elders and their chiefs and their scribes and their judges, and he said to them, "I am old and advanced in days. ³Now 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. ⁴See 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. ⁵And 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. ⁶Therefore 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, ⁷that 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, ⁸but you shall hold fast to the Lord your God, as you have done until this day. ⁹And the Lord utterly destroyed them from before you, great and strong nations, and no one has withstood you until this day. ¹⁰One of you has put to flight thousands, since the Lord your God was fighting for you, as he said to you. ¹¹And take great care to love the Lord your God. ¹²For 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, ¹³know 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. ¹⁵And 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, ¹⁶when 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

^aI.e. rebellion ^bGk = *bômos* ^cHeb = *peace-offering* ^dI.e. the sons of Rouben etc.

their scribes and their judges and set them before God. ²And Iesous 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, Iakob and Esau. And I gave to Esau Mount Seir for him to inherit. And Iakob and his sons went down into Egypt and became there a great and populous and mighty nation, ⁵and 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 Lord your God would not destroy you, and he blessed you with a blessing and rescued you out of their hands and delivered them. ¹¹And you crossed over the Jordan and came to Iericho, and the inhabitants of Iericho fought against you, the Amorrite and the Chananite and the Pherezite and the Heuite and the Iebousite and the Chettite and the Gergesite, and the Lord handed them over into your hands. 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 up 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 Iesous 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 Iesous, "No, but we will serve the Lord." ²²And Iesous 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." ²⁴And the people said to Iesous, "We will serve the Lord and hearken to his voice." ²⁵And Iesous 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 Iesous set it under the terebinth tree before the Lord. ²⁷And Iesous 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 Iesous sent the people away, and they went each to his place.

²⁹ And Israel served the Lord all the days of Iesous and all the days of the elders who drew out the time with Iesous and who knew all the works of the Lord that he did for Israel. ³⁰And it happened after these things that Iesous 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. ^{31a}There they put with 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.

³² And the sons of Israel brought up the bones of Ioseph out of Egypt, and they interred him in Sikima, in the portion of the field that Iakob acquired from the Amorrites living in Sikima for one hundred ewe-lambs, and he gave it to Ioseph as a portion.

³³ 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.

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JUDGES

TO THE READER

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 καί γε, “and indeed,” as the equivalent for אַל (“also”) and אַל וְ (“and also”) after which the entire revising tendency has been named. Other characteristic translations linked with it are: ἀνὴρ < אִישׁ (“man”) in its distributive sense of “each”; ἐγώ εἰμι < אֲנִי (“I am”), even with another finite verb; οὐκ ἔστιν < יֵשׁ (“there is not”). All of these translations occur in the A and B texts of Judges (though B alone has ἐγώ εἰμι + 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

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., וַתִּצָּנֶן 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 וַתִּזְנוֹן (= NRSV) in place of MT's וַתִּלְחָן "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:

- 14.14: מִהָאֵכֶל, "from the eater" = τί βρωτόν, "what edible thing?" (LXX B) = מִהָאֵכֶל.
 18.25: אַל תַּשְׁמַע קוֹלְךָ, "do not make your voice heard" = μὴ ἀκουσθήτω δὴ ἡ φωνή σου, "your voice had better not be heard" (LXX AB). Possibly תַּשְׁמַע 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: ἐπόρνεον, "would prostitute themselves" (2.15A) has probably arisen as a mis-copying of ἐπορεύοντο, "would go" or ἐξεπορεύοντο, "marched out" (LXX B); ἐξικνούμενοι, "reaching" (5.15B) is probably a corruption of an earlier reading ἐξιχνεύοντες, "searching out" (cf. the reading of LXX A ἀκριβασμοί, "inquiries"). Other examples are: 6.34B ἐφοβήθη, "was seized by fear" for ἐβοήθη, "called out"; 8.32B ἐν πόλει αὐτοῦ, "in his city" for ἐν πολιᾷ ἀγαθῇ, "with a good head of grey hair"; 9.7B ἐκλαυσεν, "he wept" for ἐκάλεσεν, "he called out"; 15.18B εὐδόκησας, "you have approved," by error for ἔδωκας "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: גִּלְתַּיִם, "Gulloth-mayim" (NRSV; fn. "Basins of Water") becomes "redemption of water," as though גִּלְתַּיִם were related to גָּאַל "redeem."

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4.11: **אלון בצענים**, “Elon-bezaananim” (NRSV) becomes “Oak-of-the-Resters” in LXX A, as though **בצענים** were related to **ששן**, “undisturbed.” LXX B translates it as “Oak-of-the-Greedy,” seemingly linking **בצענים** with the root **בצע**, “make a profit.”

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 **בגיה**, 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” (NRSV); “mounted upon draft animals, sitting on covered chariots . . .” (= 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 **הבעלים** “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, **μοσφοθαίμ** (NRSV “sheepfolds”); 5.22A, **αμαδαρωθ** (NRSV “galloping”); 8.7A, **βαρκονιμ**, B **αβαρκηνιν** (NRSV “thorns”); 20.6B, **ξεμα** (NRSV “outrage”). At 5.7, **φραζων** (“spokesman”) is a recognizable Greek word, but one probably chosen because it resembled the Hebrew **פרוץ** (NRSV “peasantry”) in sound. LXX B’s otherwise obscure translation of **שדור** (“dead”) at 5.27 by **ἐξοδευθεις** (“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:

(1) Particles

(i) MT’s standard connective **ו** (“and”) is typically glossed as **καί** (“and”) and only rarely by other particles one would expect to find in other forms of Greek. **δέ** (“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; **γάρ** (“for”) 2x in LXX A and never in LXX B.

(ii) LXX Judges generally translates the relative particle **אשר** (“who/which/where,” etc.) well, using the appropriate form of relative clause. But in some cases the **אשר** 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 **הלכו אשר ה' כה**, “**הלכו** **אשר** **ה' כה**,”

"the mission you are on" (18.6), in which בָּהּ, "in it," picks up מִמִּשְׁמֶנֶךָ, "your mission," becomes in LXX A ἡ ὁδὸς ὑμῶν καθ' ἣν ὑμεῖς πορεύεσθε ἐν αὐτῇ, "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 בְּ 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 בְּ 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 בְּ, such as שָׁאַל, "inquire of." At 1.1 LXX A renders this ἐπηρώτων οἱ υἱοὶ Ἰσραὴλ ἐν κυρίῳ, "the sons of Israel were inquiring *by* the Lord"; LXX B has διὰ τοῦ κυρίου "through the Lord," which is not much better. See also 18.5; 20.18, 23, 27.

(iii) The Hebrew preposition בֵּין "between" is characteristically repeated in phrases of the type "between X and Y." An example is בֵּין הָרָמָה וּבֵין בַּיִת אֵל (4.5), which LXX A renders ἀνὰ μέσον Ραμα καὶ ἀνὰ μέσον Βαιθηλ. 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 כִּי, "as/like," in phrases of the type "X and Y alike." Thus at 8.18 we read כִּימֹד כְּמוֹדָם (NRSV, "as you are, so were they"). LXX A renders this ὅμοιοι σοί, ὅμοιος αὐτῶν, "one like you was like (of) them."

(3) Verbs

(i) The Hebrew infinitive absolute is used to represent simultaneous action in a phrase such as יֵלֶךְ וְאָכַל in 14.9 (NRSV, "and went on, eating as he went"). LXX A renders this phrase καὶ ἐπορεύθη καὶ πορεύμενος καὶ ἔσθων, "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 ἐγέρσει ἡγείρεν, "he roused . . . with a rousing"; 13.22: θανάτῳ ἀποθανούμεθα "we shall die by death") or reinforcing it with a participle (7.19B ἐγείροντες ἡγείραν, "rousing they roused"; 8.25 διδόντες δώσομεν, "giving we will give"). Neither is good Greek. See also 15.2; 15.13; 16.11; 17.3; 21.5.

(iii) Biblical Hebrew uses יָסַף (Qal or Hiphil) followed by the infinitive construct of another verb to denote "doing something again": וַיִּסְפוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת "the Israelites *again* did" (3.12), or, negatively לֹא אוֹסִיף לְהוֹרִישׁ "I shall *no longer* drive out" (2.21). LXX translates this idiom literally, using προστίθημι followed by an infinitive: 3.12 καὶ προσέθεντο οἱ υἱοὶ Ἰσραὴλ ποιῆσαι, "and the sons of Israel added to do"; 2.21 οὐ προσθήσω τοῦ ἐξῆραι, "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 מִפְּלֵא לַעֲשׂוֹת at 13.19 as καὶ διεχώρισεν ποιῆσαι, "and he separated to act" (LXX B).

(4) Idioms with "Man" and "Woman"

(i) In Hebrew אִישׁ, "man" (singular) is used in a distributive sense, e.g., אִישׁ לְנַחֲלָתוֹ, "each to his inheritance" (2.6). LXX generally translates this construction word for word: ἀνὴρ εἰς τὴν κληρονομίαν αὐτοῦ, "a man . . . to his inheritance" (2.6B; 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 ἕκαστος, "each," at 2.6; 7.21; 9.49; and 21.25.

(ii) The singulars of אִישׁ and אִשָּׁה, "woman" can also be used in a collective sense to denote a group of men or women; for instance: אִישׁ יִשְׂרָאֵל (NRSV, "the *men* of Israel," "the Israelites"); נְשֵׁי בֶנְיָמִן (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: אַרְבַּע מֵאוֹת אִלָּף (20.17 is rendered τετρακόσια χίλια ἄνδρων, "four hundred thousand *men*"; cf. 20.15A. At 20.39 and 21.1 LXX B translates אִישׁ collective with οἱ υἱοὶ Ἰσραὴλ, "the sons of Israel," which suits the context better than the literal translation of LXX A.

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(5) Miscellaneous

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 Iotham'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 לֵּלִי 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 בַּעַל יָם/בַּעַל 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

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In addition I have found the following works particularly helpful: D. Barthélemy, *Les Devanciers D'Aquila* (Leiden: Brill, 1963); W. R. Bodine, *The Greek Text of Judges: Recensional Developments* (Chico: Scholars Press, 1980); A. E. Brooke and N. McLean, *The Old Testament in Greek, Vol. 1, Part 4: Joshua, Judges and Ruth* (Cambridge University Press, 1917); P. Harlé, *Les Juges BA* (1999); B. Lindars, "A Commentary on the Greek Judges?" *VI Congress of the IOSCS, Jerusalem 1986* (C. E. Cox, ed.; Atlanta: Scholars Press, 1987) 167–200; J. Schreiner, *Septuaginta—Massora des Buches der Richter* (Rome: Pontifical Biblical Institute Press, 1957).

PHILIP E. SATTERTHWAITA

Judges A

1 And it came about after the death of Iesus that the sons of Israel were inquiring by the Lord, saying, "Who shall go up for us against the Chananite as leader, to fight against him?" ²And the Lord said, "Ioudas shall go up. See, I have given the land in his hand." ³And 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. ⁴And Ioudas went up, and the Lord gave the Chananite and the Pherezite in his hand, and he struck them down at Bezek, ten thousand men. ⁵And they found Adonibezek at Bezek and fought against him and struck down the Chananite and the Pherezite. ⁶And Adonibezek fled, and they went in pursuit after him and caught him and cut off the tips of his hands and his feet. ⁷And 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 Ierousalem, and he died there.

Judges B

1 And it came about after the death of Iesus 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?" ²And the Lord said, "Ioudas shall go up. See, I have given the land in his hand." ³And Ioudas said to his brother Symeon, "Come up with me in my allotment, and let us deploy against the Chananites, and I too will go with you in your allotment." And Symeon went with him. ⁴And 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. ⁵And they came upon Adonibezek at Bezek and deployed against him and cut down the Chananite and the Pherezite. ⁶And Adonibezek fled, and they chased after him and captured him and cut off the tips of his hands and the tips of his feet. ⁷And 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 Ierousalem, and he died there.

Judges A

8 And the sons of Ioudas fought against Ierousalem and took it. And they struck it down with the edge of the sword and set the city on fire with fire. ⁹And 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. ¹⁰And Ioudas went against the Chananite who lived in Chebron, and Chebron came out in opposition (now the name of Chebron was formerly Kariatarboksepher), and he struck down Sessi and Achiman and Tholmi, offspring of Enak.

11 And from there they went against the inhabitants of Dabir (and the name of Dabir was formerly City of Letters). ¹²And Chaleb said, "Whoever strikes a blow against the City of Letters and captures it first, I will give him my daughter Ascha for a wife." ¹³And Gothoniell son of Kenez, Chaleb's younger brother, captured it first, and he gave him his daughter Ascha for a wife. ¹⁴And it came about, when she entered, that he urged her to ask for the field from her father. And she grumbled 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?" ¹⁵And 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. ¹⁷And Ioudas went with his brother Symeon, and they struck down the Chananite who inhabited Sepheth and anathematized it and destroyed it. And they called the name of the city Destruction. ¹⁸And Ioudas did not inherit Gaza and its territory and Ascalon and its territory and Akkaron and its territory and Azotus and its surrounding lands. ¹⁹And 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. ²⁰And he gave Chebron to Chaleb, just as Moyses had said, and from there he inherited the three cities and removed from there the three sons of Enak. ²¹And the sons of Benjamin did not remove the Iebousite who lived in Ierousalem, and the Iebousite has lived with the sons of Benjamin to this day.

22 And the sons of Ioseph, indeed they too went up towards Baithel, and Ioudas with them. ²³And the house of Israel encamped against Baithel (now the name of the city was formerly Louza). ²⁴And 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." ²⁵And he showed them

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8 And the sons of Ioudas were fighting Ierousalem and took it. And they struck it down with the edge of the sword and set the city on fire with fire. ⁹And after that the sons of Ioudas went down to fight with the Chananite who lived in the hill country and the south and the lowland. ¹⁰And Ioudas went against the Chananite who lived in Chebron, and Chebron came out in opposition (and the name, Chebron, was previously Kariatarboksepher), and they struck down Sessi and Achinaan and Tholmin, offspring of Enak.

11 And from there they went up against the inhabitants of Dabir (now the name of Dabir was formerly Kariatosphar, City of Letters). ¹²And Chaleb said, "Whoever strikes a blow against the City of Letters and captures it first, I will give him my daughter Ascha for a wife." ¹³And Gothoniell, the younger son of Kenez, brother of Chaleb, captured it first, and Chaleb gave him his daughter Ascha for a wife. ¹⁴And it came about at her entrance that Gothoniell urged her that she should ask for a field from her father. And she grumbled and cried out from where she was upon her draft animal, "You have given me away into the land of the south." And Chaleb said to her, "What do you want?" ¹⁵And Ascha said to him, "Do 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 redemption of the upper and redemption of the lower.

16 And the sons of Iothor the Kinite, Moyses' ^arelative by marriage^a, went up from the City of Palms with the sons of Ioudas, into the wilderness that is to the south of Ioudas, that is near the descent of Arad. And they settled with the people. ¹⁷And Ioudas went with his brother Symeon, and he cut down the Chananite who inhabited Sephek, and they destroyed them. And he called the name of the city Anathema. ¹⁸And Ioudas did not inherit Gaza or its territories or Ascalon or its territories or Akkaron or its territories or Azotus or its surrounding lands. ¹⁹And the Lord was with Ioudas and he inherited the hill country, for they could not destroy the inhabitants of the valley, because Rechab gave orders to them. ²⁰And they gave Chebron to Chaleb, just as Moyses had said, and from there he inherited the three cities of the sons of Enak. ²¹And the sons of Benjamin did not inherit the Iebousite who lived in Ierousalem, and the Iebousite has lived with the sons of Benjamin in Ierousalem to this day.

22 And the sons of Ioseph, indeed they too went up towards Baithel, and the Lord was with them. ²³And they encamped and spied out Baithel (now the name of their city was formerly Louza). ²⁴And those who were keeping watch looked, and see, a man was 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." ²⁵And he showed

^aOr father-in-law

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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. ²⁶And the man left for the land of Chetitim 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 and the inhabitants of Balaam and its daughters and the inhabitants of Magedon and its daughters or the inhabitants of Ieblaam or its daughters, and the Chananite began to live in that land. ²⁸And 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 ³²and 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 Baitheneth, and Israel lived in the midst of the Chananite who inhabited the land; now the inhabitants of Baithsamys and the city of Baitheneth 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. ³⁵And 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. ³⁶And the border of the Amorrite was the Idumean above Akrabin, near Petra and above.

2 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. ²And 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^a and tear down their altars.' And you did not

^aPossibly images

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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. ²⁶And the man went to the land of Chetitim and built a city there and called its name Louza; that is its name to this day.

²⁷ And Manasse did not remove Baithsan (which is the city of the Scythians) or its daughters or its surrounding settlements or Thanak or its daughters or the inhabitants of Dor or its daughters or Balak who dwelt there or its surrounding settlements or its daughters or the inhabitants of Magedo or its surrounding settlements or its daughters or the inhabitants of Ieblaam or its surrounding settlements or its daughters, and the Chananite began to live in that land. ²⁸And it came about that when Israel grew strong, he treated the Chananite as tribute, and removing he did not remove him.

²⁹ And Ephraim did not remove the Chananite who lived in Gazer, and the Chananite lived in his midst in Gazer and became for tribute.

³⁰ And Zaboulon did not remove the inhabitants of Kedron or the inhabitants of Domana, and the Chananite lived in their midst and became for tribute to him.

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 Aschazi and Chelba and Nai and Ereo ³²and 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 and the inhabitants of Baithanath, and Nephthali lived in the midst of the Chananite who inhabited the land; now the inhabitants of Baithsamys and the city of Baitheneth became for tribute to them.

³⁴ And the Amorrite pressed the sons of Dan back into the hill country, for they did not allow him to come down to the valley. ³⁵And the Amorrite began to live in the potsherd mountain on which there are bears and on which there are foxes, in the Myrtle-grove and in Thalabin, and the hand of the house of Ioseph rested heavily on the Amorrite, and he became for tribute to them. ³⁶And the border of the Amorrite was from the ascent of Akrabin, from Petra and above.

2 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. ²And 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^a and demolish their altars.' And you did not listen to my

^aPossibly images

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listen to my voice when you did these things. ³And I said, I will not add to deport the people of whom I spoke, to destroy them from before you, and they shall be for causes of oppression to you, and their gods shall be for an obstacle to you." ⁴And it came about, as the angel of the Lord spoke these words to all Israel, that the people lifted up their voice and wept. ⁵For this reason the name of that place was called Weeping, and there they sacrificed to the Lord.

⁶ And Iesous dismissed the people, and the sons of Israel went away, each to his house and to his inheritance to inherit the land. ⁷And 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. ⁸And Iesous son of Naue, slave of the Lord, died, a son of one hundred and ten years. ⁹And they buried him within the bounds of his inheritance in Thamnathares, in the hill country of Ephraim, north of Mount Gaas. ¹⁰And 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.

¹¹ And the sons of Israel did what was evil before the Lord and were serving the Baalim, ¹²and 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. ¹³And they abandoned the Lord and served the she-Baal and the Astartes. ¹⁴And the Lord was furiously angry with Israel, and he delivered them in 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. ¹⁵At 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.

¹⁶ And the Lord raised up judges for them and delivered them out of the hand of those who plundered them. ¹⁷And 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. ¹⁸And 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. ¹⁹And 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.

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voice, for you did these things. ³And I said, I will not remove them from before you, and they shall be causes of oppression for you, and their gods shall be for an obstacle to you." ⁴And it came about, as the angel of the Lord spoke these words to all the sons of Israel, that the people lifted up their voice and wept. ⁵And they named the name of that place Weepings, and there they offered sacrifice to the Lord.

⁶ And Iesous dismissed the people, and a man went to his inheritance to inherit the land. ⁷And 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. ⁸And Iesous son of Naue, slave of the Lord, died, a son of one hundred ten years. ⁹And they buried him within the bounds of his inheritance in Thamnathares, in the hill country of Ephraim, north of Mount Gaas. ¹⁰And 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.

¹¹ And the sons of Israel did what was evil before the Lord and served the Baalim, ¹²and 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. ¹³And they abandoned him and served Baal and the Astartes. ¹⁴And 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. ¹⁵At 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.

¹⁶ And the Lord raised up judges, and the Lord delivered them out of the hand of those who plundered them. ¹⁷And 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. ¹⁸And 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. ¹⁹And 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.

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²⁰And 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, ²¹I for my part will not add to remove from before them a man from among the nations that Iesus left behind and let be, ²²to 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." ²³And the Lord had let those nations be, not removing them at once, and had not delivered them in Iesus' hand.

3 And Iesus left these nations so as to test Israel by means of them, all those who had no experience of all the wars of Chanaan ²(only on account of the generations of the sons of Israel, to teach them war; only, those before them did not know them): ³the five satrapies of the allophytes and the full number of the Chananite and the Sidonian and the Heuite who lived on Lebanon, from Mount Balaermon as far as Loboemath. ⁴And 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. ⁵And 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, ⁶and they took their daughters for wives for themselves, and their own daughters they gave to their sons, and they served their gods.

⁷ 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. ⁸And the Lord was furiously angry against Israel, and he gave them up into the hands of King Chousarsathom of Syria-of-Rivers, and they were subject to him eight years. ⁹And 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. ¹⁰And a spirit of the Lord came upon him, and he judged Israel, and he went out to war, and the Lord gave King Chousarsathom of Syria in his hand, and his hand prevailed over Chousarsathom. ¹¹And the land had rest fifty years. And Gothoniel son of Kenez died.

¹² 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. ¹³And he brought to him all the sons of Ammon and Amalek, and he went and struck down Israel, and he inherited the City of Palms. ¹⁴And the sons of Israel were subject to King Eglom of Moab eighteen years.

¹⁵ 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

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²⁰And 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 listened to my voice, ²¹indeed I for my part will not add to remove from before them a man from among the nations that Iesus son of Naue left behind in the land and let be, ²²to 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 observed it." ²³And the Lord had let those nations be, not removing them at once, and had not delivered them in Iesus' hand.

3 And these are the nations, those that the Lord left so as to test Israel by means of them, all those who had no experience of the wars of Chanaan ²(only on account of the generations of Israel's sons, to teach them war; only, those before them did not know them): ³the five satrapies of the allophytes and the full number of the Chananite and the Sidonian and the Heuite who lived on Lebanon, from Mount Haermon as far as Laboemath. ⁴And 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. ⁵And 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, ⁶and they took their daughters for wives for themselves, and their own daughters they gave to their sons, and they served their gods.

⁷ And the sons of Israel did what was evil before the Lord, and they forgot the Lord their God and served the Baalim and the groves. ⁸And the Lord was furiously angry against Israel, and he gave them up in the hand of King Chousarsathaim of Syria-of-Rivers, and the sons of Israel were subject to Chousarsathaim eight years. ⁹And 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 brother, who was younger above him. ¹⁰And a spirit of the Lord came upon him, and he judged Israel, and he went out to war against Chousarsathaim, and the Lord gave King Chousarsathaim of Syria-of-Rivers in his hand, and his hand prevailed over Chousarsathaim. ¹¹And the land had rest forty years. And Gothoniel son of Kenez died.

¹² 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. ¹³And 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. ¹⁴And the sons of Israel were subject to King Eglom of Moab eighteen years.

¹⁵ And the sons of Israel cried out to the Lord, and he raised up for them a deliverer, Aod son of Gera son of Iemeni, an ambidextrous man. And the sons of Israel sent off gifts to King Eglom of Moab

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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 Eglom of Moab. And Eglom 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 Eglom turned back from the carved objects^a with Galgal. And Aod said, "I have a secret message for you, O king." And Eglom 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 Eglom 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 Eglom'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 objects^a 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, 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 Anath, and he struck down the allophytes, fully six hundred men, as well as calves of cattle. And he himself delivered Israel.

4 And the sons of Israel added to do what was evil before the Lord. ²And the Lord gave them

^aPossibly *images*

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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 Eglom of Moab. Now Eglom 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^a that were with Galgal. And Aod said, "I have a secret message for you, O king." And Eglom 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 Eglom 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. And Aod went out by the vestibule. ²³And 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 feet^b 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^a and escaped to Setirotha. 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 allophytes, 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, and Aod died. ²And the

^aPossibly *images* ^bPossibly *lowest part*

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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, Debbora, a prophetess, wife of Laphidoth, was judging Israel by herself. ⁵And she used to sit by herself under the palm of Debbora 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 Debbora 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 Zaboulon. 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 Debbora 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 Debbora got up and went with Barak to Kedes. ¹⁰And Barak summoned Zaboulon and Nephthali to Kedes, and ten thousand warriors went up at his heels, and Debbora went up with him.

¹¹ And the fellows of the Kinite had separated from the sons of Iobab, a ^arelative by marriage^a 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, ¹³and 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. ¹⁴And Debbora 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. ¹⁵And 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, ¹⁶and 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.

¹⁷ 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. ¹⁸And Iael came out

^aOr *father-in-law*

Judges B

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, Debbora, a prophetess, wife of Laphidoth, was judging Israel by herself. ⁵And she used to sit by herself under the palm of Debbora between Rama and between Baithel in the hill country of Ephraim, and the sons of Israel would come up to her for judgment. ⁶And Debbora 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 Zaboulon. 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 Debbora got up and went with Barak from Kades. ¹⁰And Barak called out to Zaboulon and Nephthali from Kades, and ten thousand warriors went up at his heels, and Debbora went up with him.

¹¹ And Chaber the Kinite had separated from Kaina, from the sons of Iobab, a ^arelative by marriage^a 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, ¹³and 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. ¹⁴And Debbora said to Barak, "Up! For this is the day in which the Lord has given Sisara in your hand. For the Lord will go out before you." And Barak went down from Mount Thabor, and ten thousand men behind him. ¹⁵And 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 off his chariot and fled away on his feet, ¹⁶and 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.

¹⁷ 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. ¹⁸And Iael

^aOr *father-in-law*

JUDGES 4-5

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Judges A

to meet Sisara and said to him, "Come aside, my lord, come aside to me; have no fear." And he came aside to her, into the tent, and she covered him with her skin curtain. ¹⁹And 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. ²⁰And 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. ²¹And Iael, wife of Chaber, took the tent peg and placed the hammer in her hand and quietly went in towards him and hammered the peg into his jaw and drove it through in the ground. And as for him, he writhed between her knees, and he breathed his last and died. ²²And 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, a fallen corpse, and the tent peg in his jaw.

²³ And the Lord God humbled King Iabin of Chanaan in that day before the sons of Israel. ²⁴And the hand of the sons of Israel went out, going and becoming hard against King Iabin of Chanaan until they destroyed him.

5 And Debbora sang, and Barak son of Abineem, in that day and said:

² "When chiefs take the lead in Israel,
when people make their free choice,
bless the Lord!

³ "Hear, O kings; give ear, O mighty satraps;
I will sing to the Lord;
I will make music to the God of Israel.

⁴ "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.

⁵ Mountains quaked from before the Lord,
this Sina, from before the Lord, God of
Israel.

⁶ "In the days of Samegar son of Anath,
in the days of Iael, kings were lacking,
and they traveled paths;
they traveled twisting roads.

⁷ A spokesman was lacking in Israel; he was
lacking
until Debbora rose up,
for she arose as a mother in Israel.

⁸ They chose new gods, like barley bread—
protection, if I see it, of barbed lances
among forty thousand!

Judges B

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. ¹⁹And 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 him. ²⁰And Sisara said to her, "Do stand at the entrance of the tent, and it shall be, if a man comes to you and asks you and says, 'Is there a man here?' that you will say, 'There is not.' " ²¹And 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 was terrified and stupified and he died. ²²And 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 temple.

²³ And in that day God routed King Iabin of Chanaan before the sons of Israel. ²⁴And the hand of the sons of Israel was going out, going and becoming hard against King Iabin of Chanaan until they destroyed King Iabin of Chanaan.

5 And Debbora and Barak son of Abineem sang in that day, saying:

² "An unveiling was unveiled in Israel;
when people volunteer,
bless the Lord!

³ "Hear, O kings, and give ear, O satraps;
I am for the Lord—I am! I will sing;
I will make music to the Lord, the God of
Israel.

⁴ "Lord, at your marching out in Seir,
when you set out from the field of Edom,
earth trembled,
and the sky dripped dews,
and the clouds dripped water.

⁵ Mountains quaked from before the Lord Eloï,
this Sina, from before the Lord, God of
Israel.

⁶ "In the days of Samegar son of Anath,
in the days of Iael,
they abandoned roads
and traveled along by-ways;
they traveled by twisting roads.

⁷ Mighty ones were lacking in Israel; they
were lacking
until Debbora should arise
until she should arise as a mother in
Israel.

⁸ 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!

Judges A

- 9 My heart is for what was ordained for Israel;
you the powerful of the people,
bless the Lord.
- 10 "Mounted upon draft animals,
sitting on covered chariots,
- 11 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.
- 12 "Awake, awake, Debhora!
Arouse tens of thousands along with the
people!
Awake, awake, speak with a song.
Strengthen, arise, Barak,
and, Debhora, strengthen Barak.
Take captive your captives,
O son of Abineem.
- 13 When was his strength increased?
Lord, humble for me those who are
stronger than me.
- 14 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.
- 15 In Issachar he sent his foot-soldiers
with Debhora 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.
- 16 Tell me; why do you sit
among the mosphathaim^a,
to hear the pipings of those who arouse?
To cross over into the territory of Rouben
there were great searchings of heart.
- 17 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.
- 18 Zaboulon is a people that scorned
their life to death;
Nephthalim too, on the heights of the field.
- 19 "Kings came, and they mustered,

^aHeb = *sheepfolds*

Judges B

- 9 My heart is on what was ordained for Israel;
you who volunteer among the people,
bless the Lord.
- 10 "Mounted upon a female donkey at midday,
sitting on tribunal
and going towards the ways of councils,
on the way,
11 recount with^a 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.
- 12 "Awake, awake, Debhora!
Awake, awake! Declare a song;
arise, Barak, and take captive
your captives, O son of Abineem.
- 13 Then a remnant went down
for the strong ones;
the people of the Lord went down for him
among the powerful.
- 14 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.
- 15 And chiefs in Issachar were
with Debhora and Barak.
Thus Barak sent away in the valleys
at his feet.
Into the portions of Rouben
there were great ones reaching for heart.
- 16 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.
- 17 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.
- 18 Zaboulon the people scorned
their life to death;
Nephthali too, on the heights of the field.
- 19 "Their kings came, they mustered,

^aPerhaps *away from*

JUDGES 5

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Judges A

- 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,
amadaro^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 a tent 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,
spoils 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.

^aHeb = *galloping*

Judges B

- then fought kings of Chanaan,
at Thanaach, by the water of Megeddo;
they got no gift of silver.
- 20 The stars from heaven mustered,
from their paths they mustered with
Sisara.
- 21 Wadi Kison swept them away,
wadi of ancients, Wadi Kison.
My mighty soul will trample it!
- 22 "Then tendons of a horse were shackled;
his strong ones eagerly made haste.
- 23 "Curse Meroz, said an angel of the Lord,
curse it;
accursed be everyone who inhabits it,
because they did not come to the Lord's
help,
for help among the powerful.
- 24 "May Iael among women be blessed,
wife of Chaber the Kinite;
of women in tents may she be blessed.
- 25 He asked for water; she gave milk;
she brought butter in a dish of pre-
eminent ones.
- 26 She put her left hand to a peg,
and her right hand to a hammer of
laborers,
and she hammered Sisara;
she pierced his head,
and she struck; she pierced his temple.
- 27 Between her feet he collapsed;
he fell and lay;
between her feet he sank down and fell;
as he sank down, there he fell, gone.
- 28 "Out of the window peered Sisara's mother,
beyond the peephole:
'It is because his chariot is ashamed;
it is because his chariots' feet tarry.'
- 29 The wise, her leading ladies, answered her;
she too returned her words to herself:
- 30 'Will they not find him dividing the spoil?
Being compassionate he will show
compassion towards a man's head.
Spoils of dyed cloth for Sisara,
spoils of dyed, embroidered cloth,
dyed pieces of embroiderers they are,
spoils for his neck.'
- 31 "So perish all your enemies, O Lord!
And may those who love him be like the
marching out of the sun in its
power."

And the land had rest forty years.

Judges A

6 And the sons of Israel did what was evil before the Lord, and the Lord gave them up in the hand of Madiam seven years. ²And the hand of Madiam prevailed over Israel, and the sons of Israel made for themselves, from before Madiam, shelters in the mountains and in the caves and the strongholds. ³And it came about whenever a man of Israel put in seed that Madiam 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 Madiam, 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 Madiam, 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, ⁹and 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 oak, which was at Ephratha, which belonged to Ioas, father of Abiezri, and his son Gedeon was beating out wheat in a wine press to escape from before Madiam. ¹²And an angel of the Lord appeared to him and said to him, "The Lord is with you, mighty in strength." ¹³And Gedeon 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, everything our fathers recounted to us, saying, 'Did not the Lord bring us up from Egypt?' But now he has cast us off and given us up in the hand of Madiam." 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 Gedeon 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 Madiam as you would one man." ¹⁷And Gedeon 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, ¹⁸do not stir from here until I come to

Judges B

6 And the sons of Israel did what was evil before the Lord, and the Lord gave them in the hand of Madiam seven years. ²And the hand of Madiam prevailed over Israel, and the sons of Israel made for themselves, from before Madiam, the hollows in the mountains, and the caves and the hangings^a. ³And it came about if the sons of Israel put in seed that Madiam came up, and Amalek and the sons of the east would come up with them. ⁴And they encamped against them and they ruined their crops, until coming to Gaza, and they did not leave support for life in the land of Israel, nor bull nor donkey among the herds. ⁵For they and their possessions would come up, and their tents would arrive like a grasshopper in great numbers, and there was no number for them or their camels, and they would enter the land of Israel and waste it. ⁶And Israel was greatly impoverished from before Madiam, and the sons of Israel called out to the Lord ⁷from before Madiam.

⁸ And 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 he who brought you up from the land of Egypt, and I led you out of your house of slavery, ⁹and I rescued 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 live, 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 Ioas, father of Esdri, and Gedeon was his son, beating out grain in the wine press so as to escape from before Madiam. ¹²And the angel of the Lord appeared to him and said to him, "The Lord is with you, strong among the powers." ¹³And Gedeon said to him, "By me, my lord? And if the Lord is with us, to what end have these evils found us? And where are all his wonders that our fathers recounted to us, saying, 'Did not the Lord truly bring us up from Egypt?' But now he has cast us out and given us in the hand of Madiam." ¹⁴And the angel of the Lord turned towards him and said, "Go in this your strength, and you will deliver Israel from the hand of Madiam; see, I have sent you forth." ¹⁵And Gedeon said to him, "By me, my lord? By what means shall I deliver Israel? See, my thousand became weak in Manasses, and I am the lesser one 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 Madiam as you would one man." ¹⁷And Gedeon said to him, "But if I have found pity in your eyes and you will do for me today everything you spoke about with me, ¹⁸do not de-

^aOr *suspended spots*

Judges A

you, and I will bring my sacrifice and place it before you." And he said, "I am he; I will stay seated until you return."

19 And Gedeon entered and prepared a goat kid and unleavened cakes from an ophi^a 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, "Gedeon 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

^aHeb 1 ephah = 22 liters

Judges B

part from here until I come to you, and I will bring out the sacrifice and place it before you." And he said, "I am he. I will sit down until you return."

19 And Gedeon entered and prepared a goat kid and unleavened cakes from an ophi^a of wheat flour, and the meat he put in the basket and the broth he put into the pot and brought them out to him under the terebinth and drew near. ²⁰And the angel of God said to him, "Take the meat and the unleavened cakes, and put them by that rock, and pour out the broth next to it." 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 went up from the rock and consumed the meat and the unleavened cakes, and the angel of the Lord went from his sight. ²²And Gedeon perceived that he was an angel of the Lord, and Gedeon said, "Ah, ah, my lord, Lord! For I have seen an angel of the Lord face to face." ²³And the Lord said to him, "Peace be to you; do not be afraid; you will not die." ²⁴And Gedeon built an altar there to the Lord and named 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 the calf, the bull that belongs to your father, and a second, seven-year-old calf. And you will pull down the altar of Baal that belongs to your father and destroy the grove that extends up to it, ²⁶and you will build an altar to the Lord your God on the peak of this Maouek, in proper order, and you will take the second calf and offer up a whole burnt offering with the wood of the grove that you shall destroy." ²⁷And Gedeon took ten men from among his own slaves and did it in the way the Lord had told him, and it came about, since he was afraid of his father's household and the men of the city, 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 had been pulled down, and the grove beside it had been destroyed, and they saw the second calf that he had offered up onto the altar that had been built. ²⁹And a man said to his fellow, "Who has done this thing?" And they sought out and investigated, and they knew that Gedeon son of Ioas had done this thing. ³⁰And the men of the city said to Ioas, "Bring out your son, and let him die, because he has pulled down the altar of Baal and because he has destroyed the grove beside it." ³¹And Ioas said to all the men who rose up against him, "Are you now acting as judges on Baal's behalf? Or will you deliver him? Whoever passes judgment on him, let him be put to death by morning. If he is a god, let him pass judgment on him, because he has pulled down his altar." ³²And in that day he called it Iarbaal, saying, "Let Baal seek justice ^bon it^b, for his altar was pulled down."

33 And all Madiam and Amalek and the sons

^aHeb 1 ephah = 22 liters ^bOr against him

Judges A

of the east gathered together and crossed and encamped in the Valley of Izrael. ³⁴And a divine spirit entered Gedeon, and he sounded with a horn and called out for Abiezer after him. ³⁵And he sent out messengers throughout all Manasses, and he himself called out after him. He also sent out messengers in Aser and in Zaboulon and in Nephthali, and they went up to meet him.

36 And Gedeon said to God, "If you are delivering Israel by my hand, as you have spoken, ³⁷see, I am laying a fleece of wool on the threshing floor, and 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." ³⁸And 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. ³⁹And 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." ⁴⁰And God did so in that night. And there was dryness on the fleece only, but over all the ground there was dew.

7 And Ierobaal (he is Gedeon) rose early, and all the people that were with him, and encamped beside the land of Aroed, and the camp of Madiam and Amalek was north of him, away from the hill of Abor, in the valley.

2 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.'" ³And the Lord said to him, "Do proclaim in the hearing of the people, saying, 'Who is faint-hearted and fearful? Let him return home.'" And twenty-two thousand quickly set out from Mount Galaad and returned home from the people, and ten thousand remained.

4 And the Lord said to Gedeon, "The people are still numerous; take them down into the water, 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." ⁵And 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 by himself." ⁶And the full number of those that lapped with their tongue was three hundred men, and all the rest of the people knelt 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 up in your hand. And let all the people depart, 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

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of the East gathered together and encamped in the Valley of Ezereel. ³⁴And a spirit of the Lord empowered Gedeon, and he sounded with a horn, and Abiezer was seized by fear after him. ³⁵And he sent messengers into all Manasses and in Aser and in Zaboulon and Nephthali, and he went up to meet them.

36 And Gedeon said to God, "If it is you who are delivering Israel by my hand, as you have spoken, ³⁷see, 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, I shall know that you will deliver Israel by my hand, as you have spoken." ³⁸And it was so. And he rose early the next morning and squeezed the fleece, and dew dripped from the fleece, a full basin of water. ³⁹And Gedeon said to God, "Do not let your anger be aroused against me, and I will speak one more time. I will yet indeed make trial with the fleece one more time, and let the dryness be only on the fleece, and over all the ground let there be dew." ⁴⁰And God did so in that night. And there was dryness on the fleece only, and over all the ground there was dew.

7 And Iarbal (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.

2 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.'" ³And now, do proclaim in the hearing of the people, saying, 'Who is the one who is fearful and faint-hearted? Let him turn round and leave Mount Galaad.'" And twenty-two thousand of the people turned around, and ten thousand remained.

4 And the Lord said to Gedeon, "The people are still numerous; bring them down to the water, and I will sift 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 every one of whom I say to you, 'This one shall not go with you,' he shall not go with you." ⁵And he brought the people down to 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 so with all those who bend down on their knees to drink." 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 all the people will go, 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 away, a man to his

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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 said to him, "Get up, go down quickly from here into the camp, for I have given it up in your hand. ¹⁰But 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 Israel; 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, I 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 beginning 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 Baithassetta and was pressed back as far as the edge of Abelmeoula and by Tabath. ²³And a man of Israel sounded the cry from Nephthalim and from Aser and from all Manasses, and they took up the pursuit after Madiam.

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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 said 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 servant 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 spinning 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 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 beginning of the middle watch, and rousing they 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 throughout all the camp, and the camp fled as far as Bethseedta 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.

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24 And Gedeon sent messengers throughout all the territory of Ephraim, saying, "Come down to meet Madiam, and seize the water for yourselves as far as Baithbera and the Jordan." And every man of Ephraim sounded the cry, and they quickly seized the water as far as Baithbera and the Jordan. ²⁵And they captured the two commanders of Madiam, Oreb and Zeb, and they killed Oreb at Sourin, and Zeb they killed at Iakeph-Zeb, and they pursued Madiam. And they brought the head of Oreb and Zeb to Gedeon, from beyond the Jordan.

8 And a man of Ephraim said to him, "Why have you done this thing to us, not to call us when you were setting out to fight against Madiam?" And they disputed with him forcefully. 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.

⁴ 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, I will also cut your flesh to pieces with the thorns of the wilderness and with the barkonnim^a." 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

^aHeb = briers

Judges B

24 And Gedeon sent messengers throughout all the hill country of Ephraim, saying, "Come down to meet Madiam, and seize the water for yourselves, as far as Baithera and the Jordan." And every man of Ephraim sounded the cry, and they quickly seized the water as far as Baithera and the Jordan. ²⁵And they captured the commanders of Madiam, both Oreb and Zeb, and they killed Oreb at Sour, and Zeb they killed at Iakeph-Zeph, and they pursued Madiam. And they brought the head of Oreb and Zeb to Gedeon, from beyond the Jordan.

8 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? Or is not the gleanings of the grapes of Ephraim a better thing 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?" Then their spirit abated because of him, when he spoke this word.

⁴ And Gedeon came to the Jordan and crossed over, he and the three hundred men who were with him, famished and pursuing. ⁵And he said to the men of Sokchoth, "Do give some loaves as food for this people which is at my feet, for they are fainting, and see, as for me, I am pursuing after Zebee and Selmana, kings of Madiam." ⁶And the rulers of Sokchoth said, "Do you already have in your hand a hand of Zebee and Selmana? We will not give loaves to your force." ⁷And Gedeon said, "Therefore, when the Lord has given Zebee and Selmana in my hand, then I for my part will thresh your flesh with the thorns of the wilderness and with the abarkenina." ⁸And from there he went up to Phanouel and spoke to them likewise, and the men of Phanouel answered him as the men of Sokchoth had answered. ⁹And Gedeon said to the men of Phanouel, "On my return in peace, I will break down this tower."

¹⁰ And Zebee and Selmana were in Karkar, and their camp was with them, about fifteen thousand men, all those who were left out of all the army of foreigners, and those who had fallen were one hundred and twenty thousand men drawing a sword. ¹¹And Gedeon went up by the route of those who camp in tents, to the east of Nabai and Iegebal, and struck the camp, and the camp was confident. ¹²And Zebee and Selmana fled, and he took up the pursuit after them and seized the two kings of Madiam, Zebee and Selmana, and threw all the army into panic.

¹³ And Gedeon son of Ioas returned from the battle, from above the battle of Hares. ¹⁴And he caught a lad, one of the men of Sokchoth, and he questioned him, and he wrote for him the

^aHeb = briers

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rulers of Sokchoth and its elders, seventy-seven men. ¹⁵And Gedeon came to the rulers of Sokchoth and said to them, "See! Zebbee and Salmana, on whose account you taunted me, saying, 'Do you perhaps already have in your hand a hand of Zebbee 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^a, 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 Zebbee 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 firstborn, "Get up, and kill them!" And the lad did not draw his dagger, for he was afraid, because he was too young. ²¹And Zebbee and Salmana said, "You then get up and face us, for like a man is his power." And Gedeon got up and killed Zebbee 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, ^ba man^b, give me an earring from his booty." (For they^c had many golden earrings, because they were Ismaelites.) ²⁵And they said, "Giving we will give them." And he spread his garment, and ^ba man^b cast there a golden earring of his booty. ²⁶And the weight of the golden earrings that he requested was one thousand seven hundred shekels of gold (apart from the siron^d and the small necklaces enphoth^e and the purple cloaks that were on the kings of Madiam and apart from the golden collars that were on the necks of their camels). ²⁷And Gedeon made it into an ephoud 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 Ierobaal 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. ³¹And 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 with a good head of gray hair and was buried in the tomb of his father Ioas at Ephratha, of Abiezri's father.

^aHeb = briers ^bI.e. each one ^cI.e. the enemy ^dHeb = crescents? ^eHeb = pendants

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! Zebbee and Selmana, by means of whom you taunted me, saying, 'Do you perhaps already have in your hand a hand of Zebbee 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^a, 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 Zebbee 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 said to his firstborn, "Get up, and kill them!" And the lad did not draw his sword, for he was afraid, because he was still too young. ²¹And Zebbee and Selmana said, "You get up and face us, for your power is like a man's." And Gedeon got up and killed Zebbee 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, ^ba man^b, 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 ^ba man^b 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 necklaces^c 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^d 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 Ierobaal 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. ³¹And his concubine was in Sychem, and she indeed also bore him a son, and he called 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.

^aHeb = briers ^bI.e. each one ^cGk uncertain ^dI.e. ephod

Judges A

33 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. ³⁴And 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, ³⁵and they did not do mercy with the house of Ierobaal Gedeon in return for all the goodness that he had done with Israel.

9 And Abimelech son of Ierobaal went to Sikima to his mother's brothers and spoke to them and to the whole clan of his mother's family, saying, ²"Speak now in the hearing of 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." ³And 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." ⁴And 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. ⁵And 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 passed over, for he hid. ⁶And 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^a at Sikima.

7 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.

⁸ Going out, the trees went out to anoint a king over themselves. And they said to the olive tree, 'Reign over us.'

⁹ 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?'

¹⁰ And the trees said to the fig tree, 'Come, reign over us.'

¹¹ And the fig tree said to them, 'Am I to neglect my sweetness and my good produce and go to rule the trees?'

¹² And the trees said to the vine, 'Come, reign over us.'

¹³ 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?'

¹⁴ And the trees said to the bramble,

^aOr *sedition*

Judges B

33 And it came about even as Gedeon died that the sons of Israel turned around and prostituted themselves after the Baalim, and they made a covenant for themselves with Baal that he should be for a god to them. ³⁴And the sons of Israel did not remember the Lord God, who had rescued them from the hand of all who oppressed them on every side, ³⁵and they did not do mercy with the house of Ierobaal (he is Gedeon) in return for all the good deeds that he had done with Israel.

9 And Abimelech son of Ierobaal went to Sychem to his mother's brothers and spoke to them and to every clan of his mother's father's family, saying ²"Speak now in the hearing of all the men of Sychem, 'What is good for you, that seventy men, all sons of Ierobaal, be lord over you or that one man be lord over you?' And remember that I am your bone and your flesh." ³And his mother's brothers spoke all these words about him in the hearing of all the men of Sychem, and their heart inclined after Abimelech, for they said, "He is our brother." ⁴And they gave him seventy pieces of silver out of the house of Baal-Berith, and Abimelech hired himself vain and cowardly fellows, and they walked after him. ⁵And he entered his father's house at Ephratha and killed his brothers, sons of Ierobaal, seventy men, on one stone, and Ioathan, the youngest son of Ierobaal, was left, for he hid. ⁶And all the men of Sikima and every household of Bethmaalon came together, and they went and made Abimelech king by the acorn-tree ^afor the one found of the placing^a at Sikima.

7 And it was told to Ioathan, and he went and stood on the top of Mount Garizin and raised his voice and wept and said to them, "Listen to me, you men of Sikima, and God will listen to you.

⁸ Going out, the trees went out to anoint a king over themselves. And they said to the olive tree, 'Reign over us.'

⁹ And the olive tree said to them, 'Shall I abandon my fattiness by which men extol God and go to sway over the trees?'

¹⁰ And the trees said to the fig tree, 'Come, reign over us.'

¹¹ And the fig tree said to them, 'Shall I abandon my sweetness and my good produce and go to sway over the trees?'

¹² And the trees said to the vine, 'You come; reign over us.'

¹³ And the vine said to them, 'Shall I abandon my wine, that cheers God and men, and go to sway over the trees?'

¹⁴ And all the trees said to the bramble,

^aGk uncertain

Judges A

'You come; reign over us.'
 15 And the bramble said to the trees,
 'If in good faith you are anointing me for
 king over you, come, and trust in
 my protection,
 and if not, may fire come out of the
 bramble
 and devour the cedars of Lebanon.'

16 "Now then, if you acted in good faith and in perfection and made Abimelech king and if you dealt well with Ierobaal and with his house and if you have done to him according to the recompense of his hand—¹⁷seeing that my father fought for you and cast his life in opposition and rescued you from the hand of Madiam, ¹⁸and you have risen up against my father's house today and have killed his sons, seventy men on one stone, and have made Abimelech, the son of his slave woman, king over the men of Sikima, because he is your brother—¹⁹and if you acted in good faith and perfection with Ierobaal and his house this day, may you be blessed today and may you rejoice in Abimelech and may he also rejoice in you, ²⁰and if not, may fire come out from Abimelech and devour the men of Sikima and the house of Maallon, and if not, may fire come from the men of Sikima and out of the house of Maallon and devour Abimelech." ²¹And Ioatham ran away and went on a journey and fled to Rara and lived there from before his brother Abimelech.

22 And Abimelech ruled over Israel three years. ²³And 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, ²⁴that they might bring up the injustice against the seventy sons of Ierobaal, 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. ²⁵And 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. ²⁷And 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. ²⁸And 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 Ierobaal? 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? ²⁹And 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

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'You come; reign over us.'
 15 And the bramble said to the trees,
 'If in good faith you are anointing me to
 rule over you, come, and subsist in
 my shade,
 and if not, let fire come from me
 and devour the cedars of Lebanon.'

16 "Now then, if you acted in good faith and perfection and made Abimelech king and if you have acted with goodness with Ierobaal and his house and if you have done to him according to the recompense of his hand—¹⁷seeing that my father went into battle for you and cast forth his life in opposition and delivered you from the hand of Madiam, ¹⁸and you have risen up against my father's house today and have killed his sons, seventy men on one stone, and have made Abimelech, the son of his slave woman, king over the men of Sikima, because he is your brother—¹⁹and if you have acted in good faith and perfection with Ierobaal and with his house this day, then may you rejoice in Abimelech and may he indeed also rejoice over you, ²⁰but if not, may fire come from Abimelech and devour the men of Sikima and the house of Bethmaallon, and let fire come from the men of Sikima and out from the house of Bethmaallon and devour Abimelech." ²¹And Ioathan fled and ran away and went as far as Baier and lived there from before his brother Abimelech.

22 And Abimelech ruled over Israel three years. ²³And 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, ²⁴that they might bring up the injustice against the seventy sons of Ierobaal and to lay their shed blood upon their brother Abimelech, who killed them, and upon the men of Sikima, because they strengthened his hands to kill his brothers. ²⁵And the men of Sikima set an ambush against him on the mountain tops, and they would plunder everyone who was passing by them along that way, and it was reported to King Abimelech.

26 And Gaal son of Iobel and his brothers came, and they entered Sikima, and the men of Sikima put their hope in him. ²⁷And they went out into the field and gathered grapes from their vineyards and trod them and made elloulim^a and brought them into the house of their god and ate and drank and cursed Abimelech. ²⁸And Gaal son of Iobel said, "Who is Abimelech, and who is the son of Sychem, that we shall be subject to him? Is he not a son of Ierobaal? 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? ²⁹And who would give this people in my hand? And I will remove Abimelech, and I will say to him, 'Multiply your force, and come out.' "

30 And Zeboul the ruler of the city heard the

^aHeb = rejoicings

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words of Gaal son of Abed, and he was furiously angry. ³¹And he sent messengers to Abimelech with gifts, saying, "Look, Gaal son of Abed and his brothers have arrived in Sikima, and these here are besieging the city against you. ³²Now then, get up by night, you and the people that are with you, and lie in wait in the fields. ³³And 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. ³⁵And 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. ³⁶And 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." ³⁷And 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." ³⁸And 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." ³⁹And Gaal went out from before the men of Sikima and fought against Abimelech. ⁴⁰And Abimelech chased him, and he fled from before him, and many fell wounded, up to the entrance of the city. ⁴¹And 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. ⁴³And 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. ⁴⁴And 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. ⁴⁵And 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. ⁴⁷And Abimelech was told that all the men of the Tower of Sikima were gathered together. ⁴⁸And Abimelech went up to Mount Selmon, 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

Judges B

words of Gaal son of Ibel, and he himself was furiously angry. ³¹And he sent messengers to Abimelech in secret, saying, "Look, Gaal son of Ibel and his brothers are coming into Sychem, and see, they themselves are laying siege to the city against you. ³²Now then, get up by night, you and the people that are with you, and lie in wait in the fields. ³³And it will happen early, as the sun rises: 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 do to him whatever your hand devises."

³⁴ And Abimelech got up—and all the people were with him—by night, and they stationed themselves in ambush against Sychem, in four commands. ³⁵And Gaal son of Ibel went out and stood at the entrance of the gate of the city, and Abimelech and the people with him rose from their ambush. ³⁶And Gaal son of Ibel saw them and said to Zeboul, "Look, people are coming down from the mountain peaks!" And Zeboul said to him, "You are seeing the shadows on the mountains as men." ³⁷And 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 another command is coming by way of Elonmao-nenim^a." ³⁸And Zeboul said to him, "And where is your mouth, when you spoke, 'Who is Abimelech, that we shall be subject to him?' Are not these the people you made light of? You go out now and muster against them." ³⁹And Gaal went out in the presence of the men of Sychem and deployed against Abimelech. ⁴⁰And Abimelech chased him, and he fled from before him, and many fell wounded, up to the entrance of the gate. ⁴¹And Abimelech entered in Arema, and Zeboul drove out Gaal and his brothers so that they could not live on at Sychem.

⁴² And it came about on the following day that the people went out into the fields, and they reported it to Abimelech. ⁴³And he took the people and divided them into three commands and lay in wait in the fields. And he looked, and see, the people came out of the city, and he rose against them and struck them down. ⁴⁴And Abimelech and the chiefs that were with him spread out and stood at the entrance of the gate of the city, and the two commands spread out against all who were in the fields and struck them down. ⁴⁵And Abimelech was deploying against the city all that day, and he took the city, and he killed the people that were in it, and he razed the city and sowed it for salt.

⁴⁶ And all the men of the towers of Sychem heard of it, and they gathered to the assembly-place at Baithel-Berith^b. ⁴⁷And Abimelech was told that all the men of the towers of Sychem were gathered together. ⁴⁸And Abimelech went up to Mount Hermon, and all the people that were with him. And Abimelech took the axes in his hand and cut down a tree branch and took it up and laid it on

^aHeb = *diviners' oak* ^bHeb = *house of El of the covenant*

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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 dagger, 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 Ierobaal.

10 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 at 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 Rammo.

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 allophytes. 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 allophytes and in the hand of the sons of Ammon,⁸ and they undermined and crushed the sons of Israel in that year for eighteen years, all the sons of Israel beyond the Jordan in the land of the Amorrite in Galaaditis.⁹ And the sons of Ammon crossed the Jordan, to wage war both against Ioudas and Benjamin and against the house of Ephraim, and the sons of Israel were greatly distressed.

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his shoulders. And he said to the people with him, "What you have seen me doing do quickly as I have done."⁴⁹ And they—and indeed ^aa man^a—also cut down every man a branch and followed after Abimelech, and they put it against the assembly-place, and they set the assembly-place alight over them with fire, and indeed all the men of the Tower of Sikima died, about a thousand men and women.

50 And Abimelech went from Baithel-Berith^b, and encamped against Thebes and took it.⁵¹ And there was a strong tower in the middle of the city, and all the men and women of the city fled there and shut it around them, and they went up to the top of the tower.⁵² And Abimelech came up to the tower, and they engaged in battle with him, and Abimelech came near to the door of the tower, to burn it with fire.⁵³ And one woman threw a piece of an upper millstone on Abimelech's head and cracked his skull.⁵⁴ And quickly he called out to the young servant who carried his equipment and said to him, "Draw my sword, and kill me, so they will not say, 'A woman killed him.'" And his young servant thrust him through, and he died.⁵⁵ And a man of Israel saw that Abimelech had died, and they went, a man to his place.⁵⁶ And God returned the wickedness of Abimelech, which he committed against his father in killing his seventy brothers,⁵⁷ and God returned all the wickedness of the men of Sychem on their head, and on them came the curse of Ioathan son of Ierobaal.

10 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-two years.⁴ And he had thirty-two sons riding on thirty-two colts, and they had thirty-two cities, and they would call them Iair's Hamlets until this day, in the land of Galaad.⁵ And Iair died and was buried in Rammon.

6 And the sons of Israel added to do what was evil before the Lord and were subject to the Baalim and the Astaroth and the gods of Arad and the gods of Sidon and the gods of Moab and the gods of the sons of Ammon and the gods of Phylistiim. 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 Phylistiim 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 Benjamin and against Ephraim, and Israel was greatly distressed.

^aI.e. everyone ^bHeb = house of El of the covenant

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10 And the sons of Israel cried to the Lord, saying, "We have sinned against you, because we have abandoned our God and have served the she-Baalim." ¹¹And the Lord said to the sons of Israel, "Did not the Egyptians and the Amorrites and the sons of Ammon and Moab and the allophyles ¹²and Sidonians and Madiam and Amalek oppress you? And you cried to me, and I delivered you out of their hand. ¹³And you have abandoned me and served other gods; therefore I will not add to deliver you. ¹⁴Go away, and cry aloud to the gods whom you have chosen for yourselves, and let them deliver you in the time of your distress." ¹⁵And 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!" ¹⁶And 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.

17 And the sons of Ammon went up and encamped in Galaad, and the sons of Israel went out and encamped at Massepha. ¹⁸And the rulers of the people of Galaad said, a man to his fellow, "What man is it who will begin to fight against the sons of Ammon? He will also be for a head to all the inhabitants of Galaad."

11 And Iephthae the Galaadite was powerful in strength, and he himself was a son of a woman who was a prostitute, and she bore Iephthae to Galaad. ²And Galaad's wife bore him sons, and his wife's sons came to maturity and drove Iephthae away and said to him, "You shall not inherit anything in our father's house, for you are the son of woman who is a courtesan." ³And Iephthae fled from before his brothers and lived in the land of Tob. And petty men were coming together to Iephthae and would go out together with him.

⁴ And it happened after days that the sons of Ammon made war with Israel. ⁵And it happened, when the sons of Ammon were making war with Israel, that the elders of Galaad went to take along Iephthae in the land of Tob. ⁶And they said to Iephthae, "Come, and you will be for a leader to us, and let us fight against the sons of Ammon." ⁷And Iephthae 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?" ⁸And the elders of Galaad said to Iephthae, "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." ⁹And Iephthae 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." ¹⁰And the elders of Galaad said to Iephthae, "The Lord will be the one who hears between us, if we do not do so, according to your word." ¹¹And Iephthae went with the elders of

Judges B

10 And the sons of Israel called out to the Lord, saying, "We have sinned against you, because we have abandoned God and were subject to Baalim." ¹¹And the Lord said to the sons of Israel, "Was it not out of Egypt and from the Amorrite and from the sons of Ammon and from Phylistiim ¹²and Sidonians and Amalek and Madiam who oppressed you, and you called out to me, and I delivered you out of their hand? ¹³And you have abandoned me and were subject to other gods; therefore I will not add to deliver you. ¹⁴Go, and call out to the gods whom you have chosen for yourselves, and let them deliver you in the time of your distress." ¹⁵And the sons of Israel said to the Lord, "We have sinned; do to us according to everything that is good in your sight; only, deliver us in this day!" ¹⁶And they shunned the foreign gods from their midst and were subject to the Lord only, and his soul was constricted over the suffering of Israel.

17 And the sons of Ammon went up and encamped in Galaad, and the sons of Israel gathered and encamped at ^athe vantage point^a. ¹⁸And the people, the rulers of Galaad, said, a man to his fellow, "Who is the man who might begin to deploy against the sons of Ammon? He will also be for a ruler to all the inhabitants of Galaad."

11 And Iephthae the Galaadite was exalted in power, and he himself was the son of a woman who was a prostitute, who bore Iephthae to Galaad. ²And Galaad's wife bore him sons, and his wife's sons came to maturity and drove Iephthae away and said to him, "You shall not inherit anything in our father's house, for you are the son of woman who is a courtesan." ³And Iephthae fled from before his brothers and lived in the land of Tob. And worthless men gathered around Iephthae and set out with him.

⁵ And it happened, when the sons of Ammon mustered with Israel, that the elders of Galaad went to take Iephthae from the land of Tob. ⁶And they said to Iephthae, "Come, and you will be for a chief to us, and let us deploy against the sons of Ammon." ⁷And Iephthae 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?" ⁸And the elders of Galaad said to Iephthae, "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." ⁹And Iephthae said to the elders of Galaad, "If you are returning me to deploy against the sons of Ammon, then let the Lord give them over before me, and I will be for a ruler to you." ¹⁰And the elders of Galaad said to Iephthae, "Let the Lord be hearing between us, if we do not do so, according to your word." ¹¹And Iephthae went with the

^aHeb = Mizpah

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Galaad, and they appointed him over them for a head, for a leader, and Iephthae spoke all his words before the Lord at Masepha.

12 And Iephthae 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 in their journey up out of Egypt, from Arnon up to Iabok 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, 15 saying: "This is what Iephthae says: Israel did not take away the land of Moab or the land of the sons of Ammon 16 in their journey up out of Egypt; rather, Israel went in the wilderness to the Red Sea and came to Kades. 17 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. 18 And he journeyed through in the wilderness and went around the land of Edom and the land of Moab and arrived at sunrise^a of 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. 19 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.' 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. 21 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 all the land of the Amorrite who inhabited the land. 22 And he inherited all the territory of the Amorrite from Arnon and up to the Iabbok and from the wilderness and up to the Jordan. 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 Iazer 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

^aI.e. the east

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elders of Galaad, and the people appointed him over them for a head and for a chief, and Iephthae spoke all his words before the Lord at Masepha.

12 And Iephthae sent messengers to the king of the sons of Ammon, saying, "What is there between you and me that you came against me to deploy 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 and up to Iabok and up to the Jordan, and now restore them in peace, and I will go." 14 And Iephthae still added and sent messengers to the king of the sons of Ammon 15 and said to him: "Thus says Iephthae: Israel did not take away the land of Moab or the land of the sons of Ammon, 16 for when they came up out of Egypt Israel went in the wilderness to the Sea of Siph and came to Kades. 17 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. 18 And he journeyed in the wilderness and went around the land of Edom and the land of Moab, and he came ^afrom sunrise to^a 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. 19 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.' 20 And Seon did not trust Israel to cross his boundary, and Seon gathered his entire people together, and they encamped at Iasa and deployed against Israel. 21 And the Lord, the God of Israel, gave Seon and all his people in the hand of Israel, and he struck him down, and Israel inherited the entire land of the Amorrite who inhabited that land, 22 from Arnon and up to the Iabbok and from the wilderness up to the Jordan. 23 And now the Lord, the God of Israel, has removed the Amorrite from before his people Israel. And shall you inherit them? 24 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. 25 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 26 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? 27 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." 28 And the king of the sons of

^aI.e. to the east of

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did not pay heed, and he did not pay heed to the words of Iepththae that he sent him.

29 And a spirit of the Lord came upon Iepththae, 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. ³⁰And Iepththae 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, ³¹it shall also be that whoever comes out of the doors 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." ³²And Iepththae crossed over to the sons of Ammon to fight against them, and the Lord gave them up in his hand. ³³And he struck them down from Aroer and until one comes to Semioth, 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 Iepththae 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. ³⁵And 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 about you to the Lord, and I cannot turn away." ³⁶And she said to him, "My father, if against me you have opened your mouth to the Lord, do to me as it came out of your mouth, now that the Lord has exacted vengeance for you from your enemies, from the sons of Ammon." ³⁷And 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." ³⁸And 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. ³⁹And it came about after the end of two months that she returned to her father, and Iepththae fulfilled his vow that he had vowed. And she had never known a man. And it became for an ordinance in Israel: ⁴⁰from ^adays to days^a the daughters of Israel would go together to lament the daughter of Iepththae the Galaadite, four days in the year.

12 And the sons of Ephraim gathered together, and they came to Sephina and said to Iepththae, "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!" ²And Iepththae said to them, "I was a man facing opponents, I and my people, and the sons of Ammon were humbling me greatly. And I called out to you, and you did not deliver me from their hand. ³And 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

^aI.e. year to year

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Ammon did not listen to the words of Iepththae that he sent him.

29 And a spirit of the Lord came upon Iepththae, 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. ³⁰And Iepththae vowed a vow to the Lord and said, "If giving, you will give the sons of Ammon in my hand, ³¹it 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." ³²And Iepththae went on to the sons of Ammon to deploy against them, and the Lord gave them up in his hand. ³³And 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 Iepththae 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. ³⁵And 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." ³⁶But 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." ³⁷And 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." ³⁸And 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. ³⁹And 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: ⁴⁰from ^adays to days^a the daughters of Israel would go to lament the daughter of Iepththae of Galaad, for four days in the year.

12 And a man of Ephraim called out, and they passed by to the north^b and said to Iepththae, "Why did you pass by to deploy against the sons of Ammon and did not call us to go with you? We will burn your house with fire over you!" ²And Iepththae said to them, "I was a fighting man, I and my people and the sons of Ammon, greatly. And I called to you, and you did not deliver me from their hand. ³And I saw that you were not a savior, and I took my life in my hand and passed by against the sons of Ammon, and the Lord gave

^aI.e. year to year ^bHeb = Zaphon

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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 Esebon 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 Esebon died and was buried at Bethleem.

¹¹ And after him Ailon the Zaboulonite judged Israel, and he judged Israel ten years. ¹²And Ailon the Zaboulonite died at Ailim, and they buried him in the land of Zaboulon.

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 Saraa, 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 sikera^a, 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 sikera^a,

^aAram = strong drink

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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, in 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 Pharathonite 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 Pharathonite died and was buried at Pharathom 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, you are barren and have not borne. And you shall conceive a son. ⁴So then do be careful, and do not drink wine and strong drink, and do not eat anything unclean, ⁵for see, you are pregnant and shall bear a son. And iron shall not come upon his head, for the boy shall be a nazir of God from the belly. And he it is who shall begin to deliver Israel from the hand of Phylistiim." ⁶And the woman went inside and said to her husband, saying, "A man of God came to me, and his appearance was like the appearance of an angel of God, most awe-inspiring, and I did not ask him where he came from, and he did not tell me his name. ⁷And he said to me, 'See, you are pregnant and shall bear a son. And now drink no

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and eat no uncleanness, for the boy shall be a nazirite of God from the womb to the day of his death.' "

8 And Manoe entreated the Lord and said, "By me, Lord, do let the man of God whom you sent to us come to us and enlighten us about what we are to do for the boy who is being born." ⁹And God heard Manoe's voice, and the angel of God came again to the woman as she sat in the field, but her husband Manoe was not with her. ¹⁰And the woman hurried and ran off and told her husband, "See, the man who came to me the other day has appeared to me." ¹¹And 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." ¹²And Manoe said, "Now then, when your word comes, what shall be the boy's judgment, and what will his works be?" ¹³And the angel of the Lord said to Manoe, "Let him keep away from all the things that I spoke to the woman about. ¹⁴He shall not eat of anything that comes from the vine. And he is not to drink wine and sikera^a and he is not to eat any unclean thing. He is to observe everything that I commanded her."

15 And Manoe said to the angel of the Lord, "Let us then constrain you, and we will prepare a kid of goats before you." ¹⁶And 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.) ¹⁷And Manoe said to the angel of the Lord, "What is your name so that we may honor you when your word comes?" ¹⁸And the angel of the Lord said to him, "Why do you ask this, my name? Even by itself it is amazing."

19 And Manoe took the kid of goats and the sacrifice and offered it on the rock to the Lord, to the Lord who works wonders, and Manoe and his wife were looking on. ²⁰And it came about, when the flame went up above the altar toward the sky, that the angel of the Lord ascended in the flame, and Manoe and his wife were looking on, and they fell on their face to the ground. ²¹And 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. ²²And Manoe said to his wife, "We shall die by death, for we have seen a god." ²³And 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."

24 And the woman bore a son and called his name Sampson. And the Lord blessed him and the boy grew. ²⁵And a spirit of the Lord began to ac-

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wine or strong drink, and eat no unclean thing, for the boy shall be holy to God from the womb to the day of his death.' "

8 And Manoe prayed to the Lord and said, "By me, Lord Adonaie, 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." ⁹And 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. ¹⁰And the woman hurried and ran and told her husband, "See, the man who came to me in a day has appeared to me." ¹¹And Manoe got up and went after his wife and came to the man and said to him, "Are you the man who spoke to this woman?" And the angel said, "I am." ¹²And Manoe said, "Now your word will come: what is to be the boy's decision, and what will his deeds be?" ¹³And the angel of the Lord said to Manoe, "He will keep away from all the things that I have spoken to the woman about. ¹⁴He shall not eat of anything that comes from the vine of wine. And he is not to drink wine and sikera^a, strong drink, and he is not to eat any unclean thing. He shall observe everything that I commanded her."

15 And Manoe said to the angel of the Lord, "Let us detain you here, and let us prepare a kid of goats before you." ¹⁶And the angel of the Lord said to Manoe, "If you detain me, I will not eat any 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 a very angel of the Lord.) ¹⁷And Manoe said to the angel of the Lord, "What is your name? For may your word come, and we will honor you." ¹⁸And the angel of the Lord said to him, "To what end do you ask this, my name? Even by itself it is amazing."

19 And Manoe took the kid of goats and the sacrifice and offered it on the rock to the Lord. And he separated to act, and Manoe and his wife were watching. ²⁰And it came about, when the flame went up above the altar to the sky, that the angel of the Lord ascended in the flame of the altar, and Manoe and his wife were watching, and they fell on their face to the ground. ²¹And the angel of the Lord did not add still to appear to Manoe and to his wife. Then Manoe realized that he was an angel of the Lord. ²²And Manoe said to his wife, "We shall die by death, for we saw a god." ²³And his wife said to him, "If the Lord had wanted to kill us, he would not have taken a whole burnt offering and a sacrifice from our hand, and he would not have shown us all these things, and he would not have caused us to hear them when it was the right time."

24 And the woman bore a son and called his name Sampson. And the boy came to maturity and the Lord blessed him. ²⁵And a spirit of the Lord

^aAram = strong drink

^aAram = strong drink

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company him in the camp of Dan between Saraa and between Eshtaol.

14 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. ²And 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." ³And his father and his mother said to him, "Is there not a woman of your brothers' daughters and 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." ⁴And 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.

⁵ 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 lions roaring to meet him. ⁶And 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. ⁷And they went down and talked with the woman, and she was pleasing before Sampson. ⁸And 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. ⁹And 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^a of the lion.

¹⁰ 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. ¹¹And it came about, when they were afraid of him, that they appointed thirty companions for him, and they were with him. ¹²And 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. ¹³And 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." ¹⁴And 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.

¹⁵ 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

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began to go out with him in the camp of Dan and between Saraa and between Eshtaol.

14 And Sampson went down to Thamnatha, and in Thamnatha he saw a woman of the daughters of the allophyles. ²And he came up and told his father and his mother and said, "I have seen a woman at Thamnatha of the daughters of Phylistiim, and now, get her for me for a wife." ³And his father and his mother said to him, "Are there no daughters of your brothers and a woman out of 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 is straightforward in my sight." ⁴And his father and his mother did not know that it was from the Lord, for he himself was seeking vengeance from the allophyles. And at that time the allophyles were dominant in Israel.

⁵ And Sampson went down, and his father and his mother, to Thamnatha. And he came as far as the vineyard of Thamnatha, and see, a whelp of a lion roaring to meet him. ⁶And a spirit of the Lord leapt upon him, and he crushed it as he would crush a kid, and there was nothing in his hands. And he did not tell his father or his mother what he had done. ⁷And they went down and talked with the woman, and she was made straight in Sampson's sight. ⁸And after days he returned to marry her, and he turned aside to see the carcass of the lion, and see, a gathering of bees in the mouth of the lion, and honey. ⁹And he took it out into his hands and was going on, going and eating. And he came to his father and his mother, and he gave to them, and they ate. And he did not tell them that he had taken the honey from the mouth of the lion.

¹⁰ And his father went down to the woman, and Sampson held a drinking party there for seven days, because the young men do thus. ¹¹And it came about, when they saw him, that they took thirty invitees, and they were with him. ¹²And Sampson said to them, "I am setting you a problem. If telling you tell it within the seven days of the drinking party and find it out, I will give you thirty linen garments and thirty robes used as outer garments. ¹³And if you cannot tell me, you shall give me thirty linen cloths and thirty alternate robes used as outer garments." And they said to him, "Set the problem, and we will hear it." ¹⁴And he said to them,

"What edible thing came out of the eater,
and from the strong a sweet thing?"
And for three days they could not tell the problem.

¹⁵ 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

^aPossibly *system*

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you invite us to be beggars?" ¹⁶And 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 am I going to tell you?" ¹⁷And 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. ¹⁸And 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."

¹⁹And 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 Sampson was furiously angry, and he went back to his father's house. ²⁰And Sampson's wife lived with his bridal escort, who was his companion.

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 bedroom." And her father would not allow him to go in to her. ²And 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." ³And Sampson said to him, "I am without blame from the allophytes this once, for the fact that I do mischief with you." ⁴And Sampson went and caught three hundred foxes and took torches, and he bound tail to tail and put one torch between the two tails, in the middle. ⁵And he set fire to the torches, and he sent the foxes off into the standing grain of the allophytes 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. ⁶And the allophytes 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 allophytes came up and burned her father's house along with her and her father with fire. ⁷And 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." ⁸And 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 allophytes came up and encamped against Ioudas, and they were thrown back at Lechi. ¹⁰And they said to them, every man of Ioudas, "Why have you come up against us?" And the allophytes said, "To bind Sampson and to do

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you invited us to force us out?" ¹⁶And 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?" ¹⁷And 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. ¹⁸And 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."

¹⁹And a spirit of the Lord leapt upon him, and he went down to Ascalon. And he struck down thirty men of them and took their clothes and gave the robes to those who had told the problem. And Sampson was furiously angry, and he went back to his father's house. ²⁰And Sampson's wife was given to one of his friends, with whom he had been friendly.

15 And it came about after days, during the days of the wheat harvest, that Sampson went to visit his wife with a kid of goats. And he said, "I will go in to my wife, into the inner chamber." And her father would not grant him to go in. ²And her father said, "Saying I said that hating you hated her, and I gave her to one of those from among your friends. Is not her younger sister better beyond her? Do let her be to you in her stead." ³And Sampson said to them, "I am without blame from the allophytes this once too, for the fact that I do evil with them." ⁴And Sampson went and caught three hundred foxes and took torches, and he turned tail to tail and put one torch between the two tails and bound it. ⁵And he put fire to the torches and he sent the foxes off among the allophytes' ears of grain, and they were burned from threshing-floor and up to standing ears of grain and up to vineyard and olive trees. ⁶And the allophytes said, "Who has done these things?" And they said, "Sampson, the groom of the Thamni, because he took his wife and gave her to one from among his friends." And the allophytes came up and burned her and her father with fire. ⁷And Sampson said to them, "If you treat her thus, because I will surely take revenge among you and finally cease." ⁸And he struck them shank upon thigh, a great blow, and he went down and sat in a hole in the rock of Etam.

⁹ And the allophytes came up and encamped in Ioudas, and they were thrown back at Leui. ¹⁰And they said, a man of Ioudas, "To what end have you come up against us?" And the allophytes said, "We have come up to bind Sampson and to

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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 allophytes are ruling over us? And why have you done these things to us?" And Sampson said to them, "As they did to us, 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 allophytes." 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 allophytes 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 arms. ¹⁵ And he found a jawbone of a donkey thrown by the wayside 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 by 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 allophytes 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 allo-

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do to him as he did to us." ¹¹ And three thousand men from loudas went down into a hole in the rock of Etam, and they said to Sampson, "Do you not know that the allophytes are our lords? And why have you done this 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 so that we may give you in the hand of the allophytes." And Sampson said to them, "Swear to me, lest you yourselves gather against me." ¹³ 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 allophytes 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 the 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 allophytes twenty years.

16 And Sampson went 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 at the city gate. And they kept quiet all night, saying, "Until the dawn breaks, and let us murder him." ³ And Sampson lay until midnight. And at the middle of the night he rose up and took hold of the doors of the city gate along with the two posts and pulled them up, bar and all, and put them on his shoulders and went up 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 at Alsorek, and her name was Dalida. ⁵ And the rulers of the allophytes came up

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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, ^aa man^a, eleven hundred pieces of silver." ⁶And 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." ⁷And 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." ⁸And the satraps of the allophyles brought her seven fresh bowstrings that had not been left abandoned, and she bound him with them. ⁹And 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." ¹¹And he said to her, "If they bind me 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." ¹²And 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.

¹³ 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." ¹⁴And 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.

¹⁵ 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." ¹⁶And 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. ¹⁷And 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."

¹⁸ 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."

^ai.e. each one

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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, ^aa man^a, eleven hundred pieces of silver." ⁶And 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." ⁷And 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." ⁸And the rulers of the allophyles brought her seven fresh bowstrings that had not been spoiled, and she bound him with them. ⁹And 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." ¹¹And 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." ¹²And Dalida took new cords and bound him with them, and the ambushes came out of the storeroom. And she said, "Allophyles are upon you, Sampson!" And he snapped them off his arms like a thread.

¹³ And Dalida said to Sampson, "Look, you have misled 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 like one of men, weak." ¹⁴And it came about when he went to sleep that Dalida took the seven plaits of his head and wove them in the warp and fixed them into the wall with the peg. And she said, "Allophyles are upon you, Sampson!" And he awoke from his sleep and lifted the peg of the warp out from the wall.

¹⁵ 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." ¹⁶And it came about, when she had worn him down with her words all the days and had hemmed him in, that he was tired to the point of dying. ¹⁷And 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."

¹⁸ 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

^ai.e. each one

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And all the satrapies of the allophytes came up to her and brought the money in their hands. ¹⁹And 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. ²⁰And Dalila said to him, "The allophytes are upon you, Sampson!" and he awoke from his sleep and said, "I will go out and do as I have always done and shake myself free." And he himself did not know that the Lord had left him. ²¹And the allophytes 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. ²²And the hair of his head began to grow again after it had been shaved.

²³ And the satraps of the allophytes gathered to sacrifice a great sacrifice to their god Dagon and to rejoice. And they said, "Our god has delivered Sampson our enemy in our hand." ²⁴And the people 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." ²⁵And 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, ²⁶and 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. ²⁷Now the house was full of men and women, and all the satraps of the allophytes were there, and on top of the house there were about three thousand men and women, watching Sampson being made fun of.

²⁸ 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 revenge from the allophytes in return for my two eyes." ²⁹And Sampson embraced the two middle pillars, those on which the house rested, and he leaned against them, one in his right hand and one in his left hand. ³⁰And Sampson said, "Let my soul die with the allophytes." 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. ³¹And 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. ²And 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."

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rulers of the allophytes came up to her and brought up the money in their hands. ¹⁹And Dalila 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. ²⁰And Dalida said, "Allophytes 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. ²¹And the allophytes 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. ²²And hair on his head began to grow as he had shaved it.

²³ And the rulers of the allophytes 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." ²⁴And the people saw him and sang hymns to their god: "Our god has given our enemy in our hand, the ravager of our country, and him who multiplied our wounded." ²⁵And 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, ²⁶and 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." ²⁷And the house was full with the men and women, and all the rulers of the allophytes were there, and on top of the house there were about seven hundred men and women, those who were watching Sampson's performances.

²⁸ 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 allophytes for my two eyes." ²⁹And 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. ³⁰And Sampson said, "Let my soul die with the allophytes." 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. ³¹And 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.

17 And there was a man from the hill country of Ephraim, and his name was Michaias. ²And he said to his mother, "The eleven hundred pieces of silver which you took for yourself, and you cursed me and declared it in my hearing—see, the silver is in my possession; I took it." And his

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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^a, 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^a, and it came to be in the house of Micha. ⁵As for the man Micha, he had a house of god, and he made ephoud and theraphin^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 Bethlehem, division of Ioudas, of the clan of Ioudas, himself a Leuite, and he himself lived there as a resident alien. ⁸And the man went from the city of Ioudas, from Bethlehem, to live as resident alien wherever he could find. And he came to the hill country of Ephraim as far as the house of Michaias, to make his journey. ⁹And Micha said to him, "From where do you come?" And he replied, "I am a Leuite out of Bethlehem in Ioudas, and I am going to live as resident alien wherever I can find." ¹⁰And Micha said to him, "Settle with me, and become for a father and for a priest to me, and I for my part will give you ten pieces of silver for days and a set of clothes and what you need to live on." And the Leuite went ¹¹and began to live as a resident alien with the man, and the lad became to him like one of his sons. ¹²And Micha filled the Leuite's hand, and the lad became for a priest to him and was in the house of Micha. ¹³And Micha 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 Michaias, 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

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mother said, "May my son be blessed to the Lord!" ³And he returned the eleven hundred pieces of silver to his mother, and his mother said, "Consecrating I have consecrated the silver to the Lord from my hand for my son, to make a carved object^a and a cast object^a, and now I will give it back to you." ⁴And he returned the silver to his mother, and his mother took two hundred pieces of silver and gave it to a silversmith, and he made it into a carved object^a and a cast object^a, and it came to be in the house of Michaias. ⁵And Michaias' house was a house of god for him, and he made ephod and tharaphin^b and filled the hand from one of his sons, and he became for a priest to him. ⁶Now in those days there was no king in Israel; a man would do what was right in his own eyes.

⁷ And there was a young man of Bethlehem, division of Ioudas, himself a Leuite, and he lived there as a resident alien. ⁸And the man went from Bethlehem, the city of Ioudas, to live as resident alien in whatever place he could find. And he came as far as the hill country of Ephraim and as far as the house of Michaias, to make his journey. ⁹And Michaias said to him, "From where do you come?" And he replied, "I am a Leuite from Baithleem in Ioudas, and I am going to live as resident alien in whatever place I can find." ¹⁰And Michaias said to him, "Settle with me, and become for a father and for a priest to me, and I for my part will give you ten pieces of silver a day and an outfit of clothes and what you need to live on." And the Leuite went ¹¹and began to live as a resident alien with the man, and the young man became with him like one from among his sons. ¹²And Michaias filled the Leuite's hand, and he became for a priest to him and came to be in the house of Michaias. ¹³And Michaias said, "Now I know that the Lord will be good to 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 that day no inheritance had accrued to them in the midst of the tribes of Israel. ²And the sons of Dan sent out five men from their divisions, sons of power, from Saraa and from Esthaol, to spy out the land and to explore it, and they said to them, "Go, and explore the land." And they came as far as the hill country of Ephraim, as far as the house of Michaias, and they lodged there. ³Themselves being in Michaias' house, they also recognized the voice of the young man, the Leuite, and they went over and said to him, "Who brought you here? And what are you doing in this place, and what is your business here?" ⁴And he said to them, "Michaias 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

^aPossibly image ^bHeb = images or household gods

¹⁷ ^aPossibly image ^bHeb = images or household gods

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journey, that upon which we are going, succeeds." ⁶And the priest said to them, "Go in peace. Your journey, that upon which you are going, is before the Lord."

⁷ And the five men went on, and they came to Laia, and they observed the people who were living in it, settled in hope, according to the decision^a of the Sidonians, resting in hope and unable to speak a word, for they were far from Sidon and had no word with Syria. ⁸And the five men came to their brothers at Saraa and Esthaol and their brothers were saying to them, "Why are you sitting down?" ⁹And they said, "Get up, and let us go up against them. For we have entered and journeyed about in the land as far as Laia, and we saw the people who live in it in hope, according to the judgment^a 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. ¹⁰Whenever 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 is no lack of every matter, everything on earth."

¹¹ And six hundred men of a clan of Dan, armed with military implements, set out from Saraa and Esthaol ¹²and went up and encamped at Kariathiarim in Ioudas. On this account that place is called Dan's Camp to this day; see, it is behind Kariathiarim. ¹³From there they passed on and came as far as the hill country of Ephraim and came as far as the house of Michai.

¹⁴ 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, theraphin^b, a carved object^c and a cast object^c? So now consider what you will do." ¹⁵And they turned in that direction and entered the house of the lad, the Leuite, at the home of Michai, and greeted him. ¹⁶And 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. ¹⁷And the five men who were going to spy out the land went up. They came there and took the carved object^c, the ephod, the theraphin^b and the cast object^c. And the priest was standing like a pillar by the door at the gateway, and the six hundred men armed with military implements. ¹⁸And they went into Michai's house and took the carved object^c, the ephod, the theraphin^b and the cast object^c, and the priest said to them, "What are you doing?" ¹⁹And they said to him, "Keep quiet! Put your hand over your mouth, and come 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?" ²⁰And the priest's heart was glad. And he took the ephod, the theraphin^b,

^aOr constitution ^bHeb = images or household gods
^cPossibly image

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whether the journey, that on which we are going, will be successful." ⁶And the priest said to them, "Go in peace. Your journey, that on which you are going, is before the Lord."

⁷ And the five men went on, and they came to Laia, and they observed the people in the midst of it, settled in hope, like the judgment^a of Sidonians, ^bbeing quiet^b, 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. ⁸And the five men came to their brothers at Saraa and Esthaol and said to their brothers, "Why are you sitting down?" ⁹And 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. ¹⁰And 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."

¹¹ And six hundred men, equipped with battle implements, set out from there, from the divisions of Dan, from Saraa and from Esthaol, ¹²and went up and encamped at Kariathiarim in Ioudas. On this account it is called Dan's Camp in that place to this day; see, it is behind Kariathiarim. ¹³And they passed on from there to the hill country of Ephraim and came as far as the house of Michaias.

¹⁴ And the five men who had gone to spy out the land of Laia answered and said to their brothers, "Did you know that there are in this house ephod, theraphin^c, a carved object^d and a cast object^d? So now consider what you will do." ¹⁵And they turned in that direction and entered the house of the young man, the Leuite, the home of Michaias, and asked him regarding peace. ¹⁶And the six hundred men who were equipped with their battle implements were standing by the doors at the gateway, those of the sons of Dan. ¹⁷And the five men who had gone to spy out the land went up, ¹⁸and they went in there, into Michaias' house (and the priest was standing) and took the carved object^d, the ephod, the theraphin^c and the cast object^d, and the priest said to them, "What are you doing?" ¹⁹And they said to him, "Keep quiet! Put your hand over your mouth, and come here with us, and become for a father and for a priest to us. Is it good that you should be priest to the house of one man or that you should become priest to a tribe and a house for a division in Israel?" ²⁰And the priest's heart was glad. And he took the ephod, the theraphin^c, the carved ob-

^aOr decision ^bI.e. Laia ^cHeb = images or household gods ^dPossibly image

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the carved object^a and the cast object^a 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. ²²Now when they had gone a long distance from the home of Micha, then see, Micha and the men who belonged to the house with Micha were crying out behind the sons of Dan. ²³And the sons of Dan turned their faces around and said to Micha, "What is the matter that you cried out?" ²⁴And Micha said, "Because you took my carved object^a 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?'" ²⁵And 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." ²⁶And 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. ²⁸And there was none to deliver, because it was far from Sidonians and they had no word with people. And it was in a valley that belongs to the house of Roob. And they built the city and lived in it. ²⁹And 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 Lais. ³⁰And the sons of Dan set up Micha's carved object^a for themselves, and Jonathan son of Gersom son of Moyses, he and his sons were priests for the tribe of Dan until the day of the removal from the land. ³¹And they appointed for themselves Micha's carved object^a that he had made, all the days that the house of God was at Selo.

19 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. ²And his concubine became angry with him, and she went away from him to her father's house at Bethlehem of Ioudas and was there for days, four months. ³And her husband got up and set out after her, to speak to her heart, to reconcile her to himself and bring her back to him. And his young servant 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. ⁴And 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. ⁵And it came about on the fourth day that they rose early in the morning, and he got up to

^aPossibly image

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ject^a and the cast object^a and went in the midst of the people.

21 And they turned around and departed and placed the children and the possession and the weighty item in front of them. ²²They themselves went a long distance from the home of Michaias, and see, Michaias and the men in the houses with Michaias' house raised a shout and caught up with the sons of Dan. ²³And the sons of Dan turned their face around and said to Michaias, "What is the matter that you shouted out?" ²⁴And Michaias said, "Because you took my carved object^a that I made and the priest, and departed, and what have I left? And why do you say this to me, 'Why do you cry out?'" ²⁵And the sons of Dan said to him, "Your voice had better not be heard with us or else men among us who are bitter in soul will meet up, and they will add a life and the lives of your household." ²⁶And the sons of Dan went on their way. And Michaias saw that they were more powerful beyond him, and he turned back to his home.

27 And sons of Dan took what Michaias had made and the priest who belonged to him and came to Laisa, to a people quiet and trusting in hope, and they struck them down with the edge of the sword and burned the city with fire. ²⁸And there was none to rescue, because it was far from Sidonians and they had no word with a person. And it was in the valley of the house of Raab. And they built the city and pitched tent in it. ²⁹And they called the name of the city Dan, by the name of their ancestor Dan, who was born to Israel, and the name of the city was formerly Oulamais. ³⁰And the sons of Dan set up the carved object^a for themselves, and Ionatham son of Gersom son of Manasses, he and his sons were priests for the tribe of Dan until the day of exile from the land. ³¹And they set in place for them the carved object^a that Michaias had made, all the days that the house of God was at Selom.

19 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 he took him a wife, a concubine from Bethlehem of Ioudas. ²And his concubine left him, and she went away from him to her father's house at Bethlehem of Ioudas and was there the days of four months. ³And 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 donkeys. And she led him into her father's house, and the young woman's father saw him and was delighted to meet him. ⁴And his father-in-law, the young woman's father, detained him and sat with him for three days, and they ate and drank and lodged there. ⁵And it came about on the fourth day that they rose early in the morning, and he got up to

^aPossibly image

Judges A

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." ⁶And 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." ⁷And the man got up to go, and his father-in-law put great pressure on him, and he lodged there again. ⁸And 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^a until the day declines." And both of them ate and drank. ⁹And the man got up to leave, 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 Iebous (this is Ierousalem). And with him was a team of loaded draft animals, and his concubine was with him. ¹¹While they were still near Iebous (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 Iebousite and lodge in it." ¹²And 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." ¹³And he said to his young servant, "Come, and let us enter one of the places and lodge in Gabaa or in Rama." ¹⁴And they passed by and went on, for the sun sank near Gabaa, which belongs to Benjamin. ¹⁵And 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 Benjamin). ¹⁷And 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?" ¹⁸And 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. ¹⁹And 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." ²⁰And the old man said, "Peace be to you. Yet, everything you lack is my concern; only do not spend the night in the square." ²¹And he led him into his house and fed

^aPossibly *march*

Judges B

go, and the young woman's father said to his groom, "Strengthen your heart with a scrap of bread, and you shall go after that." ⁶And he sat down, and the two ate in the same place, and they drank, and the young woman's father said to the man, "Come now, lodge, and your heart will be glad." ⁷And the man got up to go, and his father-in-law put great pressure on him, and he sat down and lodged there. ⁸And on the fifth day he rose early in the morning to go, and the young woman's father said, "Do strengthen your heart, and campaign^a until the day declines." And the two ate. ⁹And the man got up to go, he and his concubine and his young man, and his father-in-law, the young woman's father, said to him, "Look now, the day has weakened towards evening. Lodge here, and your heart will be glad, and tomorrow you shall rise early for your journey and leave for your dwelling."

¹⁰ And the man was not pleased to lodge, and he got up and departed, and he came as far as opposite Iebous (this is Ierousalem). And with him was a team of loaded donkeys, and his concubine was with him. ¹¹And they came as far as Iebous, 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 Iebousi and lodge in it." ¹²And 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." ¹³And 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." ¹⁴And they passed by and went on, and the sun sank on them near Gabaa, which belongs to Benjamin. ¹⁵And 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 Benjamin). ¹⁷And the old man lifted up his eyes and saw the wayfaring man in the square of the city, and the old man said, "Where are you going, and where do you come from?" ¹⁸And 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. ¹⁹And 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." ²⁰And the old man said, "Peace be to you. Yet, everything you lack is my concern; only do not lodge in the square." ²¹And he brought him into his house and made space for the donkeys, and

^aPossibly *march*

Judges A

his draft animals, and they washed their feet and ate and drank.

22 Now when they were glad in their heart, then see, the men of the city, sons of transgressors, encircled the house and pounded on the door. And they said to the man, the master of the house, the old man, saying, "Bring out the man who came into your house so that we may know him." 23 And the man, the master of the house, went out to them and said to them, "No, no, my brothers, you must not act wickedly. After this man has come into my house, do not do this madness. 24 See, my virgin daughter and his concubine, I will bring them out now, and you humiliate them and do to them what is good in your eyes, and against this man do not carry out the thing of this madness." 25 And the men did not want to listen to him. And the man seized his concubine and led her out to them outside, and they knew her and sported with her all through the night until the early morning. And just as the dawn began to break, they sent her away. 26 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.

27 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. 28 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. 29 And he entered his house and took his dagger and took hold of his concubine and dismembered her into twelve pieces, limb by limb, and sent them to all the tribes of Israel. 30 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.'"

20 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 to the Lord at Massepha. 2 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. 3 (And the sons of Benjamin heard that the sons of Israel had gone up to the Lord at Massepha.) And the sons of Israel said, "Say where this evil took place." 4 And the Leuite, the husband of the woman who had been murdered, answered and said, "I came to Gabaa in the territory of Ben-

Judges B

they washed their feet themselves and ate and drank.

22 Now they were cheering their heart, and see, men of the city, sons of lawless men, surrounded the house, pounding on the door. And they said to the man, the master of the house, the old man, saying, "Bring out the man who came into your house so that we may know him." 23 And the man, the master of the house, went out to them and said, "No, my brothers, you must not commit evil. After this man has come into my house, do not do this madness. 24 See, my virgin daughter and his concubine, I will bring them out, and you humiliate them and do to them what is good in your eyes, and against this man you will not carry out the thing of this madness." 25 And the men did not see fit to listen to him. And the man seized his concubine and led her out to them outside, and they knew her and were sporting with her all through the night until the early morning. And as the morning rose, they sent her away. 26 And towards dawn, the woman came and fell down at the door of the house, there where her husband was, until it was light.

27 And her husband 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 doors of the house, and her hands were in the entrance. 28 And he said to her, "Get up, and let's go." And she did not answer, for she was a corpse. And he took her onto the donkey and went to his place. 29 And he took his sword and seized his concubine and dismembered her into twelve members and sent them to every territory of Israel. 30 And it came about that everyone who beheld it would say, "It has not happened, and nothing like this has been seen, from the day of the coming up of the sons of Israel from the land of Egypt and until this day. You yourselves take counsel in regard to her, and speak out."

20 And all the sons of Israel came out, from Dan and up to Bersabee, and the land of Galaad, and the congregation assembled like one man before the Lord at Massepha. 2 And all the tribes of Israel took their stand before the Lord, in an assembly of the people of God, four hundred thousand men, foot-soldiers, drawing a sword. 3 (And the sons of Benjamin heard that the sons of Israel had gone up to Massepha.) And when they came, the sons of Israel said, "Say where this wickedness took place." 4 And the man, the Leuite, the husband of the murdered woman, answered and said, "I came to Gabaa in the territory of Ben-

^aAntecedent unclear

Judges A

iamin, I and my concubine, to spend the night. ⁵And the men from Gabaa rose up against me and encircled the house at night against me. And they wanted to kill me, and they humiliated my concubine and sported with her, and she died. ⁶And I took hold of my concubine and dismembered her and sent out throughout every territory of Israel's inheritance, for they had committed madness in Israel. ⁷See, all of you, the sons of Israel, give yourselves advice and counsel."

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 Belial, and we will put them to death and remove evil from Israel." And the sons of Benjamin would not 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, ¹⁶ambidextrous. 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 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 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 war with my brother Benjamin?" And the Lord said, "Go up against him."

Judges B

iamin, I and my concubine, to lodge. ⁵And 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 zema^a 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 depart, a man to his covert, and we will not turn around, a man to his house. ⁹And now this is the word that will be carried out against Gabaa: we will go up against it by lot. ¹⁰Only, we will take ten men for a hundred for all the tribes of Israel, and a hundred for a thousand, and a thousand for ten thousand, to bring provisions, to bring it about that they enter Gabaa of Benjamin to do to it according to all the error that it has committed in Israel." ¹¹And every man of Israel gathered into the city as one man.

¹² And the tribes of Israel sent men through all the tribe of Benjamin, saying, "What wickedness is this that has happened among you? ¹³Now then, hand over the men, 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, 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 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 to start with, for battle against the sons of Benjamin?" And the Lord said, "Ioudas shall go up to start with, 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 Gabaa 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."

^aHeb = outrage

Judges A

24 And the sons of Israel advanced against Benjamin in the second day. ²⁵And Benjamin 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. ²⁶And 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. ²⁷And the sons of Israel inquired by the Lord (and the ark of the covenant of the Lord was there in those days, ²⁸and 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. ³⁰And Israel drew up against Benjamin in the third day, and they deployed against Gabaa, as ^aonce and once^a. ³¹And the sons of Benjamin went out to meet the people, and they were drawn away out of the city, and as ^aonce and once^a 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. ³²And 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." ³³And every man of Israel went up from his position, and they mustered in Baalhamar, and the Israelite ambush was struggling out of its position west of Gabaa. ³⁴And there arrived in front of Gabaa ten thousand men, hand-picked out of 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 Benjamin 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. ³⁷And 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. ³⁸And 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. ³⁹And 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."

^ai.e. before

Judges B

24 And the sons of Israel advanced against the sons of Benjamin in the second day. ²⁵And 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. ²⁶And 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. ²⁷For the ark of the covenant of the Lord God was there, ²⁸and 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. ³⁰And the sons of Israel went up against the sons of Benjamin in the third day and joined battle against Gabaa, as ^aonce and once^a. ³¹And the sons of Benjamin went out to meet the people, and they poured out of the city. And as ^aonce and once^a 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. ³²And 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. ³³And every man went up from his position, and they formed up in Baalhamar, and the Israelite ambush was coming up from its position, from Maaragabe. ³⁴And there came in front of Gabaa ten thousand men, hand-picked 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. ³⁷And 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. ³⁸And 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. ³⁹And 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-

^ai.e. before

Judges A

⁴⁰And the signal, a pillar of smoke, began to rise out of the city, and Benjamin looked behind him, and see, the annihilation of the city went up toward the sky! ⁴¹And a man of Israel turned back, and a man of Benjamin made haste, and he saw that evil had touched him. ⁴²And 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. ⁴³And they cut down Benjamin, to stop him with a stopping, and they trampled him down until opposite Gabaa from the east. ⁴⁴And there fell eighteen thousand men of Benjamin. With all these were powerful men. ⁴⁵And 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. ⁴⁶And all those who fell in that day among Benjamin were twenty-five thousand men who drew a sword. With all these were powerful men. ⁴⁷And six hundred turned and fled into the wilderness to the rock of Remmon and remained at the rock of Remmon for four months. ⁴⁸And a man of Israel shut out the sons of Benjamin, 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.

21 And a man of Israel had sworn at Massepha, saying, "A man out of us shall not give his daughter to Benjamin for a wife." ²And 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. ³And they said, "O Lord, the God of Israel, why has this^a come about in Israel, that today in Israel one tribe should be reviewed?" ⁴And 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. ⁵And the sons of Israel said, "Who is the one who did not come up in the assembly to the Lord, out of all the tribes of Israel?" For there was a solemn oath against the one who did not come up to the Lord to Massepha, saying, "He will die by death." ⁶And the sons of Israel were comforted concerning Benjamin their brother, and they said, "One tribe has been taken away from Israel this day. ⁷What 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."

⁸ 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. ⁹And the people were reviewed, and see, there was not a

^aAntecedent unclear

Judges B

tle." ⁴⁰And the signal went up more clearly over the city, like a pillar of smoke, and Benjamin looked behind him, and see, the annihilation of the city went up to the sky! ⁴¹And a man of Israel wheeled around, and the men of Benjamin made haste, for they saw that wickedness had come to meet them. ⁴²And 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. ⁴³And they were cutting down Benjamin, and they pursued him from Noua, at his heel, until opposite Gabaa to the east. ⁴⁴And there fell eighteen thousand men from Benjamin, all these men of power. ⁴⁵And 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. ⁴⁶And all who fell that day from Benjamin were twenty-five thousand men drawing a sword, all these men of power. ⁴⁷And 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. ⁴⁸And the sons of Israel turned back against the sons of Benjamin 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 they burned with fire.

21 And the sons of Israel had sworn at Massepha, saying, "A man out of us shall not give his daughter to Benjamin for a wife." ²And the people came to Baithel, and they sat there until evening before God, and they lifted up their voice and wept with a great weeping. ³And they said, "O Lord, God of Israel, for what reason has this^a come about that today from Israel one tribe should be reviewed?" ⁴And it came about on the next day that the people rose early, and they built an altar there and offered up whole burnt offerings and ones of completion. ⁵And the sons of Israel said, "Who did not come up in the assembly to the Lord, from all the tribes of Israel?" For the oath was solemn for those who had not come up to the Lord to Massepha, saying, "He will be put to death by death." ⁶And the sons of Israel were comforted as regards Benjamin their brother, and they said, "One tribe has been cut off from Israel this day. ⁷What are we to do for wives for them that remain, those who are left? And it was we who swore by the Lord that we would not give them any of our daughters for wives."

⁸ And they said, "What one^b from the tribes of Israel is there who 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. ⁹And the people were reviewed, and there was not a man

^aAntecedent unclear ^bI.e. person

Judges A

man there of the inhabitants of Iabiz Gilead.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 Iabiz Gilead 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 Iabiz Gilead 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 Iabiz Gilead, 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^a from days to days^a, which is to the north of Baithel, to the east, on the road that goes up from Baithel to Sikima, and to the south of Lebanon of Lebona."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 abducted. 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.

^ai.e. annually

Judges B

there of the inhabitants of Iabiz Gilead.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 Iabiz Gilead 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 Iabiz Gilead 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 Iabiz Gilead, 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^a from days to days^a, which is to the north of Baithel, to the east, by the road that goes up from Baithel to Schem, and to the south of Lebona."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.

^ai.e. annually

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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 Routh 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 Routh 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 אָמַר לֵאמֹר (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 וְ meaning "and" (etc.) that begins most Hebrew sentences is reproduced in Greek by the word καί ("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 אֲנִי, "I," by ἐγὼ εἰμι, "I am," a feature of Kaige texts (of which Routh is one) by which אֲנִי was distinguished from its synonym אָנֹכִי. This rendering, which is generally found in Routh (in 2.10; 3.9, 12; and twice in 4.4), is replaced by ἐγὼ alone in 2.13 and 3.13, where ἐγὼ 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, νεάνις, "young woman" (2.5), παῖς, "lass" (2.6), and παιδίσκη, "maid-servant" (4.12), are all used to translate Hebrew נַעֲרָה when it refers to Routh, and a fourth Greek word, κοράσιον, "girl, young woman" (2.8, etc.), is used when נַעֲרָה 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-

lation 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* phraseology 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 $\delta\epsilon$, 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 $\kappa\alpha\iota$, "and," introducing an apodosis or conclusion, $\delta\tau\iota$, "that" as an asseverative (perhaps explicable as ellipsis); and $\epsilon\nu$, "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

1 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. ²The 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. ³And Abimelech, the husband of Noemin, died, and she was left, she and her two sons. ⁴They 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, ⁵and both Maalon and Chelaion also died, and the woman was left, apart from her husband and apart from her two sons.

⁶ 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 ^alooked upon^a his people, giving^b them bread. ⁷And 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, ⁸and 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. ⁹May 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. ¹⁰They said to her, "We are returning with you to your people." ¹¹And 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? ¹²Turn back now, my daughters, for I am too old for a husband to have me. For if I said, 'I have confidence that a man will marry me and I will bear sons,' ¹³you 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." ¹⁴And they lifted up their voice and wept further. Orpha kissed her mother-in-law and returned to her people, but Routh followed her.

¹⁵ And Noemin said to Routh, "See, your sister-in-law has turned back to her people and to her gods; now turn back, you too, after your sister-in-law." ¹⁶But Routh said,

"cDo not oppose me, to make me abandon you
or turn back^c from after you.
For wherever you go, I will go,
and wherever you lodge, I will lodge;
your people shall be my people,
and your God my God.

¹⁷ And wherever you die, I will die—
there will I be buried.

Thus and so may the Lord do to me,

and thus and so may he add—

for death alone^d shall part me from you!"

¹⁸Then when Noemin saw that she was determined to go with her, she ceased speaking to her further.

¹⁹ So the two of them went on until they came to Baithleem. And the whole city was abuzz because of them, and they^e said, "Is this Noemin?"

²⁰She said to them,

"Call me no longer Noemin;
call me Bitter,
for the Sufficient One was greatly
embittered against me.

²¹ I went away full,
and the Lord has brought me back empty.
Why do you call me Noemin
when the Lord has abased me
and the Sufficient One has maltreated me?"

²² 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.

2 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. ²And 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." ³And 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. ⁴And there, from Baithleem, came Boos! He said to the reapers, "The Lord be with you." They said to him, "The Lord bless you." ⁵And Boos said to his servant who was in charge of the reapers, "To whom does this young woman belong?" ⁶The servant who was in charge of the reapers answered and said, "She is the Moabite lass, the one who came back with Noemin from the countryside of Moab. ⁷She 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."

⁸ And Boos said to Routh, "fDid you not hear, daughter^f? Do not go to glean in another field, and you should not go from this one. Stick close to my girls here. ⁹Keep^d 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." ¹⁰And 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!" ¹¹And 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

^aOr visited ^bOr to give ^cMay it not befall me to abandon you or to turn back = Ra ^dLacking in Gk ^eI.e. the women ^fI.e. Listen, daughter

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. ¹²May 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!" ¹³Then 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. ¹⁵And 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. ¹⁶By 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 oipha^a of barley. ¹⁸She 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. ¹⁹Her 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." ²⁰And Noemin said to her daughter-in-law, "He is blessed by the Lord, because he has not forsaken his compassion for the living and for the dead." And Noemin said to her, "The man is near to us; he is one of our next-of-kin." ²¹And Routh said to her mother-in-law, "He even said to me, 'Stick with my servants^b until they have finished all the harvest that belongs to me.'" ²²Noemin said to Routh, her daughter-in-law, "It is good, daughter, that you go with his girls, and they^c will not confront you in another field." ²³And Routh stayed close to the girls of Boos, gleaning^d until he completed the reaping of the barley and the wheat, and she lived with her mother-in-law.

3 But Noemin her mother-in-law said to her, "Daughter, shall I not seek rest for you so that it may be well with you? ²Now, is not Boos our acquaintance, whose girls you were with? Look, he is winnowing the threshing floor of the barley^e this very night. ³Now bathe, and apply oil, and put your clothing on yourself, and go up onto the threshing floor. Do not make yourself known to the man until he has finished drinking and eating. ⁴And it shall be, when he lies down, that you shall observe the place there where he is lying, and you shall go

and uncover the place at his feet and lie down, and he will tell you what you shall do." ⁵Then Routh said to her, "Everything that you say I will do."

⁶ And she went down to the threshing floor and did according to everything that her mother-in-law had commanded her. ⁷And Boos ate, and his heart was content, and he went to lie down on part of the heap of grain. Then she came stealthily and uncovered the place at his feet. ⁸Now it was at midnight, and the man was startled and troubled, and there, lying at his feet, was a woman! ⁹So he said, "Who are you?" Then she answered, "I am Routh, your slave; spread your wing^f over your bondwoman, for you are a next-of-kin." ¹⁰Boos said, "May you be blessed by the Lord God, daughter, for your last instance of compassion is better than the first, that you have not gone after young men, whether poor or rich. ¹¹And now, daughter, do not be afraid. Everything that you say I will do for you, for the whole clan of my people knows that you are a strong woman ¹²and that I am, truly, a near kinsman, yet there is even a nearer kinsman than I. ¹³Spend the night, and it shall be in the morning, if he will act as next-of-kin for you, good; let him do it. But if he is not willing to act as next-of-kin for you, the Lord lives, I myself will act as next-of-kin for you. Lie down until morning."

¹⁴ And she lay at his feet until morning but got up before a man could recognize his neighbor. And Boos said, "It must not be known that a woman came to the threshing floor." ¹⁵And he said to her, "Bring the apron that you have on." And she held it, and he measured out six measures of barley and put it upon her, and he^g went into the city. ¹⁶And Routh came in to her mother-in-law, and she said, "Who are you, daughter?" And she told her all that the man had done for her, ¹⁷and she said to her, "He gave me these six measures of barley, for he said to me, 'Do not go in empty-handed to your mother-in-law.'" ¹⁸Then she replied, "Sit, daughter, until you observe how not a word will fail^h, for certainly the man will not rest until he settles the matterⁱ today."

4 And Boos went up to the gate and sat down there, and right there, passing by, was the next-of-kin of whom Boos had spoken. And Boos said to him, "Come over; sit down here, ¹Hidden One!" And he went over and sat down. ²And Boos took ten men of the elders of the city and said, "Sit down here," and they sat down. ³And Boos said to the next-of-kin, "Concerning the portion of the field that belongs to our brother Abimelech, which has been given to Noemin, who returned from the countryside of Moab, ⁴I said, I will uncover your ear^k, saying: Buy it in the presence of those sitting here and in the presence of the elders of my people. If you are acting as next-of-kin, act as next-of-kin, but if you are not acting as next-of-kin, tell me, and I shall know, for there is no one except you to

^aHeb 1 ephah = 22 liters ^bOr young men ^cI.e. people ^dOr in order to glean ^ePossibly barley on the threshing floor

^fI.e. part of the cloak ^gOr she ^hOr fall short ⁱPossibly fulfills his word ^jI.e. apparently Name Withheld ^kI.e. bring it to your attention

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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^a 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 Tamar 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^b 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 Iessai, the father of Dauid.

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 Salman;²¹ Salman became the father of Boos; Boos became the father of Obed;²² Obed became the father of Iessai, and Iessai became the father of Dauid.

^aLacking in Gk ^bPerhaps *foster mother*

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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 Reigns² using the following sigla:

- α = 1 Rgn 1–31
- $\beta\beta$ = 2 Rgn 1.1–11.1
- $\beta\gamma$ = 2 Rgn 11.2–3 Rgn 2.11
- $\gamma\gamma$ = 3 Rgn 2.12–21.43³
- $\gamma\delta$ = 3 Rgn 22 + 4 Rgn 1–25
- $\beta\delta$ = the combined passages $\beta\gamma$ and $\gamma\delta$.

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,” *JTS* 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.”⁴ 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 βδ, some of which he considered spurious.⁵ In 1 Reigns 17, seven occur in the first three verses: συνάγουσιν . . . συνάγονται . . . παρεμβάλλουσιν . . . συνάγονται . . . παρατάσσονται . . . ἵστανται . . . ἵσταται. 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 semitized Greek, and it is true that at the level of idiom 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 Reigns⁶ 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, קֶרֶן “horn,” יָד “hand,” and בֵּית “house” are translated respectively κέρας, χεῖρ, 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, קֶרֶן (1 Sam 2.1,10) and יָד (2 Sam 8.3) connote “strength,” “power,” and in addition, יָד connotes “a monument” (1 Sam 15.12), while בֵּית (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 בִּי “I pray” occurs, it is translated ἐν ἐμοί “in/by me” with no regard for context, as if it were the inseparable preposition בִּי with pronominal suffix.

At the level of phrase, a typical example is found at 1 Sam 9.21. The MT reads: הֲלוֹא בְנֵי־יְמִינִי אָנֹכִי (NRSV “I am only a Benjaminite”), for which the OG has: Οὐχὶ ἀνδρὸς υἱὸς λεμιναίου ἐγὼ εἰμι “Am I not son of a Leminite man?” In contrast, in the same verse, שִׁבְטֵי בִנְיָמִן (NRSV “the tribes of Benjamin”) is translated/transliterated σκήπτρου Βενιαμιν (“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 Rgns 2.23 reads καὶ ἐγένετο πᾶς ὁ ἐρχόμενος ἕως τοῦ τόπου, οὗ ἔπεσεν ἐκεῖ

⁴ H. St. John Thackeray, *The Septuagint and Jewish Worship: A Study in Origins* (London: Oxford University Press, 1920) 21.

⁵ Thackeray, *Septuagint*, 20.

⁶ B. A. Taylor, “Semitic Influence on Greek Syntax: The Greek Middle Voice,” in *Grammatica intellectio Scripturae* (Studi filologici di greco biblico in onore di padre Lino Cignelli, a cura di R. Pierri; Jerusalem: Franciscan Printing Press, 2006) 49–68.

Ἀσαηλ καὶ ἀπέθανεν, καὶ ὑφίστατο “And it happened, each one who came to the place, there where Asael fell and died—and he stood still,” corresponding to the Hebrew word for word, down to the pleonastic ἐκεῖ “there,” but the resulting sentence is not good Greek and concomitantly not good English.

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, הַפֶּתַח is first transliterated ἀμαφεθ in v. 4, and then translated βαθμός in v. 5. In all, there are 25 transliterations of common nouns in the OG sections,⁷ 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/Σηλωμ. Where the resulting transliteration has an existing Greek counterpart, such as Ἀννα, it will sometimes decline as if it were a Greek noun. This is not always obvious in the Rahlfs text, since it does not include diacriticals for proper nouns (e.g., 1 Rgns 1.2 καὶ τῇ Ἀννα). Similarly, proper nouns with an existing Greek form, such as Αἴγυπτος (“Egypt”), are used to translate the Hebrew counterpart (in this case, מִצְרָיִם). At the same time, יְרוּשָׁלַם (“Jerusalem”) is always transliterated ἱερουσαλημ 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 הַבָּחוּר, as in the title הַיְהוָה הַבָּחוּר “Lord of hosts,” found first in the Hebrew Bible at 1 Sam 1.3. In 1 Reigns, הַבָּחוּר is transliterated σαβαωθ (“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 פְּלִשְׁתִּי “Philistine” as (ὁ/οἱ) ἀλλόφυλος/-οι “al-ophyle(s),” first seen in the book of Judges (3.3, 31; for a total of 20x), rather than the transliteration φυλιστιμ (“Phylistim”) 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 μέν only occurs once in the OG sections (1 Rgns 20.14), and then without a corresponding δέ;⁸ and δέ 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 4 are unique to these sections: ἐπακρόασις (1 Rgns 15.22), αὐλάρχης (2 Rgns 8.18) ἀπελέκτος (3 Rgns 6.1a, 36, 48, 49; 10.11, 12 [2x]), κοιλοσταθμέω (3 Rgns 6.9), δικτυόομαι (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 עֶבֶד (“servant/slave”) as δούλος/ δούλη (“(bond) slave” (including Hanna, 1 Rgns 1.10), but the Greek is unequivocal. While παῖς 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: παιδίον “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 ἀνὴρ “man,” γυνή “woman” rather than the generic ἄνθρωπος “human” (whether male or female), the NETS translation reflects this. However, there is also fluidity in the use of the terms as seen in the story of the leminite who

⁷ They are: αἰλαμ, αἰλαμιν*, αλεμωνι*, αματταρι*, αμαφεθ*, βαρ*, βερσεχθαν*, γεδδουρ, γομορ, δαβιρ, εργαβ*, εφουδ, ελωαι*, θαλα*, θεε, θεραφιν, ιααρ*, κινυρα, μεχωνωθ, νασιβ, νεβελ, νεεσσαρान*, οιφι, ραθμ*, φελλανι*.

Those marked by an asterisk are unique to the Reigns OG sections within the LXX corpus.

⁸ In the LXX as a whole, significant numbers for the occurrence of μέν are only found in the non-translational Greek books of the Apocrypha, 2–4 Makkabees and Wisdom, although the book of Job has 13 occurrences.

brought news of the capture of the ark of the Lord in 1 Rgns 4. He is variously designated as ἀνὴρ (v. 12), ἀνθρώπος (vv. 13, 14), ἀνὴρ (v. 16), παιδάριον (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 ἡ κιβωτός ("ark"), בָּרַךְ-εὐλόγῳ ("to bless"), and כְּבוֹד-δόξα ("glory"). At one level the association of מוֹעֵד ("assembly, congregation") and μαρτύριον ("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 said, "O LORD God of Israel, why have you not answered your servant today? If this guilt is in me or in my son Jonathan, O LORD God of Israel, give Urim; but if this guilt is in your people Israel, give Thummim." And Jonathan and Saul were indicated by the lot, but the people 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 δὸς δῆλous "give manifestations" back into Hebrew as הָבָה אֱרִימִים, and then translate as "give Urim."

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 צְבָאוֹת ("hosts") and the absence of transliteration of common nouns, although only two of the lexemes transliterated in the other OG sections are found here: רָדָה⁹ ("raid") translated ἐξοδίας ("raid") in 3.22 and συστρεμμάτων ("bands") in 4.2; and אֶפְדֹּד ("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 τὸ αὐτό ("at the same place") translating עַל־הַמָּקוֹם¹⁰ occurs for the first of the two times in Reigns OG, the other being in 10.15 (עַל־הַמָּקוֹם). Elsewhere in the OG sections the translation appearing first in Deut 12.15 (κατὰ τὸ αὐτό "according to this") is found (1 Rgns 11.11; 30.24; 31.6; 2 Rgns 16.10 and 3 Rgns 3.18).¹¹

⁹ In 1 Rgns 30.8, 15, 23 it is transliterated as γεδδουρ.

¹⁰ Not translated in NRSV.

¹¹ In the Pentateuch and elsewhere the translation is frequently ἄμα.

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Fifth, at 7.3 the verb βαδίζω translates לָלַךְ (both: “walk,” “go”). This is the only time this verb occurs in the OG of Reigns,¹² and as close as two verses later the expected πορεύομαι translates לָלַךְ .

Next, at 8.7, rather than the expected Σαλωμων 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 ὡς τρόπον (“just as”) translates כַּדְּמוּי (“as”). This is the default (but not the only) translation in the Pentateuch, Joshua and Judges. However, though כַּדְּמוּי occurs 20 times in 1 Reigns, ὡς τρόπον is not used. Instead a variety of other words with the same basic meaning are used (ὅς, καθώς, 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, γγ 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–h¹³; 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.

BIBLIOGRAPHICAL 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 REIGNS (OLD GREEK) 1-2

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1 There was a man of Harmathaim Sipa from the hill country of Ephraim, and his name was Elkana son of Ieremeel son of Eliou son of Thoke, in Nasib Ephraim. ²And 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 ^adays to days^a from his town, from Harmathaim, to do obeisance and to sacrifice to the Lord God Sabaoth at Selo, and there Eli and his two sons, Hophni and Phinees, were priests of the Lord. ⁴And it happened on a day and Elkana sacrificed and gave portions to his wife Phennana and to her sons^b, ⁵and 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. ⁶Since 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 so as not to give her a child. ⁷Thus 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. ⁸And 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 Selo, Hanna rose and stood before the Lord, and Eli the priest was sitting on the seat beside the doorposts of the shrine of the Lord. ¹⁰And she was deeply distressed in soul and prayed to the Lord, and weeping she wept ¹¹and vowed a vow to the Lord, saying: "Adonai, Lord, Eloai, Sabaoth, if looking you will look on the humiliation of your slave and remember me and give to your slave an offspring of men, and I will give him as one devoted before you until the day of his death, and wine and strong drink he shall not drink, and no iron shall come upon his head."

¹² And it happened, as she continued praying before the Lord, that Eli the priest observed her mouth, ¹³and she was speaking in her heart, and her lips kept moving, and her voice was not heard, and Eli reckoned her as drunk. ¹⁴And the servant of Eli said to her, "How long will you be drunk? Put away your wine, and go out from the presence of the Lord." ¹⁵And Hanna answered and said, "No, sir; I am a woman for whom this is a hard day; I have not drunk wine and strong drink, and I am pouring out my soul before the Lord; ¹⁶do not regard your slave as a pestilent daughter, because I have been greatly extending my mumblings until now." ¹⁷And Eli answered and said to her, "Go in peace; may the God of Israel grant you your every request which you have requested of him." ¹⁸And she said, "Your slave has found favor in your

sight." And the woman went on her way and entered her quarters and ate and drank with her husband, and her countenance was sad no longer.

¹⁹ 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, ²⁰and she conceived. And it happened ^cat the season of days^c that she bore a son, and she called his name Samouel, and she said, "Because I have requested him of the Lord God Sabaoth."

²¹ And the man Elkana and all his household went up to offer in Selom the ^dsacrifice of the days^d and his vows and all the tithes of his land, ²²and 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." ²³And 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. ²⁴And she went up with him to Selom with a three-year-old bull calf and bread and an ophi^e of flour and a nebelf of wine, and she entered into the house of the Lord at Selom, and the boy was with them. ²⁵And they brought him before the Lord, and his father slaughtered the sacrifice that he used to do from ^adays to days^a 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 ²⁶and said, "By me, sir! Your soul lives, I am the woman who stood before you when praying to the Lord; ²⁷for this boy I prayed, and the Lord has granted me my request that I requested of him. ²⁸And 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 horn was exalted in my god;
 my mouth was made wide against enemies;
 I was glad in your deliverance,
² 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.
⁴ The bow of the mighty has become weak,
 and weak ones have girded themselves
 with might;
⁵ 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.
⁶ The Lord puts to death and brings to life;

^aI.e. time to time ^b + and her daughters = Ra ^cI.e. in due time ^dI.e. yearly sacrifice ^eHeb 1 ephah = 22 liters
^fHeb = skin

- he brings down to Hades and brings up.
 7 The Lord makes poor and makes rich;
 he brings low, and he raises on high.
 8 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.
- 9 "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.
 10 The Lord will make his adversary weak;
 the Lord is holy.
 Let not the clever boast in his cleverness,
 and let not let 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."
- 11 And they left him there before the Lord and
 departed to Harmathaim, and the lad was minister-
 ing to the face of the Lord, before Eli the priest.
- 12 And the sons of Eli the priest were pestilent
 sons not knowing the Lord, ¹³and what was due to
 the priest from the people, when any was sacrific-
 ing, and the priest's servant would come, while the
 meat boiled, and a three-pronged meat hook in his
 hand, ¹⁴and 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 Selom. ¹⁵And 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." ¹⁶And 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." ¹⁷And the sin of the boys before the Lord
 was very great, for they set at naught the offering of
 the Lord.
- 18 And Samouel was ministering before the
 Lord, a boy wearing an ephoud ^a. ¹⁹And his
 mother made for him a small ^bdouble cloak^b and
 would bring it up to him from ^cdays to days^c when
 she would go up with her husband to offer the ^dsac-
 rifice of the days^d. ²⁰And Eli blessed Elkana 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.

21 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.

22 And Eli was a very old man, and he heard
 what his sons were doing to the sons of Israel, ²³and
 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? ²⁴No, 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. ²⁵If 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.

26 And the boy Samouel kept going and be-
 came great and was in favor both with the Lord
 and with people.

27 And a man of God came to Eli and said,
 "This is what the Lord says, 'When I revealed my-
 self, I revealed myself to your father's house when
 they were in Egypt, slaves to the house of Pharaoh,
²⁸and 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 ephoud, and I gave to the house of your father
 all the things of the fire of the sons of Israel for
 food, ²⁹and 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?' ³⁰There-
 fore 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. ³¹Behold, days
 are coming, and I will destroy your offspring and
 the offspring of your father's house, ³²and no el-
 derly of yours will be in my house all the days,
³³and 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. ³⁴And this is the
 sign for you that will come upon these two sons of
 yours, Hophni and Phinees; both shall die on one
 day. ³⁵And 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. ³⁶And it shall be; he who is left in your
 house shall come to do obeisance to him for a sil-
 ver obole, saying, Put me down in one of your
 priestly places to eat bread."

3 And the boy Samouel was ministering to the
 Lord before Eli the priest, and a word of the
 Lord was precious^f in those days; there was no dis-
 tinguishings vision.

^aMT = bad = linen ^ba style of garment ^ci.e. time to time ^di.e. yearly sacrifice ^ei.e. a small coin ^fi.e. rare
^gOr distinct

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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, ³and it was before the lamp of God was replenished, and Samouel was lying down in the shrine, where the ark of God was, ⁴and the Lord called, "Samouel! Samouel!" And he said, "Here I am!" ⁵and 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. ⁶And 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." ⁷And it was before Samouel knew God and a word of the Lord had been revealed to him. ⁸And the Lord continued to call Samouel for 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, ⁹and 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 as ^aonce and once^a, and Samouel said, "Speak, for your slave is listening." 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^b 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 be expiated by incense or sacrifice forever . . .'"

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 allophytes mustered for war against Israel, and Is-

rael went out to meet them for war, and they encamped at Abenezzer, and the allophytes encamped at Aphek. ²And the allophytes prepared for war against Israel, and the battle turned and a man of Israel fell before the allophytes, 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 allophytes? 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 cheroubim, and both sons of Eli, Hophni and Phinees, 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 allophytes heard the shouting, and the allophytes 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 allophytes 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 allophytes, 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.

12 And a man, a Ieminite, 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 distraught 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^c, and he could not see, and Eli said to the men standing about him, "What is the sound of this noise?" ¹⁶And 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^d man of Israel has fled before the allophytes, 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

^aProbably before ^bOr *avenge* ^cOr *swollen* ^dPossibly *every*

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 allophytes took the ark of God and brought it from Abennezer to Azotus. ²And the allophytes 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 behold, 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 amapheth^a, 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 in Azotus to this day, for when they step over, they step over.

6 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 shall not sit with us, for his hand is harsh on us and on our god Dagon." ⁸And they sent and gathered together to them the satraps of the allophytes and said, "What should we do with the ark of the God of Israel?" And the Geththites said, "Let the ark of God come over to us," and the ark of God came over to Geththa. ⁹And it happened, after it came over, that the hand of the Lord came on the city, a very great disturbance, and smote the men of the city from small to great and smote them on their seats, and the Geththites made for themselves seats. ¹⁰And they sent away the ark of God to Ascalon, and it happened, when the ark of God entered Ascalon, that the Ascalonites cried out, saying, "Why have you brought back to us the ark of the God of Israel to put us to death and our people?" ¹¹And they sent and gathered together the

satraps of the allophytes and said, "Send away the ark of the 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 the God of Israel entered there, ¹²and 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 allophytes seven months, and their land broke out in mice. ²And the allophytes 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 propitiate 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 seats, according to the number of the satraps of the allophytes, because you and your rulers and the people have one offense, ⁵and 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 Pharaoh made their heart heavy? Was it not so when he mocked them, they sent them^b 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 home away from them, ⁸and you shall take the ark and place it on the cart and render for it the implements of gold for the torment, and you shall put bersechthan^c as a deposit at its side, and you shall send it off and drive it away, and it will go its way, ⁹and 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 allophytes 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^d 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 allophytes 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

^aHeb = threshold ^bI.e. the people ^cHeb = ? ^dHeb = argaz = box

wood of the cart and offered the cows as a whole burnt offering to the Lord. ¹⁵And the Leuites brought up the ark of the Lord and the deposit, the ergab^a 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. ¹⁶And the five satraps of the allophytes were watching, and they returned on that day to Ascalon.

¹⁷ And these are the gold seats which the allophytes returned to the Lord for the torment: one for Azotus, one for Gaza, one for Ascalon, one for Geth, one for Akkaron—¹⁸and the gold mice according to the number of all the cities of the allophytes, of the five satraps, from fortified city and as far as the village of the Pherazite and to the great stone on which they set down the ark of the covenant of the Lord, in the field of Hosee the Baithsamysite.

¹⁹ 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 people a very great plague. ²⁰And 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?" ²¹And they sent messengers to the inhabitants of Kariathiarim, saying, "The allophytes returned the ark of the Lord; come down, and take it up to yourselves."

7 And the men of Kariathiarim 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 Kariathiarim, 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 allophytes." ⁴And the sons of Israel took away the^b 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." ⁶And 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 allophytes heard that all the sons of Israel had been gathered together at Massephath, and the satraps of the allophytes went up against Is-

rael, and the sons of Israel heard and were afraid from before the allophytes. ⁸And 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 allophytes." ⁹And 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. ¹⁰And Samouel was offering up the whole burnt offering, and the allophytes drew near for war against Israel. And the Lord thundered with a mighty voice in that day against the allophytes, and they were thrown into confusion and fell before Israel. ¹¹And the men of Israel went out of Massephath and pursued the allophytes 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 Abenezzer, Stone of the Helper, and he said, "Thus far the Lord has helped us." ¹³And the Lord humbled the allophytes, and they did not add again to enter into the territory of Israel, and the hand of the Lord was against the allophytes all the days of Samouel. ¹⁴And the towns that the allophytes 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 allophytes. And there was peace between Israel and between the Amorrite.

¹⁵ And Samouel was judging Israel all the days of his life, ¹⁶and he went and made the rounds year by year to Baithel and Galgala and Massephath and was judging Israel in all these consecrated places. ¹⁷But 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. ²And these are the names of his sons; the firstborn Ioel, and the name of the second, Abia, judges in Bersabee. ³And his sons did not go in his way and turned aside after completion^c and were taking bribes and perverting statutes.

⁴ And the men of Israel gathered together and came to Harmathaim to Samouel ⁵and 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." ⁶And 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. ⁷And 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. ⁸According 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. ⁹And now listen to their voice; only, when testifying, you shall testify to them and tell them the just claim of the king who shall reign over them."

^aHeb = *argaz* = box ^bGk = *fem pl* ^cPerhaps *went all out*

10 And Samouel told every word of the Lord to the people who were requesting a king of him. ¹¹And 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, ¹²and 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, ¹³and he will take your daughters for perfumers and for cooks and for bakers, ¹⁴and he will take your fields and your vineyards and your good olive-groves and give them to his slaves, ¹⁵and he will take one-tenth of your grain and of your vineyards and give to his eunuchs and his slaves, ¹⁶and he will take your male and female slaves and your good cattle and your donkeys and will take one tenth for his works, ¹⁷and he will take one-tenth of your flocks, and you shall be slaves to him. ¹⁸And 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."

19 And the people did not want to listen to Samouel and said to him, "No! But a king will be over us, ²⁰and we too will be like all the nations, and our king will judge us and will go out before us and fight our battle." ²¹And Samouel heard all the words of the people and spoke them in the ears of the Lord. ²²And the Lord said to Samouel, "Listen to their voice, and appoint for them a king." And Samouel said to the men of Israel, "Let each return to his town."

9 And there was a man of the sons of Benjamin, and his name was Kis son of Abiel son of Sared son of Bachir son of Aphek son of a Ieminite man, a mighty man. ²And this man had a son, and his name was Saoul, tall, a good man, and there was not among the sons of Israel better than he; above the shoulder and upward he was taller than all the land.

3 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." ⁴And 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 Iakim and did not find them.

5 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." ⁶And 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." ⁷And 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." ⁸And 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" ⁹(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.") ¹⁰And 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.

11 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?" ¹²And 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; ¹³as 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." ¹⁴And 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.

15 And one day before Saoul came to him, the Lord uncovered Samouel's ear, saying: ¹⁶"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 allophytes; for I have looked upon the humiliation of my people, because their cry has come to me." ¹⁷And Samouel saw Saoul, and the Lord answered him, "Behold, the man about whom I said to you, 'This one shall rule among my people.'" ¹⁸And Saoul approached Samouel in the center of the town and said, "Tell, now, which is the house of the seer?" ¹⁹And 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. ²⁰And 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?" ²¹And Saoul answered and said, "Am I not son of a Ieminite 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?"

22 And Samouel 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. ²³And Samouel said to the cook, "Give me the portion that I gave you, the one I told you to put aside." ²⁴And the cook had boiled^a 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. ²⁵And

^ataken up = Ra

he came down from Bama into the town, and they spread a bed for Saoul on the roof; ²⁶and 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: ²when you depart from me today, then you will find two men, by Rachel's tomb in the territory of Benjamin, 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^a, saying: What shall I do about my son?' ³And 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, ⁴and they will ask you matters of peace and give you two first fruits of bread, and you shall accept from their hand. ⁵And 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 town, that you will meet a band of prophets coming down from Bama, and before them a nabla^b and a drum and a flute and a cinyrac, and they will be prophesying, ⁶and a spirit of the Lord will spring upon you, and you will prophesy along with them and be turned into another man. ⁷And it will be, when these signs shall come upon you, do all whatever your hand finds to do, for God is with you. ⁸And 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. ¹⁰And 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. ¹¹And 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?" ¹²And one of them answered and said, "And who is his father?" Therefore it became an il-

lustration, "Is Saoul also among the prophets?" ¹³And he finished prophesying and went to the hill.

¹⁴ And his uncle said to him and 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." ¹⁵And the uncle said to Saoul, "Tell me now what Samouel said to you." ¹⁶And 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 ¹⁸and 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, ¹⁹and today you have rejected God who is your savior from all your evils and your distresses, and you have said, 'No! 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 Benjamin was taken by lot, ²¹and he brought the scepter of Benjamin 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. ²²And Samouel inquired again by the Lord, "Did the man come here?" and the Lord said, "Behold, he is hidden among the baggage." ²³And 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. ²⁴And 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, "Let 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. ²⁶And Saoul went to his home at Gabaa, and with Saoul went sons of power whose hearts the Lord had touched. ²⁷And some pestilent sons said, "What, will this one save us?" And they despised 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 Iabis said to Naas the Ammanite, "Make a covenant with us, and we will be subject to you." ²And Naas the Ammanite said to them, "By this^d I will make a covenant with you, by gouging out of you every right eye, and I will put disgrace upon Israel." ³And the men of Iabis 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." ⁴And the messengers came to Gabaa to Saoul and spoke the words in the ears of the people, and all the people lifted up their voice and wept.

^aGk = pl ^b = Heb *nebel* = ten or twelve stringed instrument ^c = Heb *kinnor* = lyre ^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 Iabiz. ⁶And a spirit of the Lord sprang upon Saoul when he heard these words, and his anger was greatly kindled against them. ⁷And 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. ⁸And he reviewed them at Abiezek in Bama, every man of Israel, six hundred thousand and the men of Ioudas, seventy thousand. ⁹And he said to the messengers who came, "This is what you shall say to the men of Iabiz: 'Tomorrow, by the time the sun is hot, you shall have deliverance.'" And the messengers came to the town and told the men of Iabiz, and they rejoiced. ¹⁰And the men of Iabiz said to Naas the Ammanite, "Tomorrow we will come forth to you, and you shall do to us what seems good before you." ¹¹And 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." ¹³And 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." ¹⁵And all the people went to Galgala, and there Samouel anointed Saoul king before the Lord in Galgala, and there he sacrificed meat offerings and peace offerings before the Lord, and Samouel and all Israel rejoiced exceedingly.

12 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." ⁴And 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: ⁸how Iakob 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. ⁹And they forgot the Lord their God, and he sold them into the hands of Sisara, commander-in-chief of the army of King Iabin of Hasor and into the hands of the allophytes and into the hands of the king of Moab, and they fought against them. ¹⁰And they cried to the Lord and were saying, 'We have sinned, because we forsook the Lord and were subject to the^a Baalim and the groves, and now deliver us out of the hand of our enemies, and we will be subject to you.' ¹¹And 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. ¹²And 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. ¹³And now, behold, the king whom you chose, and behold, the Lord has granted a king over you, ¹⁴if 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, ¹⁵but 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. ¹⁶And now stand still, and see this great thing that the Lord will do before your eyes. ¹⁷Is 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." ¹⁸And 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." ²⁰And 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, ²¹and do not turn aside after those things that are nothing, who do not accomplish anything and who will not deliver, for they are nothing. ²²For 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. ²³And 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; ²⁴only fear the Lord

^aGk = pl fem

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and be subject to him in truth and with your whole heart, for you saw what things he has magnified with you,²⁵ and if you still do wickedly, you shall be handed over, both you and your king."

13 ²And 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 Jonathan in Gabee of Benjamin, and the rest of the people he sent home each to his covert. ³And Jonathan 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!" ⁴And all Israel heard say, "Saoul has smitten Nasib the allophyle, and Israel was put to shame among the allophyles." And the people went up^a 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. ⁶And 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. ⁷And those who crossed over crossed the Jordan to the land of Gad and Galaad. 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. ⁹And Saoul said, "Bring, that I may offer a whole burnt offering and peace offerings," and he offered the whole burnt offering. ¹⁰And it happened, as he finished offering the whole burnt offering, that Samouel arrived, and Saoul went out to meet him to bless^b him. ¹¹And 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^c of the days, and the allophyles were gathered at Machemas, ¹²and 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." ¹³And Samouel 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, ¹⁴also 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." ¹⁵And 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 Benjamin, then Saoul counted the people who were present with him, about six hundred men. ¹⁶And Saoul and his son Jonathan and the people

who were present with them stayed in Gabee Benjamin, and they wept, and the allophyles had encamped at Machemas. ¹⁷And there came out of the field of the allophyles a raider in three companies; the one company closely observed the way of Gophera over the land of Sogal, ¹⁸and 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." ²⁰And 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. ²¹And the harvest was ready to reap; but the implements were three shekels for the prong^d, and for the axe and the pruning hook the plan was the same. ²²And 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 Jonathan, and Saoul and his son Jonathan had them.

²³ And some of the substance^e of the allophyles, which is on the other side of Machemas, went out.

14 And a day came, and Jonathan 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. ²And 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, ³and Achia son of Achitob, 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 Jonathan had gone. ⁴And in the middle of the pass, where Jonathan was trying to go over to the substance^e 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; ⁵one way from the north was for one going to Machmas, and the other way from the south, for one going to Gabee.

⁶ And Jonathan 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." ⁷And his armor-bearer said to him, "Do all that your mind inclines to; behold, I am with you; my mind is as your mind." ⁸And Jonathan said, "Behold, we are going to cross over to the men, and we will be rolled down to them, ⁹and 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, ¹⁰and 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." ¹¹And both of them entered into Messab of the allophyles, and the allophyles said, "Behold, the Hebrews are com-

^acried out = Ra ^bOr salute ^ci.e. set time ^dPossibly plowshare ^ePerhaps main force

ing out of their holes where they hid there." ¹²And the men of Messab hailed Jonathan and his armor-bearer and said, "Come up to us, and we will show you something." And Jonathan said to his armor-bearer, "Come up after me, for the Lord has given them into the hands of Israel." ¹³And Jonathan climbed up on his hands and on his feet, and his armor-bearer with him, and they looked intently at the face of Jonathan, and he smote them, and his armor-bearer behind him was providing supplies. ¹⁴And the first slaughter that Jonathan and his armor-bearer inflicted was about twenty men, with darts and with sling stones and with pebbles of the plain. ¹⁵And 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.

¹⁶ And Saoul's lookouts in Gabee of Benjamin saw, and behold, the camp was in commotion on this side and that. ¹⁷And 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, Jonathan and his armor-bearer were not to be found. ¹⁸And Saoul said to Achia, "Bring the ephoud," for he bore the ephoud in that day before Israel. ¹⁹And it happened, while Saoul was talking to the priest, that the tumult in the camp of the allophytes increased more and more, and Saoul said to the priest, "Bring your hands together." ²⁰And Saoul and all the people who were with him ^awent up^a and came to the battle, and behold, a man's sword was against his neighbor, a very great confusion. ²¹And the slaves who yesterday and the third day had been with the allophytes who had gone up into the camp, turned about, even they, to be with Israel who were with Saoul and Jonathan. ²²And all Israel who were hiding in the hill country of Ephraim also heard that the allophytes had fled, and they joined together, even they, after them in battle. ²³And the Lord saved Israel in that day.

And the battle passed through Bamoth^b, 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.

²⁴ And Saoul was ignorant with great ignorance in that day, and he laid an oath on the people, saying, "Cursed be anyone who eats food before it is evening, so I will avenge my enemy," and none of the people tasted food. ²⁵And all the land ate the midday meal. And Iaer was a wood with a beehive on the ground, ²⁶and the people came upon the beehive, and behold, they went on talking, and, behold, they did not turn their hands to their mouths, for the people feared the oath of the Lord. ²⁷And Jonathan 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. ²⁸And one of the people answered and said, "Ad-

juring your father strictly charged the people with an oath, saying, 'Cursed be the one who eats food today,' " and the people were faint. ²⁹And Jonathan understood and said, "My father has put away the land; see now that my eyes saw, because I tasted a little of this honey, ³⁰but if only when eating today the people had eaten of their enemies' spoils which they had found, then now the slaughter among the allophytes would have been greater."

³¹ And they struck down some of the allophytes in that day in Machemas, and the people were very faint. ³²And the people turned to the spoils, and the people took flocks and herds and calves and slaughtered them on the ground, and the people were eating them with the blood. ³³And it was reported to Saoul, saying, "The people have sinned against the Lord eating with the blood." And in Geththem Saoul said, "Roll a large stone before me here." ³⁴And Saoul said, "Disperse yourselves among the people, and tell them to bring here each his bull calf and each his sheep, and let him slaughter on this, and do not sin against the Lord by eating with the blood," and all of the people brought each what was in his hand and slaughtered there. ³⁵And Saoul built there an altar to the Lord; Saoul began to build this as an altar to the Lord.

³⁶ And Saoul said, "Let us go down after the allophytes by night and despoil them until the day dawns, and let us not leave one of them." And they said, "Do whatever seems good to you." And the priest said, "Let us draw near to God here." ³⁷And Saoul inquired of God, "Shall I go down after the allophytes? Will you give them into the hands of Israel?" And he did not answer him in that day. ³⁸And Saoul said, "Come here, all you leaders of Israel, and know, and see how this sin has arisen today, ³⁹for the Lord who saves Israel lives, if he should give answer against my son Jonathan, he shall die the death." And there was no one among all the people who answered him. ⁴⁰And he said to all Israel, "You shall be for slavery, and I and my son Jonathan will be for slavery." And the people said to Saoul, "Do what seems good to you." ⁴¹And 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 ^cclear ones^c, 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. ⁴²And Saoul said, "Cast the lot between me and between my son Jonathan; whoever the Lord should indicate by lot, let him die." And the people said to Saoul, "This thing is not to be." And Saoul prevailed over the people, and they cast the lot between him and Jonathan his son, and Jonathan was taken.

⁴³ And Saoul said to Jonathan, "Tell me what you have done." And Jonathan told him and said, "Tasting I tasted a little honey with the tip of the scepter that was in my hand; behold, I will die." ⁴⁴And Saoul said to him, "May God do so to me

^acried out = Ra ^bBaithon = Ra ^cPossibly explaining devices

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and more also, you shall die the death today.”⁴⁵And the people said to Saul, “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 Jonathan in that day, and he did not die.⁴⁶And Saul went up from following the allophytes, and the allophytes went to their place.

47 And Saul 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 Baithoor and against the king of Souba and against the allophytes; 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 Saul were Jonathan and Iessiou 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 Achimaas. And the name of the commander-in-chief was Abenner son of Ner son of a kinsman of Saul,⁵¹and Kis was the father of Saul, and Ner the father of Abenner was the son of Iamin son of Abiel.

52 And the fighting against the allophytes was hard all the days of Saul, and when Saul saw any strong man and any man a son of might, then he took them to himself.

15 And Samouel said to Saul, “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 way as he was coming up out of Egypt.’³And now go, and you shall smite Amalek and Ierim and all that he has, and you shall not keep anything of his alive, and you shall utterly destroy him and anathematize him and all that he has to destruction, and you shall not spare of him, and you shall kill from man even up to woman and from child up to infant and from calf up to sheep and from camel up to donkey.’”

4 And Saul summoned the people, and reviewed them in Galgala, four hundred thousand in units, and Ioudas, thirty thousand in units.⁵And Saul came to the cities of Amalek and lay in wait in the wadi.⁶And Saul said to the Kinite, “Depart, and turn aside from among the Amalekite, lest I include you with him, and as for you, you dealt mercifully with the sons of Israel when they came up out of Egypt.” And the Kinite withdrew from among Amalek.⁷And Saul 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 Ierim with the edge of the sword.⁹And Saul 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 Saul 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, “Saul came to Carmel and raised a hand for himself, and ^athe chariot returned^a.” And he went down to Galgala to Saul, and behold, he was offering up to the Lord as a whole burnt offering the first of the spoils that he brought from Amalek.¹³And Samouel came to Saul, and Saul 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 Saul 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 Saul, “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 Saul, “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 Saul 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.”²²And 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.

²³ For divination is a sin,
and theraphin^b bring grief and toil.
Because you rejected the word of the Lord,
the Lord will also reject you from being
king over Israel.”

24 And Saul 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 Saul, “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

^aOr *he returned the chariot* ^bHeb = *images or household gods*

Saoul caught hold of the wing of his ^adouble cloak^a, and he tore it. ²⁸And Samouel 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 Saoul 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 obeisance to the Lord, your God." ³¹And Samouel turned back after Saoul, and he did obeisance to the Lord.

³² And Samouel said, "Bring Agag king of Amalek to me." And Agag came to him trembling. And Agag said, "Is death thus bitter?" ³³And Samouel said to Agag,

"As your sword made women childless,
so your mother shall be childless among
women."

And Samouel slew Agag before the Lord in Galgal.

³⁴ And Samouel went away to Harmathaim, and Saoul went up to his house in Gabaa. ³⁵Samouel did not add to see Saoul until the day of his death, for Samouel grieved over Saoul. And the Lord was sorry that he had made Saoul king over Israel.

16 And the Lord said to Samouel, "How long are you grieving over Saoul? 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 Bethlehem, for I have observed among his sons one to be king for me." ²And Samouel said, "How am I to go? Saoul will both hear and kill me." And the Lord said, "Take a heifer of the oxen 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 Samouel did all that the Lord spoke to him and came to Bethlehem. 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 Samouel, "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 Samouel. 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 Samouel, and Samouel said, "The Lord has not chosen among these." ¹¹And Samouel 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 Samouel 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 Samouel, "Rise, and anoint Daud; for this one is good." ¹³And Samouel took the horn of oil and anointed him in the midst of his brothers, and a spirit of the Lord sprang upon Daud from that day and onward. And Samouel rose and returned to Harmathaim.

¹⁴ And a spirit of the Lord departed from Saoul, and an evil spirit from the Lord tormented him. ¹⁵And Saoul's servants said to him, "See now, an evil spirit from the Lord is tormenting you. ¹⁶Let now your slaves speak before you, and let them seek for our lord a man who has learned how to play on a cinyra^b, and it will be, when an evil spirit is upon you, that he will play on his cinyra^b, and it will be good for you, and it will give you respite." ¹⁷And Saoul said to his servants, "Do look out for me for a man who plays well, and bring him to me." ¹⁸And one of his lads answered and said, "Behold, I have seen a son of Iessai a Bethlehemite, 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." ¹⁹And Saoul sent messengers to Iessai, saying, "Send me your son Daud who is with your flock." ²⁰And Iessai took a gomorc^c of bread and a skin of wine and one kid of the goats and sent them by the hand of his son Daud to Saoul. ²¹And Daud came in to Saoul and stood before him. And Saoul loved him greatly, and he became to him one that would bear his armor. ²²And Saoul sent to Iessai, saying, "Do let Daud stand before me, for he has found favor in my eyes." ²³And it happened, when an evil spirit came upon Saoul, that Daud would take the cinyra^b and play it with his hand, and Saoul would be relieved, and it was good for him, and the evil spirit would depart from him.

17 And the allophytes gathered their armies for battle, and they were gathered at Sokchoth of Judea, and they encamped between Sokchoth and between Azeka, in Ephermem. ²And Saoul and the men of Israel were gathered and encamped in the valley; they formed ranks for battle opposite the allophytes. ³And the allophytes 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 allophytes; 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

^aa style of garment ^b = Heb *kinnor* = lyre ^cHeb 1 omer = 2 liters; Heb 1 homer = 220 liters

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weighed six hundred shekels of iron, and the one who carried his armor would go before him. ⁸And 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." ¹⁰And 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." And Saul said to David, "Go, and the Lord will be with you!"

³⁸ And Saul put a woolen cloak on David, and a bronze helmet around his head, ³⁹and 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 Goliath 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?" And David said, "No, but worse than a dog." And the allophyle cursed David by his gods. ⁴⁴And 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." ⁴⁵And 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. ⁴⁶And 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, ⁴⁷and 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, ⁴⁹and 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. ⁵¹And 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 Ioudas 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 Akkaron. ⁵³And the men of Israel came back from turning aside after the allophyles, and they trampled their camps. ⁵⁴And David took the head of the allophyle and brought it into Ierousalem, and he put his armor in his covert.

18 ⁶And the dancers came to meet David out of all the towns of Israel, with drums and with rejoicing and with cymbals. ⁷And the women began and were saying,

"Saul 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." ⁹And Saul was eyeing David with suspicion from that day and beyond.

¹² And Saul was afraid from before David, ¹³and 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 Saul saw how he acted very prudently, and he was afraid from before him. ¹⁶And all Israel and Ioudas loved David, for he was going out and coming in from before the people.

²⁰ And Saul's daughter Melchol loved David, and Saul was told, and it was right in his eyes. ²¹And Saul said, "I will give her to him, and she will be a snare to him." And the hand of the allophyles was against Saul, ²²and 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 Saul reported to him according to these things

that David said. ²⁵And Saul said, "This is what you shall say to David, 'The king does not desire to avenge for the king's enemies with a present, except with a hundred foreskins of the allophytes.'" And Saul counted on casting him into the hands of the allophytes. ²⁶And the servants of Saul told David these words, and the matter was right in the eyes of David to be the king's son-in-law. ²⁷And David rose and went, he and his men, and smote one hundred men among the allophytes 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 Saul saw that the Lord was with David and that all Israel loved him, ²⁹and he continued to be afraid of David even more.

19 And Saul spoke to his son Jonathan and to all his servants to put David to death. And Saul's son Jonathan was much taken with David. ²And Jonathan told David, saying, "Saul 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 in a field, there where you are, and I will speak to my father about you and see what it might be, and I will tell you." ⁴And Jonathan spoke well of David to his father Saul and said to him, "Let the king not sin against your slave David, 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 David to death without cause?" ⁶And Saul heeded the voice of Jonathan, and Saul swore, saying, "The Lord lives, if he shall die!" ⁷And Jonathan called David and related all these words to him, and Jonathan brought David in to Saul, and he was in his presence as yesterday and the third day.

⁸ And the war continued to be against Saul, and David prevailed over and fought the allophytes, and he smote among them with a very great blow, and they fled from before him. ⁹And there came an evil divine spirit upon Saul, and he was at rest in his house, and a spear was in his hand, and David was playing music with his hands, ¹⁰and Saul was seeking to strike the spear into David, and David withdrew from before Saul, and he struck the spear into the wall, and David fled and escaped.

¹¹ And it happened in that night that Saul sent messengers to David's house to keep watch over him to put him to death in the morning. And his wife Melchol told David, saying, "If you do not save your own life this night, tomorrow you will be put to death." ¹²And Melchol let David down through the window, and he departed and fled 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 Saul sent messengers to take David, and they said he was unwell. ¹⁵And he sent for David, saying, "Bring him to me on the bed, that I may

put him to death." ¹⁶And the messengers come, and behold, the cenotaph is on the bed, and goats' liver by its head. ¹⁷And Saul said to Melchol, "Why have you thus deceived me and sent off my enemy, and he has escaped?" And Melchol said to Saul, "He said, 'Send me off, but if not, I will put you to death.'"

¹⁸ And David fled and escaped and came to Samouel at Harmathaim and told him all that Saul did to him, and David and Samouel went and settled at Nauath in Rama. ¹⁹And it was told to Saul, saying, "Behold, David is at Nauath in Rama." ²⁰And Saul sent messengers to take David, and they saw the assembly of the prophets, and Samouel stood as appointed over them, and a divine spirit came upon the messengers of Saul, and they were prophesying. ²¹And it was told to Saul, and he sent other messengers, and they also prophesied. And Saul added to send messengers the third time, and they too prophesied. ²²And Saul 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 David?" 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 Saul also among the prophets?"

20 And David fled from Nauath in Rama and came before Jonathan 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 Jonathan 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 David answered Jonathan and said, "Perceiving your father knows that I have found favor in your eyes, and he said, 'Do not let Jonathan 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 Jonathan said to David, "What does your soul desire, and what shall I do for you?" ⁵And David said to Jonathan, "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 David asked leave of me to run as far as to Bethlehem 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 Jonathan said,

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"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 Daudid said to Jonathan, "Who will tell me if your father answers you harshly?" ¹¹And Jonathan said to Daudid, "Go, and stay in a field." And they both went out into a field.

¹²And Jonathan said to Daudid, "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 Daudid, then I will not send to you in the field; ¹³this is what God may do to Jonathan, 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 Daudid, each from the face of the earth, ¹⁶that the name of Jonathan be removed from the house of Daudid, and may the Lord seek out the enemies of Daudid." ¹⁷And Jonathan added yet to swear to Daudid, for he loved the soul of one who loved him.

¹⁸And Jonathan 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^a. ²⁰And I will shoot three times with darts, sending them into the amattari^b. 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'; go, for the Lord has sent you away. ²³And as for the matter about which I and you have spoken, behold, the Lord is witness between me and you forever."

²⁴And Daudid hid in a field, and the month came, and the king came to the table to eat. ²⁵And the king sat upon his seat, as once and again, upon the seat by a wall. And he preceded Jonathan, and Abenner sat beside Saul, and Daudid's place was under observation.

²⁶And Saoul did not say anything in that day, for he said, "A chance; he appears not to be clean because he has not purified himself." ²⁷And it happened on the morrow, on the second day of the month, and Daudid's place was under observation. And Saoul said to his son Jonathan, "Why is it that the son of lessai has not come to the table, both yesterday and today?" ²⁸And Jonathan answered Saoul and said to him, "Daudid asked leave of me to go as far as to Bethleem his city, ²⁹and he said, 'Do send me off, for there is a sacrifice of our tribe for us in the city, and my brothers gave orders to me, and now, if I have found favor in your eyes, I will indeed get away and see my brothers.' For this reason he has not come to the king's table."

³⁰And Saoul was greatly seething with anger against Jonathan, and he said to him, "You son of traitorous girls! For do I not know that you are an accomplice of the son of lessai to your shame and to the shame of your mother's uncovering? ³¹For during all the days which the son of lessai lives upon the earth, your kingdom shall not be established. Now therefore send, take the youth, for he is a son of death." ³²And Jonathan answered Saoul, "Why does he die? What has he done?" ³³And Saoul lifted up the spear against Jonathan, to put him to death, and Jonathan knew that this evil from his father to put Daudid to death was fully determined, ³⁴and Jonathan sprang up from the table in fierce anger and ate no food on the second day of the month, for he was grieved for Daudid, because his father was set against him.

³⁵And morning came, and Jonathan went out into the field as arranged for a witness to Daudid, 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 of the dart where Jonathan was throwing, and Jonathan called after the young man and said, "There is the dart, away from you, even beyond." ³⁸And Jonathan called after his boy saying, "Hurrying, be quick, and do not linger." And Jonathan's boy gathered up the darts for his master. ³⁹And the boy knew nothing; only Jonathan and Daudid knew the matter. ⁴⁰And Jonathan gave his implements to his boy and said to his boy, "Go, enter into the city." ⁴¹And when the boy had entered, Daudid rose from the ergab^a 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 ^ca great completion^c. ⁴²And Jonathan 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 Daudid got up and left, and Jonathan went into the city.

²(21.1) And Daudid 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 Daudid 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 Daudid 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 Daudid 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^a, 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 neessaran^b before the Lord, and his name was Doek the Syrian, tending Saul's mules.

⁹⁽⁸⁾ And Daud 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 Goliath the allophe 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 Daud said, "Behold, there is none like it; give it to me." ¹¹And he gave it to him.

⁽¹⁰⁾ And Daud rose and fled in that day from before Saul. And Daud went to King Anchous of Geth. ¹²⁽¹¹⁾And the servants of Anchous said to him, "Is this not Daud, the king of the land? Did the dancers not take the lead for this one, saying,

'Saul killed amongst his thousands,

and Daud amongst his ten thousands?'"

¹³⁽¹²⁾And Daud 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⁾Indeed, do I lack epileptics, that you have brought him to have an epileptic fit before me? This fellow shall not come into the house."

22 And Daud 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. ²And 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 Daud went from there to Massepha of Moab 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." ⁴And he persuaded the person of the king of Moab, and they were dwelling with him all the days that Daud was in the stronghold. ⁵And the prophet Gad said to Daud, "Do not remain in the stronghold; leave, and you shall enter into the land of Ioudas." And Daud left and went and settled in the city of Sarich.

⁶ And Saul heard that Daud 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. ⁷And Saul said to his servants who stood around him and said to them, "Do hear, sons of Benjamin, if the son of Iessai will truly give every one of you fields and vineyards and make you all officers of hundreds and officers of thousands! ⁸For 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 Iessai, 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." ⁹And Doek the Syrian who was in charge of Saul's mules answered and said, "I have seen the son of Iessai coming to Nomba to Abimelech son of Achitob the priest, ¹⁰and he was inquiring of God for him, and he gave him provisions and gave him the sword of Goliath the allophe."

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. ¹²And Saul said, "Listen now, son of Achitob." And he said, "Here I am, speak, sir." ¹³And Saul said to him, "Why have you conspired against me, you and the son of Iessai, 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 Daud, faithful and the king's son-in-law and executor of your every behest and honored in your house? ¹⁵Have 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." ¹⁶And Saul the king said, "You shall die by death, Abimelech, you and all your father's house." ¹⁷And 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 Daud 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. ¹⁸And 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 five men, all bearing an ephoud. ¹⁹And 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 Daud. ²¹And Abiathar told Daud that Saul put to death all the priests of the Lord. ²²And Daud 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. ²³Stay 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."

^aI.e. non-sanctified ^bHeb = detained

23 And it was told to Daudid, saying, "Behold, the allophytes are fighting in Keila, and they are despoiling, they are trampling the threshing floors." ²And Daudid inquired through the Lord, saying, "Shall I go and attack these allophytes?" And the Lord said, "Go, and you shall attack among these allophytes and rescue Keila." ³And Daudid'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 allophytes." ⁴And Daudid 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 allophytes into your hands." ⁵And Daudid went, and the men who were with him, to Keila and fought with the allophytes, and they fled from before him, and he brought away their livestock and dealt a heavy blow among them. And Daudid rescued the inhabitants of Keila.

⁶And it happened, when Abiathar son of Abimelech fled to Daudid, that he came down with Daudid to Keila having an ephoud in his hand. ⁷And it was told Saoul that Daudid 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." ⁸And Saoul summoned all the people to war to go down to Keila to besiege Daudid and his men. ⁹And Daudid learned that Saoul was not keeping the evil concerning him quiet, and Daudid said to the priest Abiathar, "Bring the ephoud of the Lord here." ¹⁰And Daudid 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. ¹¹Will it be shut up? And now, will Saoul come down as your slave has heard? O Lord, the God of Israel, tell your slave." And the Lord said, "It will be shut up." ¹³And Daudid arose, and the men who were with him, about four hundred, and they departed from Keila, and they were going wherever they went, and it was told Saoul that Daudid had escaped from Keila, and he gave up to go out.

¹⁴And Daudid settled in the wilderness in Maserem at the narrows, and he sat in the wilderness in Mount Ziph in the dry country, and Saoul was seeking him all the days, and the Lord did not give him into his hands. ¹⁵And Daudid saw that Saoul was coming out to seek Daudid, and Daudid was in the dry mountain in New Ziph. ¹⁶And Saoul's son Jonathan set out and came to Daudid at New and strengthened his hands in the Lord. ¹⁷And he said to him, "Do not be afraid, for the hand of my 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." ¹⁸And both of them made a covenant before the Lord, and Daudid sat at New, and Jonathan departed to his house.

¹⁹And the Ziphites from the dry country went up to Saoul on the hill, saying, "Behold, is Daudid not hiding among us in Messara in the narrows in New in the hill of Hechela, which is on the right of

Iessaimoun? 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! ²²Do go, 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 Ioudas." ²⁴And the Ziphites set out and went ahead of Saoul, and Daudid and his men were in the Maan wilderness in the evening to the right of Iessaimoun.

²⁵And Saoul went, and his men, to search for him, and they reported to Daudid, and he went down to the rock that is in the wilderness of Maan. And Saoul heard and pursued after Daudid into the wilderness of Maan. ²⁶And Saoul and his men went on one side of this mountain, and Daudid and his men were on the other side of this mountain. And Daudid was sheltering himself to get away from before Saoul, and Saoul and his men encamped against Daudid and his men to capture them. ²⁷And a messenger came to Saoul, saying, "Hurry, and come, for the allophytes have made a raid on the land." ²⁸And Saoul turned back from pursuing after Daudid and went to meet the allophytes; therefore that place was called the Divided Rock.

24 ^(23.29)And Daudid went up from there and settled in the narrows of Engaddi. ^{2(24.1)}And it happened, when Saoul returned from after the allophytes, that it was told him, saying, "Daudid 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 Daudid 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 Daudid and his men were sitting in the inner part of the cave. ⁵⁽⁴⁾And Daudid'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 Daudid arose and stealthily removed the wing of Saoul's ^adouble-cloak^a. ⁶⁽⁵⁾And it happened after these things that Daudid's heart smote him, because he had removed the wing of his ^adouble-cloak^a. ⁷⁽⁶⁾And Daudid said to his men, "Not at all is it to me from the Lord, if I shall do this thing to my lord, the Lord's anointed, to bring my hand against him, for this one is the Lord's anointed." ⁸⁽⁷⁾And Daudid 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 Daudid got up after him out of the cave, and Daudid called after Saoul, saying, "My lord king!" And Saoul looked behind him, and Daudid bowed with his face to the ground and did obeisance to him. ¹⁰⁽⁹⁾And Daudid said to Saoul,

^aa style of garment

"Why do you listen to the words of the people, saying, 'Behold, Daud seeks your life'? ¹¹⁽¹⁰⁾Behold, in this very day your eyes have seen how the Lord gave you today into my hand in the cave, and I was not willing to kill you, and I spared you and said, 'I will not raise my hand against my lord; for this one is the Lord's anointed.' ¹²⁽¹¹⁾And behold, the wing of your 'double-cloak^a is in my hand; I have removed the wing, and I have not killed you, and know, and see today that there is no wrong or impiety and rebellion in my hand. And I have not sinned against you, and you are binding my life to take it. ¹³⁽¹²⁾May the Lord judge between me and you, and may the Lord avenge me on you, and my hand shall not be against you, ¹⁴⁽¹³⁾as the ancient illustration says, 'Out of the lawless will come forth error,' and my hand shall not be against you. ¹⁵⁽¹⁴⁾And now after whom do you come out O king of Israel? After whom do you pursue? After a dead dog and after one flea. ¹⁶⁽¹⁵⁾May the Lord be judge and jury between me and between you; may the Lord see and judge my cause and acquit me out of your hand."

¹⁷⁽¹⁶⁾ And it happened, when Daud had finished speaking these words to Saoul, that Saoul said, "Is this your voice, my child Daud?" and Saoul lifted up his voice and wept. ¹⁸⁽¹⁷⁾And Saoul said to Daud, "You are more righteous than I, for you have repaid me good, but I have repaid you evil. ¹⁹⁽¹⁸⁾And today you have told me the good things that you have done for me, when the Lord shut me into your hands today and you did not kill me, ²⁰⁽¹⁹⁾and that if one should find his enemy in distress and should send him on a good way, then the Lord will repay him good as you have done today. ²¹⁽²⁰⁾And now, behold, I know that ruling you shall rule, and the kingdom of Israel shall be established in your hands. ²²⁽²¹⁾And now swear to me by the Lord that you will not utterly destroy my offspring after me and not wipe out my name from my father's house." ²³⁽²²⁾And Daud swore to Saoul. And Saoul departed to his place, and Daud and his men went up to the Messara narrow.

25 And Samouel died, and all Israel assembled and mourned him, and they buried him at his home in Harmathaim.

And Daud got up and went down to the wilderness of Maan.

² And there was a man in Maan, and his flocks were in Carmel, and the man was very great, and he had three thousand sheep and a thousand goats, and it happened when he was shearing his flock in Carmel. ³And the name of the man was Nabal, and the name of his wife Abigaia, and his wife was good at understanding and very beautiful in appearance, and the man was surly and mean in his practices, and the man was dog-like. ⁴And Daud heard in the wilderness that Nabal the Carmelite was shearing his flock, ⁵and Daud sent ten lads and said to the lads, "Go up to Carmel, and go to Nabal, and ask him in my name regard-

ing peace, ⁶and 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! ⁷And 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. ⁸Ask 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 Daud.'

⁹ And the lads came and spoke these words to Nabal according to all these words in the name of Daud. And he leaped up, ¹⁰and Nabal answered Daud's servants and said, "Who is Daud? And who is the son of lessai? Slaves have been multiplied today, when they are breaking away each from before his master. ¹¹And 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?" ¹²And Daud's lads turned away on their way and returned and came and told Daud according to these words. ¹³And Daud said to his men, "Each strap on his sword!" and about four hundred men went up after Daud, and the two hundred remained with the baggage.

¹⁴ And one of the lads told Abigaia, Nabal's wife, saying, "Behold, Daud sent messengers out of the wilderness to salute our master, and he turned away from them. ¹⁵And the men were very good to us; they did not hinder us nor make demands on us, and when we were in the fields, ¹⁶they were like a wall around us both by night and by day, during all the days that we were with them keeping the flock. ¹⁷And now know, and see what you will do, for evil has been decided against our master and against his house, and he is a pestilent son, and it is not possible to speak to him."

¹⁸ And Abigaia hurried and took two hundred loaves and two vessels of wine and five sheep ready dressed and five ophi^b of parched grain and one gomor^c of raisins and two hundred cakes of dried fruit and put them on the donkeys ¹⁹and said to her lads, "Go on ahead of me, and behold, I am coming after you." And she did not tell her husband. ²⁰And it happened, when she was mounted on the donkey and was going down under cover of the mountain, that, behold, Daud and his men were coming down to meet her, and she met them. ²¹And Daud 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. ²²This is what God may do to Daud, and this is what he may he add, if by morning I will leave of all who belong to him one who urinates against a wall^d."

²³ And Abigaia saw Daud, and she hurried and alighted from the donkey and fell before Daud on her face and did obeisance to him on the ground ²⁴on his feet and said, "Upon me, my lord,

^aa style of garment ^bHeb 1 ephah = 22 liters ^cHeb 1 omer = 22 liters; Heb 1 homer = 220 liters ^di.e. a male

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be the injustice; do let your slave speak in your ears, and hear a word of your slave. ²⁵Let 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. ²⁷And now accept this benefaction that your slave has brought for my lord, and you shall give it to the lads who follow my lord. ²⁸Do 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. ²⁹And 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. ³⁰And 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, ³¹and this shall not be for you an abomination and offense to my lord to have shed innocent blood without cause and to save the hand of my lord for himself. And the Lord will deal well with my lord, and you shall remember your slave to do good to her."

³² And Daud said to Abigaia, "Blessed be the Lord, the God of Israel, who sent you to meet me on this very day, ³³and blessed be your character, and blessed be you who has hindered me on this very day so as not to come into spilling of blood and to save my hand for myself! ³⁴For surely the Lord, the God of Israel, lives, who has hindered me today from hurting you, because if you had not hurried and come to meet me, then I had said, 'If by morning light there would have been left to Nabal one who urinates against a wall!'" ³⁵And Daud 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 small or great until the morning light. ³⁷And it happened in the morning, when Nabal had sobered up from the wine, his wife told him these things, and his heart died within him, and he became like a stone. ³⁸And it happened about ten days later, and the Lord struck Nabal, and he died.

³⁹ And Daud 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 Daud sent and spoke concerning Abigaia to take her to himself as a wife. ⁴⁰And Daud's servants came to Abi-

gaia at Carmel and spoke to her, saying, "Daud sent us to you to take you to him as a wife." ⁴¹And she rose and did obeisance, face to the ground, and said, "Behold, your slave is for a servant-girl to wash the feet of your servants." ⁴²And Abigaia arose and mounted the donkey and five maids were attending her, and she went after the servants of Daud and became his wife.

⁴³ And Daud took Achinaam from Iezrael, and both were his wives. ⁴⁴And Saoul gave his daughter Melchol, Daud's wife, to Phalti son of Lais, who was from Romma.

26 And the Ziphites came from the dry country to Saoul on the hill, saying, "Behold, Daud is sheltering with us on the hill of Hechela, which is in front of Iessaimoun." ²And Saoul rose and went down to the wilderness of Ziph, and with him were three thousand chosen men of Israel, to seek Daud in the wilderness of Ziph. ³And Saoul encamped on the hill of Hechela in front of Iessaimoun beside the road, and Daud settled in the wilderness. And Daud saw that Saoul had come after him into the wilderness, ⁴and Daud sent out spies and learned that Saoul had come prepared from Keila. ⁵And Daud rose secretly and went in to the place, there where Saoul was sleeping, and Abenner son of Ner, the commander-in-chief of his army, was there, and Saoul was sleeping in a covered chariot, and the people were encamped around him.

⁶ And Daud answered and said to Achimelech the Chettite and to Ioab's brother Abessa son of Sarouia, saying "Who will enter with me into the camp to Saoul?" And Abessa said, "I will enter with you." ⁷And Daud went in, and Abessa, to the people by night, and behold, Saoul lay in sleep in a covered chariot, and his spear stuck in the ground at his head, and Abenner and his people were sleeping around him. ⁸And Abessa said to Daud, "The Lord has shut up your enemy into your hand today, and now I will pin him to the ground with the spear once, and I will not strike him a second time." ⁹And Daud said to Abessa, "Do not humble him, for who shall bring his hand against the Lord's anointed and be guiltless?" ¹⁰And Daud said, "The Lord lives, if the Lord does not strike him down or his day comes and he dies or he goes down into battle and is added, ¹¹it is certainly not from the Lord to bring my hand against the Lord's anointed, and now do take the spear from by his head, and the jar of water, and let us depart by ourselves." ¹²And Daud took the spear and the jar of water from by his head, and they went away by themselves. And there was no one to see it and no one to know it and no one to awaken; all were sleeping, because amazement from the Lord had fallen upon them.

¹³ And Daud went over to the other side and stood on the top of the mountain far away, and the distance between them was great. ¹⁴And Daud called to the people, and he spoke to Abenner, saying, "Abenner! Will you not answer?" And Aben-

^ai.e. a male

ner answered and said, "Who are you that calls me?" ¹⁵And Daid said to Abenner, "Are you not a man? And who is like you in Israel? And why do you not keep watch over your lord the king? For one of the people came in to destroy your lord the king. ¹⁶And this thing that you have done is not good. The Lord lives, because you who guard our lord the king, the Lord's anointed, are sons of execution. And now do see! Where are the king's spear and the jar of water that are at his head?"

¹⁷ And Saoul recognized Daid's voice and said, "Is this your voice, my child Daid?" And Daid said, "Your slave, O lord the king." ¹⁸And he said, "Why does my lord thus pursue after his slave? For what have I done wrong? And what injustice was found in me?" ¹⁹And now do let my lord the king hear the word of his slave: if it is God who stirs you up against me, may he get scent of your offering, and if it is sons of men, may they be cursed before the Lord, for they have driven me out today so as not to be established in the heritage of the Lord, saying, 'Go, be subject to other gods.' ²⁰And now, may my blood not fall to the ground opposite the presence of the Lord, for the king of Israel has come out to seek my life, as the long-eared owl hunts on the mountains."

²¹ And Saoul said, "I have done wrong; come back, my child Daid, for I will not harm you, because my life was precious in your eyes in this very day; I have been a no-good and have acted in very great ignorance." ²²And Daid answered and said, "Behold, the spear of the king! Let one of the lads come over and get it. ²³And the Lord will return to each his righteous deeds and his faith, as the Lord gave you into my hand today, and I did not want to bring my hand against the Lord's anointed, ²⁴and behold, as your life was magnified today in my eyes in this very day, so may my life be magnified before the Lord, and may he protect me, and he will deliver me from all tribulation." ²⁵And Saoul said to Daid, "Blessed be you, my child. And doing you will do, and succeeding you will succeed." And Daid went on his way, and Saoul returned to his place.

27 And Daid 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 allophytes and Saoul ceases from seeking me within every border of Israel, and I shall escape out of his hand." ²And Daid and the four hundred men with him arose and came to Anchous son of Ammach, king of Geth. ³And Daid settled with Anchous at Geth, he and his men, each and his household, and Daid and both his wives, Achinaam the Iezraelite and Abigaia the wife of Nabal the Carmelite. ⁴And it was told Saoul that Daid had fled to Geth, and he no longer added to seek him.

⁶ And Daid 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 country, and I will settle there, and why does your

slave settle in a royal city with you?" ⁶And in that day he gave him Sekelak; therefore Sekelak has belonged to the king of Judea to this day. ⁷And the number of days that Daid was settled in the country of the allophytes was four months.

⁸ And Daid was going up, and his men, and they were making raids on every Gesiri and on the Amalekite, and behold, the land was being inhabited—the land from Gelampsour even as far as the land of Egypt—by suitable walled places^a. ⁹And 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 Daid, "Against whom have you made a raid today?" And Daid said to Anchous, "Against the south of Judea and against the south of Iesmega and against the south of Kenezi." ¹¹And 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 Daid does.' " And this was his rationale all the days that Daid was settled in the country of the allophytes. ¹²And Daid 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 allophytes were gathering in their camps to go out to fight with Israel, and Anchous said to Daid, "Knowing you shall know that you will go out with me to battle, you and your men." ²And Daid said to Anchous, "Thus now you shall know what your slave will do," and Anchous said to Daid, "So I will make you chief of the bodyguard all the days."

³ And Samouel died, and all Israel mourned for him and buried him in Harmathaim in his city. And Saoul expelled the ventriloquists and those in the know from the land. ⁴And the allophytes assembled and came and encamped at Soman, and Saoul gathered every man of Israel, and they encamped at Gelboue. ⁵And Saoul saw the camp of the allophytes and was afraid, and his heart was greatly dismayed. ⁶And Saoul inquired through the Lord, and the Lord did not answer him by dreams and by ^bclear ones^b and by prophets. ⁷And 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."

⁸ And Saoul disguised himself and put on other clothes and went, he and two men with him, and they came to the woman by night, and he said to her, "Do seek divinations for me by a ventriloquist, and bring up for me whomever I say to you." ⁹And the woman said to him, "Behold, indeed you know what Saoul did, how he cut off the ventriloquists and those in the know from the land, and why are you laying a snare for my life to put it to death?" ¹⁰And Saoul swore to her, saying, "The

^aLacking in Gk ^bPossibly explaining devices

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 ^adouble-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 allophytes 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^b 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 Daid. 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 allophytes, and tomorrow you and your sons with you shall fall, and the Lord will give the camp of Israel into the hands of allophytes."

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 hastened 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 grazing 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 allophytes gathered all their armies at Aphek, and Israel encamped in Aendor which is in Iezrael. ²And satraps of allophytes were passing on by hundreds and by thousands, and Daid and his men were passing on in the rear with Anchous, ³and the satraps of the allophytes

said, "Who are these who pass by?" And Anchous said to the commanders of the allophytes, "Is this not Daid, 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 allophytes 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 Daid, for whom they began with dances, saying,

'Saoul has killed amongst his thousands, and Daid amongst his ten thousands?'"

⁶ And Anchous called Daid and said to him, "The Lord lives, that you and your coming 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 allophytes." ⁸And Daid 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 Daid, "I know that you are good in my eyes, but the satraps of the allophytes 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 Daid was early to depart, he and his men, and to guard the land of the allophytes, and the allophytes went up to fight against Israel.

30 And it happened, when Daid 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 Daid 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 Daid raised, and his men, their voice, and they wept until they had no more strength left to weep. ⁵And both Daid's wives were taken captive, Achinoom the Iezraelite and Abigaia the wife of Nabal the Carmelite. ⁶And Daid 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 Daid was strengthened in the Lord, his God.

^aa style of garment ^bOr must

7 And Daud said to the priest, Abiathar son of Achimelech, "Bring the ephoud." ⁸And Daud inquired through the Lord, saying, "Shall I pursue after this geddour^a? Shall I overtake them?" And he said to him, "Pursue, for overtaking you shall overtake, and delivering you shall deliver." ⁹And Daud went out, he and the six hundred men with him. And they came to Wadi Bosor, and the reserves stayed. ¹⁰And 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 Daud in the open country, and they gave him bread, and he ate, and they gave him water to drink, ¹²and they gave him a piece of fig cake, and he ate, and his spirit revived in him, for he had not eaten bread or drunk water for three days and three nights. ¹³And Daud 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. ¹⁴And we had made a raid on the south of Cholthi and on the parts of Judea and on the south of Cheloub, and we burned Sekelak with fire." ¹⁵And Daud said to him, "Will you take me down to this geddour^a?" 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^a."

16 And he took him down there, and behold, they were spread out over the face of all the ground, eating and drinking and celebrating a feast with all the great spoils they took from the land of allophytes and from the land of Ioudas. ¹⁷And Daud 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. ¹⁸And Daud recovered all that the Amalekites took and delivered both his wives. ¹⁹And nothing was amiss with them, from small up to great and from the spoils even up to sons and daughters and up to all the things that they took of theirs; Daud brought back all the things. ²⁰And Daud took all the flocks and herds and led them away ahead of the spoils, and of those spoils it was being said, "These are Daud's spoils."

21 And Daud came to the two hundred men who had been too exhausted to go after Daud, and he had caused them to sit at Wadi Bosor, and they went out to meet Daud and to meet the people who were with him, and Daud drew near to the people, and they asked him the matters for peace. ²²And every pestilent and bad fellow among the men, the warriors, who had gone with Daud 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." ²³And Daud said, "You shall not do so after the Lord delivered them to us and guarded us, and the Lord delivered the geddour^a that came

against us into our hands. ²⁴And 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." ²⁵And it happened, from that day and beyond, that it was for an ordinance and for a statute for Israel until today.

26 And Daud came to Sekelak and sent part of the spoils to the elders of Ioudas and to his fellows, saying, "Behold, some of the spoils of the enemies of the Lord," ²⁷for those in Baithsour and those in Rama of the south and those in Ieththor ²⁸and those in Aroer and the Ammadi and those in Saphi and those in Esthie ^{28a}and those in Geth and those in Kinan and those in Saphek and those in Thimath ²⁹and those in Carmel and those in the towns of Ierameli and those in the towns of Kenezi ³⁰and those in Ierimouth and those in Bersabee and those in Noo ³¹and those in Chebron and in all the places, there where Daud crossed, he and his men.

31 And the allophytes were fighting against Israel, and the men of Israel fled from before the allophytes, and wounded fell on Mount Gelboue. ²And allophytes engaged Saoul and his sons, and allophytes smote Jonathan and Aminadab and Melchisa, sons of Saoul. ³And the battle pressed hard upon Saoul, and the darters, the bowmen found him, and he was wounded in the abdomen. ⁴And 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. ⁵And the one who bore his armor saw that Saoul had died, and he also fell upon his sword and died with him. ⁶And Saoul and his three sons and the one who bore his armor died together in that day. ⁷And 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 allophytes came and settled in them.

8 And it happened on the next day that the allophytes came to strip the dead, and they found Saoul and his three sons fallen on the mountains of Gelboue. ⁹And they brought him back and stripped off his armor and sent them into the land of allophytes round about, proclaiming the good news to their idols and to their people. ¹⁰And they put his armor in the Astarteion^c and they fastened his body on the wall of Baithsan. ¹¹And the inhabitants of Iabis of Galaaditis heard what the allophytes had done to Saoul, ¹²and every man of might arose and went the whole night and took the body of Saoul and the body of Jonathan his son from the wall of Baithsan and brought them to Iabis and burned them there. ¹³And they took and buried their bones under the cultivated ground of Iabis and fasted seven days.

^aMT = gedoud = band ^bI.e. temple of Astarte

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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 (= βγ) 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 τὸν λουδα in 2 Rgns 24.1 and λουδα in 4 Rgns 21.11. Both readings show that the translator rendered לְיָהוּדָא by an uninflected transcription (λουδα) instead of the inflected form (λούδας). Inner-Greek copyists preferred λούδας, 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 βγ 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 βγ and γδ

Several translation equivalents and techniques are shared by βγ and γδ, in contrast to the OG sections of 1–4 Reigns. (1) לְךָ or לְךָ was typically rendered by καὶ 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 καὶ in OG (c. 72x). One can therefore infer that a Kaige translator/reviser was intent on contrasting לְךָ with לְךָ or לְךָ. I have tried to flag this contrast by glossing καὶ γε with "and indeed/indeed." (2) אֲנִי – ἐγώ and אֲנִי – ἐγώ εἰμι were distinguished, even when ἐγώ εἰμι was followed by a finite verb, e.g., ἐγώ εἰμι ἔχρισά σε εἰς βασιλεία ἐπὶ Ἰσραὴל "I am—I anointed you to be king over Israel" (2 Rgns 12.7[2x] and cf. 11.5; 13.28; 15.28; 18.12; 20.17; 24.12, 17; 3 Rgns 2.2). Though γδ is less consistent than βγ, there too one finds ἐγώ εἰμι 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 שׁוֹפָר "a ram's horn" is translated by σάλπιγξ "a (metal) trumpet" in the OG (and Lucianic manuscripts within βγ and γδ), in Kaige it is rendered by κερὰτιν "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) מֵעַל "from" is rendered by ἐπάνωθεν or ἀπάνωθεν "from upon," rather than by ἀπό 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 βγ and γδ apart from the OG sections in 1–4 Reigns.

Isomorphic Translation of Hebrew

Another distinctive Kaige feature, ubiquitous in βγ and γδ, is what may be called "rigid isomorphism" or "extreme literalism." Each constitutive 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 βγ and γδ (which is not to say that "normal" Greek does not occur). A few examples are in order:

- 2 Rgns 12.5 **זֶה הָאִישׁ הָעֵשָׂה זֶה** – ὅτι υἱὸς θανάτου ὁ ἀνὴρ ὁ ποιήσας τοῦτο, “for the man who did this is a son of death.”
- 2 Rgns 12.16 **וַיִּצַם דָּוִד צוֹם** – καὶ ἐνήστευσεν Δαυὶδ νηστεῖαν, “and David fasted a fast.”
- 2 Rgns 13.15 **וַיִּשְׁנֶאֱחָה אֲמֹנִן גְּדֹלָה מְאֹד** – καὶ ἐμίσησεν αὐτὴν Ἀμνὼν μίσος μέγα σφόδρα, “And Amnon hated her with very great hatred.”

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 **הִנֵּה** – ἰδοὺ “see/behold” (c. 45x in βγ, 60x in γδ) and **לֵאמֹר** – λέγων “saying” (c. 40x in βγ, 60x in γδ). The infinitive absolute plus finite verb was translated awkwardly by finite verb plus cognate participle/cognate dative, e.g., παροξύνων παρώξυνας . . . θανάτω ἀποθανεῖται “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; 2.11; 8.10, 14; 14.10; 18.30, 33). Oath formulae were rendered word-for-word, to the point where the standard default **אִם** – εἰ “if” failed to pick up on the emphatic negative component of **אִם** when it occurs in an oath, which resulted in an unstated protasis or apodosis, e.g., **זִי קִיּוֹם** εἰ πεσείται ἀπὸ τῆς τριχὸς 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 βγ and γδ clauses were not subordinated but simply strung together according to the equation **ו** – καί.

Stereotypes

Stereotyping in βγ and γδ sometimes results in negative semantic interference from the Hebrew source text. So, for example, the third instance of **שָׁלוֹם** – εἰρήνη in 2 Rgns 11.7 gives rise to an oxymoron: “and David inquired after the peace of Joab and after the peace of the people and after the peace of the war.” In 4 Rgns 1.7 **מַשְׁפָּט** has the sense “kind/sort/manner”: “What sort of man was he who came to meet you?” However, the translator’s stereotyped equation **מַשְׁפָּט** – κρίσις results in an unusual inquiry: “What was the judgment <Or means of judging> of the man who went up to meet you,” whereupon Eliou is described as a hairy man wearing a leather belt.

Isolates

Etymologizing translations can produce isolates. In βγ, for example, Hebrew **מִשְׁאֵת הַמֶּלֶךְ** was rendered as ἄρσις τοῦ βασιλέως in the clause “and there went out after him a burden/portion? from the king” (2 Rgns 11.8). **מִשְׁאֵת** was derived from **שָׂא**, which usually corresponds to ἀίρω “to raise,” which in turn produced ἄρσις, a word that is a poor contextual fit here. Another example is τὰς ἀκοὰς αὐτοῦ “his hearings/reports” for **מִשְׁמַעְתּוֹ** “his bodyguard” in 2 Rgns 23.23 via the equation **שָׁמַע** – ἀκούω “to hear.”

γδ has numerous isolate translations, for example: **אִף־הוּא** “he too” – ἀφῶ (4 Rgns 2.14); **כְּבֵרֶת** “a short distance” – εἰς δεβραθα τῆς γῆς “for debratha of the land” (4 Rgns 5.19); **אֶל־הַעֲפָלָה** “to the citadel” – εἰς τὸ σκοτεινόν “into the darkness <Perhaps secret places>” (4 Rgns 5.24) where the translator may have misconstrued the Hebrew noun to be **הַעֲפָלָה** “a present” – μαννα (4 Rgns 8.8, 9; 17.3, 4; 20.12); **אִפּוּא** “then” – ἀφῶ (4 Rgns 10.10); **עַל־הַמַּלְתָּחָה** “to the keeper of the wardrobe” – τῷ ἐπὶ τοῦ οἴκου μεσθααλ “to the man over the house of mesthaal <Or Mesthaal>” (4 Rgns 10.22); **הַחֹבִי** “the thornbush” – ὁ ἄκαν (4 Rgns 14.9[2x]); **מַעְבְּדֵי הַכַּשְׂדִּים** “the Chaldean officials” – πάροδον τῶν Χαλδαίων “a passing <Possibly incursion> of the Chaldeans” (4 Rgns 25.24) although the translator may have misread **מַעְבְּדֵי** as **מַעְבְּרֵי**. 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 βγ one finds: “araboth 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 βγ include παραβιάζω “to put aside” (2 Rgns 12.13; 24.10); κολλυρίζω “to roll κολλυρίδας (i.e., rolls)” (13.6, 8); παραζώνη “belt” (18.11); ἐξηλιάζω “to hang in the sun (i.e., as a form of torture)” (21.6, 9, 13); ἐπιστήριγμα “a support” (22.19); μονόζωνος “a lightly armed (man)”

(22.30; also in 4 Rgns 5.2; 6.23; 13.20, 21; 24.2; Job 29.25); and ἐξέλεις “a going out, way out” (2 Rgns 15.20). The translator of the γδ section apparently coined one neologism, διακάμπω “bend or turn about” (4 Rgns 4.34). In the very next verse, he translates the same Hebrew verb with συγκάμπω “bend together,” well attested in ancient Greek.

γδ also uses a few words not found (thus far) in pre-LXX: συσσεισμός “whirlwind/earthquake” (4 Rgns 2.1, 11; already in OG in 3 Rgns 19.11, 12); κατώδυνος “in great pain” (4 Rgns 4.27; cf. 1 Rgns 1.10; 22.2; 30.6); and σειρομάστης “a barbed lance” (4 Rgns 11.10; cf. Num 25.7; 3 Rgns 18.28; Joel 4.10).

Calques

Occasionally the translator(s) of βγ and γδ made use of calques or loan words from Semitic, some of which, however, pre-date the LXX. For example: כְּתוֹן – χιτῶν “tunic” (2 Rgns 13.18, 19; 15.32); שֶׁקֶל – σίκλος “shekel” (2 Rgns 14.26; 18.12; 21.16; 24.24; 4 Rgns 6.25; 7.1, 16, 18; 15.20); בְּרִית – διαθήκη “covenant” (2 Rgns 15.24; 23.5; 4 Rgns 11.4, 17; 13.23; 17.35, 38; 18.12; 23.2, 3, 21); קֶבֶץ – κάβος unit of measure (4 Rgns 6.25); and שְׁלֹשִׁים – ὁ τριστάτης “the number-three man” (4 Rgns 7.2, 17, 19; 9.25; 10.25; 15.25).

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 4QSam^a (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, 20, 34; 17.3, 8, 28; 18.3, 14, 18; 19.8, 10, 11, 19, 44; 20.18; 21.1, 5, 11, 22; 23.1, 3, 8, 9, 15; 24.25; 3 Rgns 1.47, 48 (for discussion see Barthélemy, 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 שָׂרָא “commander” (10x, e.g., 2 Rgns 18.5; 19.7) and רֹאשׁ “chief” (2 Rgns 23.8, 18), the translator uses but one, ἄρχων “commander.” At other times, the translator differentiated where the Hebrew did not. For example, עֶבֶר “slave/servant/minister/adviser/official” was rendered by παῖς “servant” or δοῦλος “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 חֶרֶב “sword” becomes either μάχαρις “dagger” or ρομφαία 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).

A few translational variants are of a theological nature, for example: אלהים “(the) God” > $\delta\iota\sigma\chi\upsilon\rho\acute{o}s$ “the Strong One” (2 Rgns 22.31, 33, 48; 23.5); צור “my rock” > $\phi\acute{\upsilon}\lambda\alpha\chi\iota\sigma\mu\acute{o}\varsigma$ “my keeper” (22.3); מגן “my shield” > ὑπερασπιστής μου “my protector” (22.3); מגן “my stronghold” > ἀντιλήμπτωρ μου “my supporter” (22.3); $\text{שאוֹלֵי הַכּוֹבֵדִים}$ “the cords of Sheol” > $\acute{\omega}\delta\iota\nu\epsilon\varsigma\ \theta\alpha\nu\acute{\alpha}\tau\omicron\upsilon$ “pangs of death” (22.6, contrast 3 Rgns 2.6, 9).

Distinctive Features in γδ vis-à-vis MT

In general, the Hebrew source 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 added intentionally 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, 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 attested reading in Greek has “forty years.” Ambiguity in 4 Rgns 3 over the identities of the kings of Israel and Iouda also adds to the complex problem of variant chronologies in MT and the Greek texts in Reigns.¹

As in βγ, so in γδ one also observes hundreds of light interpretive touches, probably due to the translator (or a later reviser), which in effect have set the Kaige text apart from MT, sometimes in significant and fascinating ways. (Some examples cited below may be regarded as the necessary consequences of the translator’s isomorphic mode of translating.)

Again, one finds instances of semantic leveling. In 4 Rgns 13.12 עשה and לחם were leveled to ποιέω (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 24.17 where there is another variant concerning the relationship between Ioakim and Sedekias.

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 (κατασπάω) the steles of Baal and tore down (καθαίρω) the house of Baal,” while MT uses the same verb הרס “demolish.” In 4 Rgns 11.9 Kaige describes Iodae not only as “the priest” (2x in MT) but also as ὁ συνετός “the wise,” perhaps picking up on the semantic component דע in his Hebrew name יהויאדע “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 μηλωτή 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”

¹ For further discussion of the different chronological systems in MT and the Greek versions, see E. Tov, *The Text-Critical Use of the Septuagint in Biblical Research* (2nd ed.; Jerusalem Biblical Studies 8; Jerusalem: Simor, 1997) 253–255 and studies cited there.

> “and they made partners and engraved <Perhaps *engraved steles*>” (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” (כַּרִּי) and “the guards” (רָצִים), while Kaige interpreted these as two commanders named “Chorri” (Χορρι) and “Rasim” (Ρασιμ). 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!” (γδ), apparently a designation for the prophet Eliou himself, not a description of other elements in the vision (similarly in 13.14 where Elisaie is given the same epithet). In 4 Rgns 8.1, 5, Elisaie is said to have vividly “sparked to life” (ἐζωπύρησεν) the Soumanite woman’s dead son (MT reads Hiphil forms of הִיחַ “restored”; contrast 5.7 where the verb ζωοποιέω “to make alive” was used).

Some semantic variants in γδ pertain to foreign gods or goddesses. (1) The translator consistently rendered אֲשֵׁרָה “Asherah” or the Asherah pole that represented this foreign goddess by τὸ ἅλσος “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: עֲקֶרֶן בַּבֶּל זָבוּב אֱלֹהֵי עֲקֶרֶן “of Baal-zebub [i.e., Baal of flies] the god of Ekron” – ἐν τῇ Βααλ μυῖαν θεὸν Ακκαρων “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 Βααλ where NETS supplies “goddess” and δι’ αὐτοῦ “through him”). Previously, in 3 Rgns 22.54, the translator rendered אֱלֹהֵי הַבַּעַל “Baal” – τοῖς βααλῖμ “the Baalim” using a transcription (βααλῖμ usually marks the plural form הַבַּעַלִּים, 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 “Elisaie” (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 1.9–13). 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: לֹא יִהְיֶה דְבַר אֲמַר יְהוָה “nothing shall be left, says the LORD” – καὶ οὐχ ὑπολειφθήσεται ῥῆμα ὃ εἶπεν κύριος “and no word which the Lord said shall fail.”

In summary

There are numerous shared features in the so-called “Kaige” text of βγ and γδ 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 βγ and γδ 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 in MT, were probably not the work of a free creative translator but indications in certain contexts of a different Hebrew *Vorlage*. This is especially true for the βγ section, where MT appears to have suffered many instances of haplography during transmission.

In the Kaige text in both βγ and γδ one also finds numerous translational variants, vis-à-vis MT, which resulted from: semantic leveling, semantic differentiation, specifying the Hebrew in a different way in 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 βγ AND γδ

Throughout my translation of Kaige in sections βγ and γδ, 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 ἐγὼ εἶμι 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

The standard Greek and Hebrew lexicons and grammars were indispensable throughout the preparation of this NETS translation. I have also made careful use of textual databases and searching functions in *BibleWorks™ for Windows* (version 5.0 © 1992–2002 BibleWorks, L.L.C.). The following books and articles were also very helpful: Dominique Barthélemy, ed., *Critique textuelle de l'Ancien Testament. 1. Josué, Judges, Ruth, Samuel, Rois, Chroniques, Esdras, Néhémie, Esther* (Orbis Biblicus et Orientalis 50/1; Göttingen: Vandenhoeck & Ruprecht, 1982); Dominique Barthélemy, *Les Devanciers d'Aquila* (VTSup 10; Leiden: E. J. Brill, 1963); Alan E. Brooke, Norman McLean and Henry St. John Thackeray, eds., *The Old Testament in Greek: According to the Text of Codex Vaticanus, Supplemented from other Uncial Manuscripts, with a Critical Apparatus Containing the Variants of the Chief Ancient Authorities for the Text of the Septuagint*. Vol. II. *The Later Historical Books. Part 1. I and II Samuel. Part 2. I and II Kings* (Cambridge: Cambridge University Press, 1927; 1930) [= the Larger Cambridge Septuagint]; C. F. Burney, *Notes on the Hebrew Text of the Books of Kings with an Introduction and Appendix* (Oxford: Clarendon Press, 1903); S. R. Driver, *Notes on the Hebrew Text and the Topography of the Books of Samuel with an Introduction on Hebrew Palaeography and the Ancient Versions* (2nd ed.; Oxford: Oxford University Press, 1912; reprinted, Winona Lake, Ind.: Alpha Publications, 1984); Edward D. Herbert, *Reconstructing Biblical Dead Sea Scrolls: A New Method Applied to the Reconstruction of 4QSam^a* (STDJ 22; Leiden: Brill, 1997); P. Kyle McCarter, *II Samuel: A New Translation with Introduction, Notes and Commentary* (AB 9; New York: Doubleday, 1984); Paul D. McLean, *The Greek Kaige Version of 2 Reigns 11:1 – 3 Reigns 2:11. A Study of its Constituent Translation Technique and Semantic Variations from its Hebrew Vorlage, Using the Interlinear Paradigm for A New English Translation of the Septuagint (NETS)* (unpublished Th.D. dissertation, Knox College and the University of Toronto, 2004); J. A. Montgomery, *A Critical and Exegetical Commentary on the Book of Kings* (H. S. Gehman, ed.; ICC; Edinburgh: T&T Clark, 1951, 1960); T. Muraoka, "The Greek Texts of Samuel-Kings: Incomplete Translations or Recensional Activity?" in 1972 *Proceedings IOSCS Pseudepigrapha, Los Angeles 4 Sept. 1972* (R. A. Kraft, ed.; SBLSCS 2; Missoula, Mont.: Society of Biblical Literature, 1972) 90–107; H. B. Swete, *The Old Testament in Greek: According to the Septuagint* (4th ed.; Cambridge: Cambridge University Press, 1909) [= Swete's manual edition of the Larger Cambridge Septuagint]; E. Tov, *The Text-Critical Use of the Septuagint in Biblical Research* (2nd ed.; Jerusalem Biblical Studies 8; Jerusalem: Simor, 1997); John W. Wevers, "The Interpretative Character and Significance of the Septuagint Version" in *Hebrew Bible/Old Testament: The History of Its Interpretation* (Magne Sæbø, ed.; vol. 1; Göttingen: Vandenhoeck & Ruprecht, 1996) 84–107; John W. Wevers, "Principles of Interpretation Guiding the Fourth Translator of the Book of the Kingdoms (3 K. 22:1–4 K. 25:30)" *CBQ* 14 (1952) 40–56; John W. Wevers, "A Study in the Exegetical Principles Underlying the Greek Text of 2 Sm 11:2–1 Kings 2:11" *CBQ* 15 (1953) 30–45.

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

2 REIGNS (OLD GREEK) 1-2

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(OLD GREEK)

1 And it happened, after Saoul died, that Dauid returned from smiting Amalek, and Dauid settled two days in Sekelak. ²And 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 Dauid, that he fell to the ground and did obeisance to him. ³And Dauid said to him, "Where have you come from?" And he said to him, "I have come safe from the camp of Israel." ⁴And Dauid 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 Jonathan died." ⁵And Dauid said to the lad who was telling him, "How do you know that Saoul and his son Jonathan died?" ⁶And 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. ⁷And he looked on the things behind him and saw me and called me, and I said, 'Behold, here am I.' ⁸And he said to me, 'Who are you?' And I said 'I am an Amalekite.' ⁹And he said to me, 'Do stand over me, and put me to death, for a terrible darkness has laid hold of me, for all my life is in me.' ¹⁰And I stood over him and put him 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 armllet that was on his arm, and I have brought them here to my lord."

¹¹ And Dauid took hold of his clothes and tore them, and all the men who were with him tore their clothes. ¹²And they beat themselves and wept and fasted until evening for Saoul and for his son Jonathan and for the people of Ioudas and for the house of Israel, because they were smitten with a sword. ¹³And Dauid 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." ¹⁴And Dauid said to him, "How did you not fear to bring your hand to destroy the Lord's anointed?" ¹⁵And Dauid called one of his lads and said, "Drawing near, fall upon him," and he struck him down, and he died. ¹⁶And Dauid said to him, "Your blood be on your head, for your mouth answered against you, saying, 'I put to death the Lord's anointed.'"

¹⁷ And Dauid lamented this lamentation over Saoul and over his son Jonathan ¹⁸and said to teach the sons of Ioudas—behold, it is written in a book of the upright—

- ¹⁹ Set up a monument, O Israel, for the wounded that have died upon your heights!
How the mighty have fallen!
²⁰ Tell it not in Geth,
and proclaim it not in the exits of Ascalon,
lest daughters of allophytes rejoice,
lest daughters of the uncircumcised exult.

- ²¹ 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.
²² From the blood of wounded,
from the fat of mighty ones,
Jonathan's bow did not return empty to the rear,
and Saoul's sword did not turn back empty.
²³ Saoul and Jonathan, 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.
²⁴ O daughters of Israel, weep over Saoul,
who clothed you with scarlet with your ornament,
who brought gold ornament to your apparel.
²⁵ How the mighty have fallen amidst the battle!
Jonathan, a casualty upon your heights.
²⁶ I grieve for you, my brother Jonathan;
you were made very beautiful to me;
your love to me was wonderful,
beyond women's love.
²⁷ How the mighty have fallen,
and the weapons of war perished!

2 And it happened after these things that Dauid 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 Dauid said, "Where shall I go up?" And he said, "To Chebron." ²And Dauid went up there to Chebron, and both his wives, Achinoom the Iezraelite and Abigaia, the wife of Nabal the Carmelite, ³and the men who were with him, each and his household, and they were dwelling in the towns of Chebron. ⁴And the men of Judea came, and there they anointed Dauid to reign over the house of Ioudas.

And they told Dauid, saying, "The men of Iabís of Galaaditis buried Saoul." ⁵And Dauid sent messengers to the leaders of Iabís 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 Jonathan his son! ⁶And now may the Lord do mercy and truth with you! And indeed I will do these good things with you, because you have done this thing, ⁷and 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 Saoul, took Iebosthe son of Saoul and brought him out of the camp to Manaem ⁹and made him king over Galaaditis and over Thasiri and over Iezrael and over Ephraim and over Benjamin and over all Israel. ¹⁰Iebosthe, Saoul'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 Daud. ¹¹And the days that Daud 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 Iebosthe son of Saoul, from Manaem to Gabaon, ¹³and Ioab son of Sarouia and the servants of Daud went out from Chebron and met them at the well of Gabaon at the same place and they sat, these^a at the well of Gabaon here and these^a 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 Iebosthe son of Saoul, and twelve of the servants of Daud. ¹⁶And they held each his hand upon the head of his fellow, and his dagger to the side 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 Israel, before the servants of Daud.

18 And 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," and Asael did not want to turn aside from behind him. 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 Gai on the way to the wilderness of 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 called 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 ^bstretch of time ahead^b and came to the camp. ³⁰And Ioab returned from after Abenner and gathered all the people together, and nineteen men and Asael of Daud's servants were noted^c. ³¹And the servants of Daud 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.

3 And the war was for a long time between the house of Saoul and between the house of Daud, and the house of Daud was going and strengthening, and the house of Saoul was going and weakening.

2 And sons were born to Daud at Chebron, and his firstborn was Amnon by Achinoom the Iezraelite, ³and his second Dalouia by Abigaia the Carmelite, and the third Abessalom son of Maacha daughter of King Tholmi of Gesir, ⁴and the fourth Ornia son of Pheggith, and the fifth Sabatia by Abital, ⁵and the sixth Ietheraam by Daud's wife Aigal^d; these were born to Daud in Chebron.

6 And it happened, while there was war between the house of Saoul and between the house of Daud, that Abenner was prevailing over the house of Saoul. ⁷And Saoul had a concubine Respha daughter of Ial, and Memphibosthe son of Saoul said to Abenner, "Why is it that you went in to my father's concubine?" ⁸And Abenner was very angry concerning the word of Memphibosthe, and Abenner said to him, "Am I a dog's head? Today I did mercy with the house of your father Saoul both concerning brothers and acquaintances, and I did not desert to the house of Daud, and do you question me today concerning an injustice of a woman? ⁹This is what God may do to Abenner, and this is what he may add to it, for just what the Lord has sworn to Daud, for thus will I do for him in this day, ¹⁰to take the kingdom from the house of Saoul and set up the throne of Daud over Israel and over Ioudas, from Dan to Bersabee." ¹¹And Memphibosthe was no longer able to answer Abenner a word, from his being afraid of him.

12 And Abenner sent messengers to Daud at Thailam, where he was, immediately, saying, "Make your covenant with me, and behold my hand is with you to return all the house of Israel to you." ¹³And Daud said, "Well, I will make a covenant with you, but one thing I ask of you, saying: 'You shall never see my face unless you bring Saoul's daughter Melchol when you come to see my face.'" ¹⁴And Daud sent messengers to Saoul's

^aI.e. the respective groups ^bPerhaps *day ahead* ^cI.e. *as being absent* ^dAigla = Ra

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son Memphibosthe, saying, "Give me back my wife Melchol whom I took for a hundred foreskins of allophytes." 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 Daud to rule over you, ¹⁸and now act, for the Lord spoke concerning Daud, saying: 'By the hand of my slave Daud I will save Israel from the hand of allophytes and from the hand of all their enemies.'" ¹⁹And Abenner spoke in the ears of Benjamin. And Abenner went to speak in the ears of Daud 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 Daud at Chebron and with him twenty men. And Daud made a feast for Abenner and the men who were with him. ²¹And Abenner said to Daud, "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 Daud sent away Abenner, and he went in peace.

²² And behold, the servants of Daud and Ioab arrived from the raid, and they brought much spoil with them, and Abenner was not with Daud 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 Daud, and he has dismissed him, and he went away in peace." ²⁴And 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 the wickedness of Abenner son of Ner, that he came to deceive you and to learn your coming and your going and to learn all that you are doing?"

²⁶ And Ioab returned from Daud and sent messengers after Abenner, and they brought him back from the cistern of Seiram, and Daud did not know. ²⁷And he brought Abenner back to Chebron, and Ioab took him aside beside the gate to speak to him, ambushing him, and there he stabbed him in the loins, and he died by the blood of Asael, Ioab's brother. ²⁸And after these things Daud heard and said, "I am guiltless, and my kingdom, forever from the Lord for the blood of Abenner son of Ner; ²⁹let it fall on the head of Ioab and on all his father's house, and may the house of Ioab never be without one who has a discharge or who is leprous or who holds a cudgel or who falls by the sword or who lacks food!" ³⁰But Ioab and his brother Abessa lay in wait for Abenner, because he had put to death their brother Asael in the battle at Gabaon.

³¹ And Daud said to Ioab and to all the people who were with him, "Tear your clothes, and put on sackcloth, and beat yourselves before Abenner." And King Daud walked behind the bier. ³²And they buried Abenner at Chebron, and the king lift-

ed up his voice and wept at his grave, and all the people wept for Abenner. ³³And the king lamented for Abenner and said,

"Shall Abenner die according to the death of Nabal?"

³⁴ Your hands were not bound;
your feet were not in fetters;
he did not bring, like Nabal;
before sons of injustice you fell."

And all the people gathered to weep over him. ³⁵And all the people came to make Daud eat a funeral meal with bread while it was still day, and Daud 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!" ³⁶And all the people knew, and everything that the king did before the people was pleasing before them. ³⁷And 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. ³⁸And the king said to his servants, "Do you not know that a great leader has fallen in this day in Israel ³⁹and 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 Daud 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."

⁹ And Daud 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, ¹⁰for 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^a to have given a reward for good tidings. ¹¹And 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." ¹²And Dauid commanded his lads, and they killed them and docked their hands and their feet and hung them at the well at Chebron, and the head of Memphibosthe 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, ²and 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." ³And 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. ⁴Dauid was a son of thirty years when he began to reign, and he reigned forty years, ⁵seven 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 Iebousite 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." ⁷And Dauid took the stronghold Sion (this is the city of Dauid). ⁸And 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." ⁹And 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. ¹⁰And 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. ¹²And 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. ¹⁴And these are the names of those who were born to him in Ierousalem: Sammous and Sobab and Nathan and Salomon ¹⁵and Ebear and Elisous and Naphek and Iephies ¹⁶and Elisama and Elidae and Eliphalath, Samae, Iessibath, Nathan, Galamaan, Iebaar, Theesous, Elphalat, Naged, Naphek, Ianatha, Leasamys, Baalimath, Eliphalath.

17 And allophytes heard that Dauid had been anointed king over Israel, and all the allophytes went up to seek Dauid, and Dauid heard and went down to the stronghold. ¹⁸And the allophytes came and converged on the valley of the Titans. ¹⁹And Dauid inquired through the Lord, saying, "Shall I go up against the allophytes, and will you give them into my hands?" And the Lord said to Dauid, "Go up, for giving I will give the allophytes into your hands." ²⁰And Dauid came from the upper breaches and smote the allophytes there, and Dauid said, "The Lord has breached my enemies the allophytes before me, like water is breached"; therefore the name of that place was called the Upper Breaches. ²¹And they abandoned their gods there, and Dauid and those who were with him took them.

22 And allophytes added still to come up and converged in the valley of the Titans. ²³And 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. ²⁴And 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 allophytes." ²⁵And Dauid did just as the Lord had commanded him and struck down the allophytes from Gabaon to the land of Gazera.

6 And Dauid again gathered every young man of Israel, about seventy thousand. ²And 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 cheroubin upon it is called. ³And 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 ⁴with the ark, and his brothers were going in front of the ark. ⁵And Dauid and the sons of Israel were sporting before the Lord with tuned instruments, with strength and with songs and with cinyras^b and with nablas^c 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. ⁷And the Lord was angry with Oza, and God struck him there, and he died there beside the ark of the Lord before God. ⁸And Dauid was disheartened because the Lord breached a breach upon Oza, and that place was called the Breach of Oza until this day. ⁹And Dauid was afraid of the Lord in that day, saying, "How will the ark of the Lord come to me?" ¹⁰And 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 Abedara the Geththite. ¹¹And the ark of the Lord sat in the house of Abeddara the Geththite three months,

^aI.e. was expected ^b = Heb *kinnor* = lyre ^c = Heb *nebel* = ten or twelve stringed instrument

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and the Lord blessed the whole house of Abeddara and all that belonged to him.

12 And it was told King Daud, saying, "The Lord has blessed the house of Abeddara and all that belongs to him because of the ark of God." And Daud went and brought up the ark of the Lord from the house of Abeddara to the city of Daud with rejoicing. ¹³And there were with them seven bands carrying the ark and a sacrifice: calf and lamb. ¹⁴And Daud struck upon tuned instruments before the Lord, and Daud was girded with a distinguishing garment. ¹⁵And Daud 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 Daud, that Melchol the daughter of Saoul was peeking through the window and saw King Daud 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 Daud pitched for it, and Daud offered whole burnt offerings and peace offerings before the Lord. ¹⁸And Daud finished offering up the whole burnt offerings and the peace offerings and blessed the people in the name of the Lord of hosts ¹⁹and 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 Daud returned to bless his household, and Melchol the daughter of Saoul came out to meet Daud 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!" ²¹And Daud said to Melchol, "I will dance before the Lord; blessed be the Lord who chose me over your father and over all his house to appoint me as leader for his people, for Israel, and I will play and dance before the Lord, ²²and I will again be uncovered thus, and I will be worthless in your eyes and with the maids with whom you said I am held in honor." ²³And to Melchol daughter of Saoul there was no child to the day of her death.

7 And it happened, when the king sat in his house and the Lord had given him an inheritance round about from all his enemies who were round about him, ²that the king said to the prophet Nathan, "Behold, indeed I am living in a house of cedar, and the ark of God stays in the midst of the tent." ³And Nathan said to the king, "Go, and do all that is in your heart; for the Lord is with you."

4 And it happened on that night that a word of the Lord came to Nathan, saying: ⁵Go, and say to my slave Daud: This is what the Lord says: You shall not build me a house for me to live in; ⁶for I have not lived in a house from the day I brought up the sons of Israel from Egypt to this day, and I

was moving about in a temporary abode and in a tent. ⁷In all places to which I have moved about among all Israel, speaking did I speak with one tribe of Israel whom I commanded to shepherd my people Israel, saying, "Why is it that you have not built me a house of cedar?" ⁸And now this is what you shall say to my slave Daud: This is what the Lord Almighty says: I took you from the sheepfold for you to be leader for my people, for Israel ⁹and was with you in all to which you went and destroyed all your enemies from before you and made you renowned like the name of the great ones who are upon the earth. ¹⁰And I will appoint a place for my people Israel and will plant them, and they will encamp by themselves, and they will be distressed no more, and a son of injustice shall not add to afflict them as formerly ¹¹from the days that I appointed judges over my people Israel, and I will give you rest from all your enemies, and the Lord will tell you that you will make a house for him. ¹²And it will be if your days are fulfilled and you lie down with your fathers, that I will raise up your offspring after you who shall be from your belly, and I will prepare his kingdom; ¹³he shall build me a house for my name, and I will restore his throne forever. ¹⁴I will be a father to him, and he shall be a son to me, and if his injustice comes, then I will punish him with a rod of men and with attacks of sons of men, ¹⁵but I will not remove my mercy from him, as I removed it from those whom I removed from before me. ¹⁶And his house and his kingdom shall be made sure forever before me, and his throne shall be restored forever. ¹⁷According to all these words and according to all this vision, thus Nathan spoke to Daud.

18 And King Daud 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? ¹⁹And it was very small before you, my Lord, O Lord, and you spoke of your slave's house at length, but this is the law for the person, my Lord, O Lord! ²⁰And what more shall Daud add to say to you? And now you know your slave, my Lord, O Lord! ²¹On account of your slave^a you have acted and according to your own heart you did all this greatness to make known to your slave, ²²for 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. ²³And 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! ²⁴And you prepared your people Israel for yourself, a people forever, and you, O Lord, became a god to them. ²⁵And 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, ²⁶may your name be magnified forever. ²⁷O Lord Almighty, God of

^aword = Ra

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. ²⁸And now, my Lord, O Lord, you are God, and your words will be true, and you spoke these good things concerning your slave, ²⁹and 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."

8 And it happened after these things that Daud smote the allophytes and put them to flight, and Daud took what had been marked off out of the hand of the allophytes.

² And Daud 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 Daud bearing gifts^a.

³ Daud also smote Hadraazar son of Raab, king of Souba, as he went to establish his hand to the river Euphrates. ⁴And Daud pre-empted a thousand of his chariots and seven thousand cavalrymen and twenty thousand men on foot, and Daud disabled all the chariots and left remaining from them a hundred chariots. ⁵And Syria of Damascus came to help Hadraazar, king of Souba, and Daud smote among the Syrian twenty-two thousand men. ⁶And Daud put a garrison in Syria, which was at Damascus, and the Syrian became slaves to Daud bringing gifts^a. And the Lord preserved Daud in all to which he would go. ⁷And Daud took the gold bracelets that were on the servants of Hadraazar, king of Souba, and brought them^b to Ierousalem, and Sousakim, king of Egypt, took them^b when he went up to Ierousalem in the days of Roboam son of Solomon. ⁸And from Masbak from the choice towns of Hadraazar, King Daud took very much bronze; with it Salomon made the bronze sea and the pillars and the wash-basins and all the vessels.

⁹ And Thoou, the king of Hemath, heard that Daud smote the whole force of Hadraazar, ¹⁰and Thoou sent his son Ieddouran to King Daud, 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. ¹¹And these King Daud dedicated to the Lord with the silver and with the gold that he dedicated from all the cities that he got control of, ¹²from Idumea and from the land of Moab and from the sons of Ammon and from the allophytes and from Amalek and from the spoils of Hadraazar son of Raab, king of Souba.

¹³ And Daud made a name, and when he returned he smote Idumea, eighteen thousand in Gaimela. ¹⁴And he put a garrison in Idumea, throughout all Idumea, and all the Idumeans became the king's slaves. And the Lord preserved Daud in all to which he went.

¹⁵ And Daud reigned over Israel, and Daud was administering judgment and justice for all his people. ¹⁶And Ioab son of Sarouia was over the army, and Iosaphat son of Achia was over the records, ¹⁷and Saddouk son of Achitob and Achimelech son of Abiathar were priests, and Asa was the secretary, ¹⁸and Banaia son of Iodae was counselor—and Cheleththi and Pheletti, and Daud's sons were chiefs of the court.

9 And Daud said, "Is there still anyone left of the house of Saoul, and I will do mercy with him for Jonathan's sake," ²and there was a servant from the house of Saoul, and his name was Siba, and they called him to Daud. And the king said to him, "Are you Siba?" And he said, "I am your slave." ³And 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 Jonathan injured in the feet." ⁴And the king said, "Where is he?" And Siba said to the king, "Behold, in the house of Machir son of Amiel from Ladabar." ⁵And King Daud sent and took him from the house of Machir son of Amiel from Ladabar. ⁶And Memphibosthe son of Jonathan son of Saoul came to King Daud and fell on his face and did obeisance to him. And Daud said to him, "Memphibosthe," and he said, "Behold, your slave." ⁷And Daud said to him, "Do not be afraid, for doing I will do mercy with you on account of your father Jonathan, and I will restore to you every field of Saoul, father of your father, and you shall eat bread at my table always." ⁸And 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, ¹⁰and 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.) ¹¹And 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 Daud's table like one of the king's sons. ¹²And Memphibosthe had a young son and his name was Micha. And all the household of Siba's house became Memphibosthe's slaves. ¹³And 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. ²And Daud said, "I will do mercy with Hannon son of Naas, just as his father did mercy with me," and Daud sent by the hand of his slaves to comfort him concerning his father. And Daud's servants came into the land

^aOr *tribute* ^bAntecedent unclear

2 REIGNS (OLD GREEK) 10-11; (KAIGE) 11

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of the sons of Ammon, ³and the rulers of the sons of Ammon said to their lord Hannon, "Was it from Daudid's glorifying your father before you, that he sent comforters to you? But has not Daudid sent his servants to you to search the city and to spy it out and in order to survey it?" ⁴And Hannon took Daudid's servants and shaved their beards and cut their woolen cloaks in half up to their hips and sent them away. ⁵And they told Daudid about the men, and he sent for a meeting with them, for the men were very insulted, and the king said, "Settle at Iericho until your beards grow, and you shall return."

⁶ And the sons of Ammon saw that the people of Daudid 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 Daudid 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 Souba and Roob and Istob and Maacha were by themselves in open country.

⁹ And 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 Ierusalem.

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, Hailam and Sobak, the ruler of the army of Hadaazar, in front of them. ¹⁷And it was told Daudid, and he gathered all Israel together and crossed the Jordan and came to Hailam, and Syria arrayed itself against Daudid and fought with him. ¹⁸And Syria fled from before Israel, and Daudid 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.

11 And it happened after the year had turned, at the time of the going out of kings, Daudid

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 Daudid sat in Ierusalem.

(KAIGE)

11 ²And it happened towards evening, that Daudid rose from his bed and was walking about on the roof of the house of the king, and he saw a woman bathing from the roof, and the woman was very beautiful in appearance. ³And Daudid sent and inquired into the woman. And he said, "Is this not Bersabee daughter of Eliab, wife of Ourias the Chettite?" ⁴And Daudid sent messengers and took her, and she went in to him, and he lay with her. (And she was purifying herself from her uncleanness.) And she returned to her house. ⁵And the woman conceived. And when she sent, she told Daudid and said, "I am—I am pregnant!"

⁶ And Daudid sent to Ioab, saying, "Send me Ourias the Chettite." And Ioab sent Ourias to Daudid. ⁷And Ourias came and went in to him, and Daudid inquired after the peace of Ioab and after the peace of the people and after the peace of the war. ⁸And Daudid said to Ourias, "Go down to your house, and wash your feet." And Ourias went out of the king's house, and there went out after him a burden^a from the king. ⁹And Ourias slept beside the door of the king with the slaves of his lord and did not go down to his house. ¹⁰And they told Daudid, saying, "Ourias did not go down to his house." And Daudid said to Ourias, "Are you not coming from a journey? Why is it that you did not go down to your house?" ¹¹And Ourias said to Daudid, "The ark and Israel and Ioudab^b dwell in tents, and my lord Ioab and the slaves of my lord are camping on the field, and shall I enter into my house, to eat and to drink and to lie with my wife? How can I? Your soul lives, if I will do this thing!" ¹²And Daudid said to Ourias, "Stay here indeed today, and tomorrow I will send you off." And Ourias stayed in Ierusalem in that day and the next. ¹³And Daudid invited him, and he ate in his presence and drank, and he made him drunk, and in the evening he went out to lie on his bed with the slaves of his lord, but he did not go down to his house.

¹⁴ And it happened in the morning that Daudid wrote a document to Ioab and sent it by the hand of Ourias. ¹⁵And he wrote in the document, saying, "Lead Ourias opposite the hardest fighting, and you^c shall draw back from behind him, and he will be struck and will die." ¹⁶And it happened, as Ioab was keeping watch on the city, that he assigned Ourias to the place where he knew that men of power were there. ¹⁷And the men of the city came out and were fighting with Ioab, and some of the people of the slaves of Daudid fell. And indeed Ourias the Chettite died. ¹⁸And Ioab sent and told Daudid^d all the news of the fighting, ¹⁹and he commanded the messenger, saying, "When you

^aPerhaps *portion* ^bIoudas = Ra ^cGk = pl ^dthe king = Ra

have finished telling the king all the news of the fighting, ²⁰and 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 Ierusalem and came and told Daudid all that Ioab had told him, all the news of the fighting. And Daudid 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?" ²³And the messenger said to Daudid, "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. ²⁴And 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." ²⁵And Daudid 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. ²⁷And the mourning passed, and Daudid sent and brought her to his house, and she became his wife and bore him a son.

And the thing that Daudid had done appeared evil in the Lord's sight.

12 And the Lord sent Nathan the prophet to Daudid. 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, ³and 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." ⁵And Daudid was greatly inflamed with anger at the man. And Daudid said to Nathan, "The Lord lives, for the man who did this is a son of death, ⁶and he shall restore the ewe lamb sevenfold, because he did this thing, and because he did not refrain."

⁷ And Nathan said to Daudid, "You are the man who did this! This is what the Lord, the God of Israel, says: I am—I anointed you to be king over Is-

rael, and I am—I rescued you from the hand of Saul, ⁸and 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 for a wife 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. ¹²For you did it secretly, and I will do this thing before all Israel and before this sun." ¹³And Daudid said to Nathan, "I have sinned against the Lord." And Nathan said to Daudid, "Indeed, the Lord put aside your sin; you shall not die. ¹⁴Yet, because provokingly you provoked the enemies of the Lord by this thing, indeed your son who was born to you shall die by death." ¹⁵And Nathan went away to his house.

And the Lord weakened the child that the wife of Ourias bore to Daudid, and it became ill. ¹⁶And Daudid sought God concerning the child, and Daudid fasted a fast and went in and lodged in sackcloth on the ground. ¹⁷And 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. ¹⁸And it happened in the seventh day that the child died. And the slaves of Daudid 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." ¹⁹And Daudid noticed that his servants were whispering, and Daudid perceived that the child was dead, and Daudid said to his servants, "Is the child dead?" And they said, "He is dead."

²⁰ And Daudid 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. ²¹And 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." ²²And Daudid 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?' ²³But 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 Daudid 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. ²⁵And he sent by the hand of Nathan the prophet, and he called his name Iddi, on account of the Lord.

²⁶ And Ioab made war on Rabbath of the sons of Ammon and seized the royal city. ²⁷And Ioab sent messengers to Dauid, and said, "I made war on Rabbath and seized for myself the city of the waters. ²⁸And 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." ²⁹And Dauid gathered all the people together and went to Rabbath and made war on it and seized it for himself. ³⁰And 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 Dauid. And he brought forth very many spoils of the city. ³¹And 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 brick-works. And thus he did to all the cities of the sons of Ammon. And Dauid and all the people returned to Ierousalem.

13 And it happened after this that Abessalom son of Dauid had a sister very beautiful in appearance, and her name was Themar, and Amnon son of Dauid loved her. ²And Amnon was tormented so as to be ill because of Themar his sister, for she was a virgin, and it was excessive in Amnon's sight to do anything to her. ³And Amnon had a companion, and his name was Ionadab son of Samaa the brother of Dauid, and Ionadab was a very crafty man. ⁴And he 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?" And Amnon said to him, "I love Themar, the sister of Abessalom my brother." ⁵And 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 Themar 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.'" ⁶And Amnon lay down and became ill, and the king came in to see him, and Amnon said to the king, "Do let Themar my sister come to me and roll two rolls in my sight, and I will eat from her hand."

⁷ And Dauid sent to Themar, to the house, saying, "Do go to the house of Amnon your brother, and prepare food for him." ⁸And Themar 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. ⁹And 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. ¹⁰And Amnon said to Themar, "Bring the food into the chamber, and I will eat from your hand." And Themar took the rolls that she had prepared and brought them to Amnon her brother, into the bedroom. ¹¹And she brought them to him to eat, and he took hold of her and said to her "Come on, lie with me, my sis-

ter!" ¹²And 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!" ¹³And 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." ¹⁴But 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!" ¹⁶And Themar 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. ¹⁷And 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. ¹⁹And Themar 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 Abessalom 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 Themar stayed as a widow in her brother Abessalom's house. ²¹And King Dauid 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. ²²And Abessalom did not speak with Amnon, from evil to good, for Abessalom kept hating Amnon on account of which he had humiliated Themar his sister.

²³ And it happened in a two-year span of days that they were shearing for Abessalom at Belasor, which borders Ephraim, and Abessalom invited all the sons of the king. ²⁴And Abessalom 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." ²⁵And the king said to Abessalom, "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. ²⁶And Abessalom said, "And if not, do let Amnon my brother go with us." And the king said to him, "Why should he go with you?" ²⁷And Abessalom pressed him, and he sent with him Amnon and all the sons of the king. And Abessalom made a feast according to the feast of the king. ²⁸And Abessalom 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." ²⁹And the lads of Abessalom did to Amnon just as Abessalom 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." ³¹And the king rose and tore his garments and lay on the ground, and all his servants who were standing around him tore their garments. ³²And Ionadab, son of Samaa brother of Dauid, answered and said, "Let not my lord the king say that ^ahe put to death all the lads, the sons of the king^a, for only Amnon alone has died, for it was determined by the mouth of Abessalom from the day when he humiliated Themar his sister. ³³And 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." ³⁵And Ionadab said to the king, "Behold, the sons of the king are nearby; according to the word of your slave, so it happened." ³⁶And 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 son of Emioud, king of Gedsour, to the land of Machad. And King Dauid mourned for his son all the days. ³⁸And Abessalom ran away and went to Gedsour and was there three years. ³⁹And the spirit of the king ceased to go out after Abessalom, for he was consoled over Amnon, that^b he had died.

14 And Ioab son of Sarouia perceived that the heart of the king was on Abessalom. ²And Ioab sent to Thekoe 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, ³and you shall go to the king and speak to him according to this matter." And Ioab put the words into her mouth.

4 And the Thekoite woman went in to the king, and she fell on her face to the ground and did obeisance to him and said, "Save, O king, save!" ⁵And 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. ⁶And 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. ⁷And 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^c 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." ⁹And 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." ¹⁰And the king said, "Who was speaking to you? You shall also bring him to me, and he shall not any longer touch him." ¹¹And 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." ¹³And 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? ¹⁴For 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. ¹⁵And 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; ¹⁶for 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.'" ¹⁷And 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." ¹⁹And the king said, "The hand of Ioab 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 Ioab himself commanded me, and he himself put all these words in the mouth of your slave. ²⁰In order to get around the façade of this thing, your slave Ioab 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 Ioab, "Behold now, I acted for you according to this your word; go, bring back the lad Abessalom." ²²And Ioab fell on his face on the ground and did obeisance and blessed the king, and Ioab 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." ²³And Ioab set off and went to Gedsour and brought Abessalom to Ierousalem. ²⁴And the king said, "Let him return to his house and not see

^aOr all the lads put to death the sons of the king ^bOr for ^cGk = pl

2 REIGNS (KAIGE) 14-15

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my face." And Abessalom returned to his house and did not see the face of the king.

25 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. ²⁶And when he cropped his head (and it happened ^afrom a beginning of days to days^a, 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. ²⁷And there were born to Abessalom three sons and one daughter, and her name was Themar; she was a very beautiful woman, and she became wife to Roboam son of Salomon, and she bore him Abia.

28 And Abessalom stayed in Ierousalem two years of days and did not see the face of the king. ²⁹And Abessalom sent to loab 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. ³⁰And Abessalom said to his servants, "Look, the portion in loab's field is next to mine, and he has barley there; go, and burn it with fire." And the servants of Abessalom set them^b on fire. And the slaves of loab came to him with their clothes torn and said, "The slaves of Abessalom burned your portion with fire." ³¹And loab set off and came to Abessalom into his house and said to him, "Why did your servants burn my portion with fire?" ³²And Abessalom said to loab, "Behold, I sent to you, saying: Come here, and I will send you to the king, saying, 'Why did I come from Gedsour? It were good for me to be there still. And now, behold, I have not seen the face of the king, but if there is injustice in me, just put me to death!'" ³³And loab 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.

15 And it happened after this that Abessalom got himself chariots and horses and fifty men to run along before him. ²And 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." ³And Abessalom said to him, "Behold, your claims are good and easy, and there is no one from the king to hear you." ⁴And 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." ⁵And 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. ⁶And 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.

7 And it happened at the end of forty years, that Abessalom said to his father, "I will go now and pay my vows that I vowed to the Lord, in Chebron. ⁸For your slave vowed a vow when I lived in Gedsour in Syria, saying, 'If by returning the Lord should return me to Ierousalem, then I will serve the Lord.'" ⁹And the king said to him, "Proceed in peace." And getting up, he went to Chebron. ¹⁰And 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!'" ¹¹And two hundred men from Ierousalem went with Abessalom, invited and going in their simplicity, and they did not know anything. ¹²And Abessalom sent and summoned Achitophel the Gelmonite, the counselor of Daud, 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.

13 And the messenger came to Daud, saying, "The heart of the men of Israel has gone after Abessalom." ¹⁴And Daud said to all his servants who were with him in Ierousalem, "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." ¹⁵And the servants of the king said to the king, "According to everything which our lord the king chooses, behold, your servants." ¹⁶And the king went out, and all his house on their feet, and the king left ten women of his concubines to keep the house. ¹⁷And the king went out and all his servants on foot, and they stopped at the far house. ¹⁸And all his servants were passing close by him, and every Chetti and every Phelethti, 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 Chereththi and every Pheleththi and all the Geththites, six hundred men, who came on their feet from Geth, going in front of the king.

19 And the king said to Eththi the Geththite, "Why are you also going with us? Turn back, and live with the king, because you are a stranger and because you have changed your abode from your place. ²⁰If you had come yesterday, shall I even today move you with us, and indeed will you evade your place? Yesterday was your going out, and today shall I remove you to go with us? And I will go wherever I go. Turn back, and turn back your brothers with you, and the Lord will do mercy and truth with you." ²¹And Eththi answered the king and said, "The Lord lives, and my lord the king lives, 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." ²²And 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

^aI.e. at the beginning of every year ^bI.e. the crops of barley

^cPossibly way out

that was with him. ²³And 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. ²⁵And 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. ²⁶And 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." ²⁷And the king said to Sadok the priest, "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. ²⁸Look, I am—I am at arms in araboth^a of the wilderness until word comes from you to inform me." ²⁹And Sadok and Abiathar returned the ark to Ierousalem, and it sat there.

³⁰ And Daudid was ascending by the ascent of the olive groves, 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. ³¹And it was told Daudid, saying, "Even Achitophel is among the conspirators with Abessalom." And Daudid said, "Do scatter abroad the counsel of Achitophel, O Lord my God."

³² And Daudid was coming to the Roos, there where he did obeisance to God, and behold, there was Chousi the ^bArchi, a companion^b of Daudid, to meet with him, with his tunic torn and earth on his head. ³³And Daudid said to him, "If you cross over with me, then you will be for a burden on me. ³⁴And 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. ³⁵And 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. ³⁶Behold, their two sons are there with them, Achimaas son of Sadok and Jonathan son of Abiathar, and by their hand you shall send to me every word which you might hear." ³⁷And Chousi, the companion of Daudid, entered into the city, and Abessalom was going into Ierousalem.

16 And Daudid 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^c of wine. ²And 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."

³And the king said, "And where is the son of your master?" And Siba said to the king, "Behold, he sits in Ierousalem, for he said, 'Today the house of Israel will return to me the kingdom of my father.'"

⁴And the king said to Siba, "Behold, everything is yours that belongs to Memphibosthe." And doing obeisance Siba said, "May I find favor in your sight, my lord O king."

⁵ And King Daudid 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 ⁶and stoning with stones Daudid and all the servants of King Daudid, and there were all the people, and all the powerful men were on the right and on the left of the king. ⁷And thus Semei kept saying while he cursed, "Get out, get out, man of blood and lawless man! ⁸The 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 Abessalom 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." ¹⁰And 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 Daudid, and who shall say, 'To what end did you do so?'" ¹¹And Daudid 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 Iemini! Leave him alone to curse, because the Lord told him. ¹²If somehow the Lord may look on my humiliation, then he will return to me good things in place of his curse this day." ¹³And Daudid 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. ¹⁴And the king came, and all his people, exhausted, and they recovered there.

¹⁵ And Abessalom and every man of Israel entered into Ierousalem, and Achitophel was with him. ¹⁶And it happened when Chousi the ^bArchi, a companion^b of Daudid, came to Abessalom, that Chousi said to Abessalom, "Let the king live!" ¹⁷And Abessalom said to Chousi, "Is this your mercy with your companion? Why did you not go away with your companion?" ¹⁸And 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. ¹⁹And 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

^aHeb = *fords* ^bPossibly *chief companion* ^cHeb = *skin*

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do." ²¹And Achitophel said to Abessalom, "Go in to the concubines of your father, whom he left behind to keep his house, and all Israel will hear that you put your father to shame, and the hands of all who are with you will be strengthened." ²²And they pitched the tent for Abessalom upon the roof, and Abessalom went in to the concubines of his father in the sight of all Israel. ²³And the counsel of Achitophel, which he counseled in the former days, was as if one were to inquire by a word of God; so was all the counsel of Achitophel, and indeed to Daud and indeed to Abessalom.

17 And Achitophel said to Abessalom, "I will now choose for myself twelve thousand men, and I will set out and pursue closely after Daud tonight. ²And I will come suddenly upon him, and he will be weary and faint in hands, and I will ^aastound him^a, and all the people who are with him shall flee, and I will strike only the king all alone, ³and 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." ⁴And 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." ⁶And 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." ⁷And Chousi said to Abessalom, "This counsel, that Achitophel counseled this one time, is not good." ⁸And 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 ^blodge with^b the people. ⁹For behold, he himself 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^c hears and says, "There has been a slaughter among the people who are behind Abessalom," ¹⁰and indeed a son of power himself, whose heart is like the heart of a lion—melting it^d shall melt away, for all Israel knows that your father is powerful, and those who are with him are sons of power. ¹¹For 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 for multitude, and your face going in their midst. ¹²And we shall come to him in one of the places where we may find him there, and we shall encamp against him, as the dew falls on the ground, and we shall not leave behind among him and the men who are with him indeed one. ¹³And if he is gathered into a city, then all Israel will take ropes to that city, and we shall drag it as far as to the wadi in order that not even a stone may be left behind there." ¹⁴And Abessalom, and every man of Israel

said, "The counsel of Chousi the Arachi is better than the counsel of Achitophel." And the Lord commanded to scatter abroad the good counsel of Achitophel so that the Lord might bring all evil upon Abessalom.

¹⁵ And Chousi the son of the Arachi said to Sadok and Abiathar the priests, "Thus and so Achitophel advised Abessalom and the elders of Israel, and thus and so I advised. ¹⁶And now send quickly and tell Daud, saying, 'Do not lodge tonight in araboth^e of the wilderness, and indeed hasten crossing over, lest one swallow up the king and all the people who are with him.'" ¹⁷And Jonathan and Achimaas stood by the spring of Rogel, and the servant-girl went and told them, and they would go and tell King Daud, for they could not be seen to enter into the city. ¹⁸And 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. ¹⁹And the wife took and spread out the covering over the face of the cistern and dried araphoth^f on it, and not a thing was known. ²⁰And 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 Ierousalem.

²¹ And it happened, after they departed, that they came up out of the cistern and went and told King Daud. And they said to Daud, "Set out, and cross the water quickly, for thus Achitophel counseled about you." ²²And Daud 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.

²³ 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.

²⁴ And Daud passed through to Manaim, and Abessalom crossed the Jordan, he and every man of Israel with him. ²⁵And 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. ²⁶And all Israel and Abessalom encamped in the land of Galaad.

²⁷ And it happened, when Daud 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 ²⁸brought 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 ²⁹and honey and butter and sheep and saphphoth^g from cows, and they brought them to Daud 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 Daud inspected the people who were with him and set over them officers of thousands and officers of hundreds. ²And Daud sent out the people, one-third by the hand of Ioab and one-third by the hand of Abessa son of Sarouia, brother of Ioab, and one-third by the hand of Eththi the Geththite. And Daud said to the people, "Going out I will go out, and indeed I 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 Ioab and Abessa and Eththi, saying, "Spare for my sake the lad Abessalom." And all the people heard ^awhen the king commanded^a all the commanders concerning Abessalom.

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 Daud, 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 Abessalom met face to face in front of the servants of Daud. And Abessalom 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 saw and told Ioab, and said, "Behold, I have seen Abessalom hanging in the oak." ¹¹And Ioab 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 Ioab, "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 Abessa and Eththi, saying, 'Protect for my sake the lad Abessalom, ¹³to do no wrong to his life.' And ^bno word from the king will escape notice^b; even you shall stand opposed." ¹⁴And Ioab said, "I will begin this; I will not wait thus in your sight." And Ioab took three spears in his hand and planted them in the heart of Abessalom, while he was still alive in the heart of the oak. ¹⁵And ten lads bearing the weapons of Ioab surrounded and struck Abessalom and put him to death.

¹⁶ And Ioab trumpeted with a horn, and the people turned back in order not to pursue after Israel, for Ioab was sparing the people. ¹⁷And he took Abessalom 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 Abessalom, while still alive also set up for himself the stele ^cby which he was taken and set it up as a stele to take^c, 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 Abessalom, 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 Ioab 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 Ioab said to Chousi, "Proceed, tell the king what you saw." And Chousi did obeisance to Ioab and went out. ²²And Achimaas son of Sadok continued further and said to Ioab, "And let it be that I may run, and indeed I after Chousi." And Ioab 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 Ioab said to him, "Run." And Achimaas ran the way of the Kechar and went beyond Chousi.

²⁴ And Daud 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 Abessalom?" And Achimaas said, "I saw the great multitude, so that Ioab sent off the slave of the king, even^d your slave, but I knew not what was there." ³⁰And the king said, "Turn aside, ^ebe set up as a stele^e 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 Abessalom?" And Chousi said, "May the enemies of my lord the king, and all who rose up against him for evil, be like the lad."

^aOr the king as he was commanding ^bOr nothing will escape notice from the king ^cGk uncertain ^dOr and ^ePossibly stand on your mark

19 ^(18.33)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!"

²(19.1) And it was told Ioab, saying, "Behold, the king is weeping and mourning for Abessalom." ³(2)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." ⁴(3)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. ⁵(4)And the king covered his face, and the king cried with a loud voice, saying, "O my son Abessalom, O Abessalom, my son!" ⁶(5)And Ioab 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, ⁷(6)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 perceived today that if Abessalom were alive, all of us would be dead today, that then it would have been the right thing in your sight. ⁸(7)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—and observe for yourself, this will be evil for you, even beyond all the evil that has come upon you from your youth until now." ⁹(8)And the king got up and took his seat in the gate. And all the people proclaimed, saying, "Behold, the king is sitting in the gate," and all the people entered in front of the king.

And Israel fled, a man to his coverts. ¹⁰(9)And all the people were disputing among all the tribes of Israel, saying, "King Daud rescued us from all our enemies, and he delivered us from the hand of al-ophytes, and now he has fled from the land and from his kingdom, from Abessalom. ¹¹(10)And Abessalom, whom we anointed over us, died in the battle. And now why are you quiet about bringing the king back?" And the word of all Israel came to the king.

¹²(11) And King Daud sent to Sadok and to Abiathar the priests, saying, "Speak to the elders of Iouda, saying, 'Why are you the last to bring the king back to his house? And the talk of all Israel came to the king. ¹³(12)You are my brothers, you are my bones and my flesh, and why are you the last to bring the king back to his house?' ¹⁴(13)And you shall say to Amessai, 'Are you not my bone and my flesh? And now, this is what God may do to me, and this is what he may add, if you shall not be commander of the force before me all my days instead of Ioab.' ¹⁵(14)And he inclined the heart of every man of Iouda as one man, and they sent to the king, saying, 'Return, you and all your slaves.' ¹⁶(15)And the king returned and came as far as the

Jordan, and men of Iouda came to Galgala to go to meet the king, to bring the king over the Jordan.

¹⁷(16) And Semei son of Gera son of the Iemeni, from Baourim, hurried and went down with a man of Iouda to meet King Daud, ¹⁸(17)and a thousand men were with him from Benjamin and Siba, the lad of the house of Saoul, and his fifteen sons with him and his twenty slaves with him, and they made straight towards the Jordan before the king ¹⁹(18)and ministered the ministry to bring over the king, and the crossing^a crossed over to raise up the household of the king and to do what was right in his sight.

And Semei son of Gera fell on his face before the king, as he crossed over the Jordan, ²⁰(19)and said to the king, "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. ²¹(20)For your slave knew that I sinned, and behold, I came today, first of all the house of Ioseph to go down to meet my lord the king." ²²(21)And Abessa son of Sarouia answered and said, "Shall not Semei be put to death for this, because he cursed the Lord's anointed?" ²³(22)And Daud 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." ²⁴(23)And the king said to Semei, "You shall not die." And the king swore to him.

²⁵(24) 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. ²⁶(25)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?" ²⁷(26)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. ²⁸(27)And he played a trick on your slave against my lord the king. And my lord the king is like an angel of God, and do what is good in your sight. ²⁹(28)For all the house of my father were nothing but men of death to my lord the king, and you set your slave among those who eat your table. And what right have I any longer even to cry any longer to the king?" ³⁰(29)And the king said to him, "Why do you speak any longer of your affairs? I said, You and Siba shall divide the field for yourselves." ³¹(30)And Memphibosthe said to the king, "And let him take indeed all, after my lord the king comes in peace to his house."

³²(31) And Berzelli the Galaadite came down from Rogellim and crossed over the Jordan with the king, to send him out at the Jordan. ³³(32)And Berzelli was a very elderly man, a son of eighty years, and he supported the king while he lived in Manaim, for he

^aPerhaps ferry

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 Ierousalem." 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 Ierousalem?" 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 me, and I will do for him what is good in your sight, and all that you shall choose in my power, I will do for you." ⁴⁰⁽³⁹⁾And all the people crossed over the Jordan, and the king crossed over, and the king kissed Berzelli and blessed him, and he returned to his own place. ⁴¹⁽⁴⁰⁾And the king crossed over to Galgala, and Chamaam crossed over with him, and all the people of Iouda were crossing over with the king, and indeed 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, man^a of Iouda, stole you away and brought the king and his household over the Jordan, and all Daudid's men with him?" ⁴³⁽⁴²⁾And every man of Iouda 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^b for us?" ⁴⁴⁽⁴³⁾And a man of Israel answered the man of Iouda and said, "I have ten hands in the king, and I am firstborn rather than you, and indeed in Daudid 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 Iouda 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, the Iemeni man, and he trumpeted with the horn and said,

"We have no portion in Daudid,
and we have no inheritance in the son of
lessai!

A man to your coverts, O Israel!"

²And every man of Israel went up from behind Daudid after Sabee son of Bochori, and man^c of Iouda adhered to their king from the Jordan even to Ierousalem.

3 And Daudid entered into his house in Ierousalem, 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.

4 And the king said to Amessai, "Call c^dthe man^e of Iouda to me for three days, and stand here yourself." ⁵And Amessai went to call Iouda^d, and he delayed beyond the set time that Daudid appointed for him. ⁶And Daudid said to Abessa, "Now Sabee son of Bochori will do us more harm than Abessalom, 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 Chereththi and Pheleththi and all the powerful men, and they went out from Ierousalem 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 his sheath, and the dagger came out and fell. ⁹And Ioab 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^e and said, "Who is it that likes Ioab, and who belongs to Daudid 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.

14 And he^f passed through among all the tribes of Israel to Abel and to Baithmacha, and all in Charri both assembled and came behind him^f. ¹⁵And they^g came near and kept laying siege against him^f 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^hat first^h, saying, 'When inquired 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-

^aI.e. every man ^bPerhaps portion ^cI.e. every man ^dIoudas = Ra ^eI.e. Amessai ^fI.e. Sabee ^gI.e. Ioab and Abessa

^hI.e. long ago

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swered and said, "Be gracious to me; be gracious to me, if I shall drown and if I shall destroy! ²¹This is not the reason! For there is a man from mount Ephraim—Sabee son of Bochori is his name—and he lifted up his hand against King Daid; give him alone up to me, and I will depart from upon the city." And the woman said to Ioab, "Behold, his head shall be thrown to you through the wall." ²²And 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 Ioab. And he trumpeted with a horn, and they were dispersed from the city, a man to his coverts, and Ioab returned to Ierusalem to the king.

²³ And Ioab was engaged with the entire force of Israel, and Banaias son of Iodae was over Chereththi and over Phleththi, ²⁴and Adoniram was over the tribute, and Iosaphat son of Achilouth was doing the recording, ²⁵and Sousa was secretary, and Sadok and Abiathar were priests, ²⁶and indeed Iras the Iarin was Daid's priest.

21 And there was a famine in the days of Daid for three years, year next to year, and Daid sought the face of the Lord. And the Lord said, "There is an injustice upon Saoul and upon his house, because he ^aput to death^a by^b a death of blood, on account of which he put to death the Gabaonites." ²And King Daid 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 Saoul sought to strike them, when he was zealous for the sons of Israel and Iouda.) ³And Daid 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?" ⁴And the Gabaonites said to him, "For us it is not silver and gold with Saoul 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?" ⁵And 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 do away with him, so he has no stand within any boundary of Israel. ⁶Let one hand over to us seven men from his sons, and let us hang them in the sun for the Lord in Gabaon of Saoul, elect ones of the Lord." And the king said, "I will hand them over."

⁷ And the king spared Memphibosthe son of Jonathan son of Saoul, because of the oath of the Lord that was between them, between Daid and between Jonathan son of Saoul. ⁸And the king took the two sons of Respha daughter of Aia, whom she bore to Saoul, Ermoni and Memphibosthe, and the five sons of Michol daughter of Saoul, whom she bore to Esriel the Mooulathi, son of Berzelli, ⁹and 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.

¹⁰And 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. ¹¹And it was told Daid what Respha daughter of Aia, concubine of Saoul, had done, and they were released, and Dan son of Ioa from the descendants of the giants took them down. ¹²And Daid went and took the bones of Saoul and the bones of Jonathan his son from the men, sons of Iabis Galaad, who stole them from the avenue of Baithsan, for the allophytes set them there, in the day when the allophytes struck Saoul in Gelboue. ¹³And he brought up from there the bones of Saoul and the bones of Jonathan his son and gathered the bones of those who were hung in the sun. ¹⁴And they buried the bones of Saoul and the bones of Jonathan his son and of those who were hung in the sun, in the land of Benjamin, in the side, in the tomb of Kis his father, and they did all that the king commanded. And after this, God listened to the land.

¹⁵ And the allophytes still had war with Israel. And Daid went down, and his servants with him, and they fought with the allophytes, and Daid was faint. ¹⁶And Iesbi, 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 Daid. ¹⁷But Abessa son of Sarouia came to his aid and struck the allophyle and put him to death. Then the men of Daid 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 allophytes; then Sebocha the Hastatothi struck Seph, who was among the descendants of Rapha. ¹⁹And the battle was in Gob with the allophytes. And Eleanan son of Ariorgim, the Baithleemite, struck Goliath the Geththite, and the shaft of his spear was like a beam of weavers. ²⁰And 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. ²¹And he reproached Israel, and Jonathan son of Semei brother of Daid struck him. ²²These four were born as descendants of the giants in Geth, to Rapha, as a household, and they fell by the hand of Daid and by the hand of his slaves.

22 And Daid 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 Saoul. ²And he said:

O Lord, my rock and my fortress,
and for me one who delivers me;
³ my God shall be my deliverer;
I will be reliant on him,
my protector and horn of my salvation,
my supporter and my refuge for my
salvation,

^aLacking in Gk ^bOr for ^cPossibly slope

- you shall save me from wrong.
 4 I will call upon the Lord for he is
 praiseworthy,
 and I shall be saved from my enemies.
- 5 For afflictions of death encompassed me;
 wadis of lawlessness astounded me;
 6 pangs of death surrounded me;
 rigidities of death outran me.
- 7 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.
- 8 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.
- 9 Smoke went up in his wrath,
 and fire from his mouth shall devour;
 coals flamed forth from him.
- 10 And he bent the heavens and came down,
 and thick darkness was under his feet.
- 11 And he sat on cheroubin and flew,
 and he was seen upon wings of wind.
- 12 And he made darkness his hideaway around
 him;
 his tent was a darkness of waters;
 ^ait thickened^a with clouds of air.
- 13 From the splendor before him
 coals of fire flamed forth.
- 14 The Lord thundered from heaven,
 and the Most High gave his voice.
- 15 And he sent forth arrows and scattered
 them—
 lightning, and astounded them.
- 16 And ^bemissions of sea^b 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.
- 17 He sent from on high, and he took me;
 he drew me out of many waters.
- 18 He rescued me from my enemies of strength,
 from those who hate me,
 for they were too strong for me.
- 19 They outran me in the day of my affliction,
 and the Lord was my support.
- 20 And he brought me out into spaciousness,
 and he delivered me, because he
 delighted in me.
- 21 And the Lord rewarded me according to my
 righteousness;
 according to the cleanness of my hands
 he rewarded me.
- 22 For I kept ways of the Lord
 and did not impiously depart from my
 God.
- 23 For all his judgments were in front of me,
 and his statutes, I did not depart from
 them.
- 24 And I shall be blameless to him,
 and I shall keep myself from my
 lawlessness.
- 25 And the Lord will pay me back according to
 my righteousness
 and according to the cleanness of my
 hands in his sight.
- 26 With the devout you will be deemed devout,
 and with a perfect man you will be
 deemed perfect,
- 27 and with the select^c you will be select^c,
 and with the crooked you will be deemed
 crooked.
- 28 And you will save the poor people,
 and you will lower^d your eyes on the
 haughty.
- 29 For you are my lamp, O Lord,
 and the Lord will illumine my darkness
 for me.
- 30 For in you I shall run as a lightly armed man,
 and in my God I shall scale a wall.
- 31 The Strong One—his way is blameless;
 the word of the Lord is strong, ^etried by
 fire;
 he is a protector for all who rely on him.
- 32 Who is strong except the Lord?
 And who will be a creator except our
 God?
- 33 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,
- 34 training my hands for war
 and breaking a bronze bow with my arm.
- 35 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.
- 36 I will pursue my enemies and destroy them,
 and I will not turn back until I will bring
 them to an end.
- 37 And I will crush them, and they shall not
 rise,
 and they shall fall under my feet.
- 38 And you will strengthen me with power for
 battle;
 you will make those who rise up against
 me bow down under me.
- 39 And you gave me my enemies in the back;
 those who hated me, you even put them
 to death.
- 40 They will shout, and there is no helper;
 to the Lord, but he did not answer them.
- 41 And I ground them down like dust of the
 earth;
 like mire of exits I beat them fine.

^aPossibly *he thickened it* ^bPossibly *the channels of the sea* ^cPossibly *excellent* ^dPossibly *debase* ^eOr *proven true*

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- 44 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.
- 45 Foreign sons lied to me;
at the hearing of the ear they heard me.
- 46 Foreign sons shall be cast away
and shall stumble out of their enclosures.
- 47 The Lord lives! And blessed be my keeper!
And my God, the keeper of my salvation,
shall be exalted!
- 48 The Lord who gives me vengeance is strong,
disciplining peoples underneath me
and bringing me out from my enemies.
- 49 And you will exalt me from those who
are stirred up against me;
you will rescue me from a man of
wrongs.
- 50 Therefore I will acknowledge you, O Lord,
among the nations,
and make music in your name,
- 51 magnifying ^aacts of deliverance^a of his king
and doing mercy to his anointed,
to David and his offspring forever.

23 And these are the last words of David:
Faithful is Daud, son of Issai,
and faithful the man whom the Lord
raised up
to be the anointed of Iakob's God,
and fitting are Israel's melodies.

- 2 The Lord's spirit spoke by me,
and his word was upon my tongue.
- 3 The God of Israel speaks;
Israel's keeper spoke to me: Speak a
parable.
How might you^b strengthen fear of God ^cby
a human^c?
- 4 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.
- 5 For is my house not so with ^dSomeone
Strong^d?
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.
- 6 They are all like a thorny plant, thrust out,
for not by hand shall they be taken,
- 7 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 Chananite 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^e, among the three power-
ful men. He was with Daud in Serran, and when
he reproached^f among the allophytes, they gath-
ered there for battle, and they went up, a man of Is-
rael. ¹⁰He stood up and struck among the allo-
phytes 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 allophytes gathered together
at Wild Beasts, and there was there a portion of the
field full of lentil, and the people fled from before
allophytes. ¹²And he swas made a steles in the
middle of the portion and delivered it and struck
the allophytes, and the Lord brought about a great
deliverance.

13 And three of the Thirty went down and came
into Kason to Daud into the cave of Odollam, and
a unit of the allophytes encamped in the valley of
Raphaim. ¹⁴And Daud was then in the enclosure,
and the support of the allophytes was then in Baith-
leem. ¹⁵And Daud longed and said, "Who will give
me water to drink from the cistern that is in Baith-
leem, that is by the gate?" But the corps of the allo-
phytes was then in Baithleem. ¹⁶And the three power-
ful men broke through into the camp of the
allophytes and drew water from the cistern that was
in Baithleem that was by the gate and took it and
came to Daud. But he did not want to drink it, and
he poured it out as a libation to the Lord ¹⁷and
said, "Be gracious to me, O Lord, for doing this.
Shall I drink the blood of the men who went by^h
their lives?" And he did not want to drink it. The
three powerful men did these things.

18 And Abessa, brother of Ioab son of Sarouia,
he was commander among the Three. And he awak-
ened his spear against three hundred casualties and
had a name among the Three. ¹⁹Of those Three he
was highly esteemed and became a commander for
them, but he did not attain to the Three.

20 And Banaia 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. ²¹He 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. ²²These things did Bana-
ias son of Iodae, and he had a name among the
three powerful men. ²³Of the Three he was highly

^aPossibly the salvation ^bGk = pl ^cPossibly in a person ^dI.e. God ^eOr a Sousite ^fPossibly they reproached him
^gPossibly stood his mark ^hI.e. at the risk of

esteemed, but he did not attain to the Three. And Daud appointed him for his hearings^a.

24 And these are the names of the powerful men of King Daud: Asael, brother of Ioab (he was among the Thirty), Eleanan son of Doudi his father's brother in Baithleem, ²⁵Samai the Haroudite, Elika the Harodite, ²⁶Helles the Phelothi, Iras son of Ekkas the Thekoite, ²⁷Abiezer the Anathothite of the sons of the Hasothite, ²⁸Selmon the Aoite, Moore the Netophathite, ²⁹Hela son of Baana the Netophathite, Eththi son of Riba of Gabaeth son of Benjamin, ³⁰Banaias the Pharathonite, Houri of Nachaligaias, ³¹Abiel son of the Arabothite, Azmoth the Barsamite, ³²Eliasou the Salabonite, sons of Iasan, Ionathan, ³³Samma the Harodite, Achian son of Sarad the Araourite, ³⁴Aliphalet son of the Hasbite son of the Maachati, Eliab son of Achitophel the Gelonite, ³⁵Hasarai the Carmelite, Pharai the Erchi, ³⁶Igaal son of Nathan from power, son of Gaddi, ³⁷Elie the Ammanite, Gelorai the Berothite, carrier of the weapons of Ioab son of Sarouia, ³⁸Iras the Iethirite, Gareb the Iethirite, ³⁹Ourias the Chet-tite—thirty-seven in all.

24 And anger of the Lord added to blaze out against Israel, and he incited Daud against them, saying, "Go, count Israel and Iouda." ²And the king said to Ioab commander of the force, who was with him, "Go now through all the tribes of Israel, from Dan and as far as Bersabee, and inspect the people, and I will know the number of the people." ³And Ioab said to the king, "And may the Lord your God add to the people, just as they are, even a hundred times, just as they are, even while the eyes of my lord the king see! And my lord the king, why is he desirous in this matter?" ⁴And the word of the king prevailed against Ioab and against the commanders of the force. And Ioab and the commanders of the force went out before the king to inspect the people of Israel. ⁵And 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. ⁶And they came to Galaad and to the land of Thabason, which is Hadasai, and they drew near to Danidan and Oudan and circled round to Sidon ⁷and came to Mapsar of Tyre and all the cities of the Heuite and the Chananite, and they came down south of Iouda to Bersabee. ⁸And they went round in all the land, and they drew near to Ierousalem at the end of nine months and twenty days. ⁹And Ioab 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^b of Iouda was five hundred thousand warrior men.

10 And Daud's heart struck him after he had numbered the people, and Daud 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." ¹¹And Daud rose in the morning, and a word of the Lord came to Gad the prophet,

the seer of Daud, saying, ¹²"Go, and speak to Daud, saying: This is what the Lord says: Three things I am—I am taking up against you, and choose for yourself one of them, and I will do it to you." ¹³And Gad went in to Daud and told him, and said to him, "Choose for yourself what shall happen: whether famine shall come to you for three years in your land or that you flee for three months before your enemies, and they will be pursuing you, or that there be death for three days in your land. Now then, decide, and see what word I shall answer to the one who sent me." ¹⁴And Daud said to Gad, "It is very narrow for me on every side; 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 Daud chose for himself death.

15 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. ¹⁶And the angel of God stretched out his hand toward Ierousalem 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. ¹⁷And Daud spoke to the Lord when he saw the angel hitting among the people and said, "Behold, I am—I did wrong, and I am the shepherd—I did evil, and these are the sheep; what did they do? Now let your hand be against me and against the house of my father."

18 And Gad came to Daud in that day and said to him, "Go up, and erect an altar to the Lord on the threshing floor of Orna the Iebousite." ¹⁹And Daud went up according to the word of Gad, according as the Lord commanded him. ²⁰And Orna looked out and saw the king and his servants passing by upon him, and Orna went out and did obeisance to the king on his face on the ground. ²¹And Orna said, "Why is it that my lord the king came to his slave?" And Daud said, "To buy the threshing floor from you in order to build an altar to the Lord, and the destruction may be stopped over the people." ²²And Orna said to Daud, "Let my lord the king take and offer 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." ²³Orna gave everything to the king, and Orna said to the king, "May the Lord your God bless you."

24 And the king said to Orna, "No, on the contrary, buying I will buy from you at a price, and I will not offer up a whole burnt offering to the Lord, my God, without payment." And Daud bought the threshing floor and the oxen in silver of fifty shekels. ²⁵And Daud built there an altar to the Lord and offered up whole burnt offerings and those for peace. And Salomon added onto the altar in the end, for it was little at first. And the Lord listened to the land, and the destruction was stopped from upon Israel.

^aOr reports ^bI.e. the men

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3 REIGNS

(KAIGE)

1 And King Daud was old, advanced in days, and they kept clothing him with clothes, and he was not being warmed. ²And 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." ³And they searched for a beautiful girl from every boundary of Israel and found Abisak the Somanite and brought her to the king. ⁴And the girl was beautiful, extremely so, and she was keeping the king warm and was ministering to him, but the king did not know^a her.

⁵ 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. ⁶And his father did not ever hinder him, saying, "For what reason did you act?" And indeed he was very youthful in appearance, and ^bhe begot^b him after Abessalom. ⁷And his conferences were with Ioab the son of Sarouia and with Abiathar the priest, and they were helping behind Adonias. ⁸And Sadok the priest and Banaias son of Iodae and Nathan the prophet and Semei and Rei and the powerful men of Daud were not behind Adonias.

⁹ And Adonias offered sacrifices, sheep and calves and lambs, with stone of Zoeleth, 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, ¹⁰and Nathan the prophet and Banaias and the powerful men and Salomon his brother he did not invite.

¹¹ And Nathan spoke to Bersabee mother of Salomon, saying, "Did you not hear that Adonias son of Haggith became king, and our lord Daud did not know? ¹²And now come, I will indeed give you advice. And deliver your own life and the life of your son Salomon. ¹³Come on, go in to King Daud, 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?' ¹⁴And behold, while you are still there speaking with the king, I too will go in after you and will fill out your words."

¹⁵ And Bersabee went in to the king into the chamber. And the king was very old, and Abisak the Somanite was ministering to the king. ¹⁶And Bersabee bent down and did obeisance to the king,

and the king said, "What is it with you?" ¹⁷And 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. ¹⁸And now, behold, Adonias became king, and you, my lord O king, did not know. ¹⁹And he offered sacrifices, calves and lambs and sheep in great numbers, and invited all the sons of the king and Abiathar the priest and Ioab the commander of the force, but Salomon your slave he did not invite. ²⁰And 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. ²¹And it will come to pass, when my lord the king sleeps with his fathers, that I myself and my son Salomon will be sinners."

²² And behold, while she was still speaking with the king, Nathan the prophet also came. ²³And 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. ²⁴And Nathan said, "My lord O king, did you say, 'Adonias shall be king after me, and he shall sit on my throne'? ²⁵For 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!' ²⁶But me myself your slave and Sadok the priest and Banaias son of Iodae and Salomon your slave he did not invite. ²⁷If 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."

²⁸ And Daud answered and said, "Summon to me Bersabee." And she came in before the king and stood before him. ²⁹And the king swore and said, "The Lord lives, who redeemed my life from every affliction, ³⁰that 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." ³¹And Bersabee bent down on her face on the ground and did obeisance to the king and said, "Let my lord King Daud live forever!"

³² And King Daud said, "Summon to me Sadok the priest and Nathan the prophet and Banaias son of Iodae." And they came in before the king. ³³And 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.

^aI.e. sexually ^bOr she bore

³⁴And 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!' ³⁵And 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 Iouda." ³⁶And Banaias son of Iodae answered the king and said, "May it be! May the Lord, the God of my lord the king, so guarantee. ³⁷As 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 Daud."

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 Daud and led him away to Gion. ³⁹And Sadok the priest took the horn of oil from the tent and anointed Salomon and trumpeted with the horn. And all the people said, "Let King Salomon live!" ⁴⁰And 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?" ⁴²While he was still speaking, also behold, Jonathan son of Abiathar the priest came. And Adonias said, "Come in, for you are a man of power. And bring good news." ⁴³And Jonathan answered and said, "Actually, our lord King Daud made Salomon king, ⁴⁴and the king sent with him Sadok the priest and Nathan the prophet and Banaias son of Iodae and Chereththi and Pheleththi, and they seated him on the mule of the king, ⁴⁵and Sadok the priest and Nathan the prophet anointed him king in Gion, and they went up from there rejoicing, and the city echoed. This is the sound that you heard. ⁴⁶And Salomon sat on the throne of the kingdom. ⁴⁷And the slaves of the king came in to bless our lord King Daud, saying, 'May God make the name of Salomon your son better than your name and make his throne greater than your throne.' And the king did obeisance on his bed, ⁴⁸and indeed thus said the king, 'Blessed be the Lord, the God of Israel, who today gave from my offspring one sitting on my throne, and my eyes see it.'"

⁴⁹ And all the guests of Adonias were astounded and rose, and they went away, a man on his way. ⁵⁰And Adonias was afraid from before Salomon and got up and went away and took hold of the horns of the altar. ⁵¹And it was told Salomon, saying, "Behold, Adonias was afraid of King Salomon, and he is holding fast to the horns of the altar, saying, 'Let King Salomon swear to me today, whether he will not put his slave to death with a sword.'" ⁵²And Salomon said, "If he should become a son of power, if one of his hairs shall fall on the ground . . . , but if wickedness is found in him, he shall be put to death." ⁵³And King Salomon sent and brought him down from upon the altar. And he entered and did obeisance to King Salomon, and Salomon said to him, "Come on, to your house."

2 And the days of Daud drew near for him to die, and he commanded Salomon his son, saying: ² "I am—I am going by way of all the earth. And you shall be strong, and you shall become a man, ³and you shall keep the charge of the Lord your God, to walk in his ways, to keep his commandments and the statutes and the judgments which are written in the law of Moyses so that you may understand what you shall do in all things, whatever I command you ⁴so that the Lord may establish his word that he spoke, saying, 'If your sons take heed to their way, to walk before me in truth with their whole heart and with their whole soul—saying: There shall not be utterly destroyed for you a man from upon the throne of Israel.'

⁵ "And indeed you knew what Ioab son of Sarouia did to me, what he did to the two commanders of the forces of Israel, to Abenner son of Ner and to Amessai son of Iether, and he killed them and arrayed the blood of war in peace and put innocent blood on his belt that was on his waist and on his sandal that was on his foot. ⁶And you shall act according to your wisdom, and you shall not bring his gray hair down in peace to Hades. ⁷And you shall do mercy to the sons of Berzelli 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. ⁸And 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, . . . !' ⁹And 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 Daud slept with his fathers and was buried in the city of Daud. ¹¹And the days that Daud reigned over Israel were forty years; in Chebron he reigned seven years and in Ierousalem thirty-three years.

(OLD GREEK)

2 ¹²And Salomon sat on the throne of his father Daud, a son of twelve years, and his kingdom was well prepared.

¹³ And Adonias son of Haggith came in to Bersabee, Salomon's mother, and did obeisance to her. But she asked, "Is your visit peace?" And he said, "Peace; ¹⁴a word for me with you." And she said to him, "Speak." ¹⁵And he said to her, "You know that the kingdom was mine and all Israel set its face on me to be king, and the kingdom was turned about and became my brother's, for it was his from the Lord. ¹⁶And now I request one request from you; do not turn away your face." And Bersabee said to him, "Speak on." ¹⁷And he said to her, "Speak now to King Salomon—for he will not turn his face from you—and he will give me Abisak the Somanite for a wife." ¹⁸And Bersabee said, "Very well; I will speak to the king on your behalf."

19 And Bersabee went in to King Solomon 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 Somanite be given to your brother Adonias as a wife." ²²And King Solomon answered and said to his mother, "And why do you request Abisak for Adonias? And request for him the kingdom! For he is my brother, the great one beyond me, and he has the priest Abiathar, and he has Joab the son of Sarouia the commander-in-chief for a companion!" ²³And King Solomon swore by the Lord, saying, "This is what God may do to me, and this may he add, for Adonias spoke this word at the risk of his life! ²⁴And now the Lord lives, who prepared me and placed me on the throne of my father Dauid, and he made me a house, as the Lord spoke, for today Adonias shall be put to death." ²⁵And King Solomon sent by the hand of Banaïou son of Iodae and did away with him, and Adonias died on that day.

²⁶ And the king said to the priest Abiathar, "Depart quickly to Anathoth, to your field, for you are a man of death on this day, and I will not put you to death, because you carried the ark of the covenant of the Lord before my father and because you were afflicted with all the hardships with which my father was afflicted." ²⁷And Solomon banished Abiathar from being a priest of the Lord, to fulfill the word of the Lord that he spoke regarding the house of Eli in Selom.

²⁸ And the news came to Joab the son of Sarouia—for Joab had inclined after Adonias and did not incline after Solomon—and Joab fled to the covert of the Lord and grasped the horns of the altar. ²⁹And it was told to Solomon, saying, "Joab fled to the tent of the Lord, and behold, he is grasping the horns of the altar." And Solomon sent to Joab, saying, "What happened to you that you have fled to the altar?" And Joab said, "Because I was afraid from before you, and I fled to the Lord." And King Solomon sent Banaïou son of Iodae, saying, "Go, and do away with him, and bury him." ³⁰And Banaïou son of Iodae came to Joab into the tent of the Lord and said to him, "This is what the king says, 'Come out.'" And Joab said, "I am not going out, for I will die here." And Banaïou son of Iodae returned and said to the king, saying, "This is what Joab has spoken, and this is what he has answered me." ³¹And the king said to him, "Go, and do to him as he has said, and do away with him, and you shall bury him, and today you will take away from me and from my father's house the blood that Joab shed without cause, ³²and the Lord brought back the blood of his injustice on his head, as he fell upon the two persons who were more righteous and better than he, and he killed them with a sword, and my father Dauid did not know of their blood, Abenner son of Ner, com-

mander-in-chief of Israel, and Amessa son of Iether, 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 Dauid 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 Joab 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 Ierousalem, and the king appointed the priest Sadok first priest in the place of Abiathar.

^{35a} (4.29) And the Lord gave Solomon discernment and very great wisdom and breadth of mind like the sand which is by the sea, ^{35b}(4.30) and the discernment of Solomon 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 Ierousalem round about; in seven years he made and finished them. ^{35d}(5.15) And Solomon had seventy thousand bearing a burden and eighty thousand stonecutters in the hill country.

^{35e}(7.23) And Solomon made the sea and the supports and the great washbasins and the pillars and the fountain of the court and the bronze sea. ^{35f}And he built the citadel and its defenses, and he cut through the city of Dauid; ^(9.24)thus Pharao's daughter used to go up from the city of Dauid to her house which he built for her. Then he built the citadel.

^{35g}(9.25) And Solomon 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 Solomon: ^(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; ^{35k}only after he built the house of the Lord and the wall of Ierousalem round about, after these he built these cities.

^{35l} And while Dauid was still alive, he commanded Solomon, saying, ^(2.8)"Behold, with you is Semei son of Gera, son of the offspring of the Iemini, from Chebron; ^{35m}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 . . . ! ^{35o}(2.9) And 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 Ierousalem, 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-

dron, knowing you shall know that by death you shall die; your blood shall be on your own head." And the king caused him to swear on that day. ³⁸And Semei said to the king, "The dictum is fair that you have spoken, my lord O king; so will your slave do." And Semei stayed in Ierousalem three years.

³⁹ And it happened after three years that two of Semei's slaves ran away to King Anchous son of Maacha of Geth, and it was told Semei, saying, "Behold, your slaves are in Geth," ⁴⁰and Semei arose and saddled his donkey and went to Anchous in Geth to search for his slaves, and Semei went and brought his slaves from Geth. ⁴¹And it was reported to Salomon, saying, "Semei went from Ierousalem 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 Ierousalem and go to the right or to the left, by death you shall die'? ⁴³And why is it that you have not kept the oath of the Lord and the commandment which I commanded against you?" ⁴⁴And the king said to Semei, "You know all your evil that your heart knew that you did to my father Daud, and the Lord has recompensed your evil on your own head, ⁴⁵and King Salomon is blessed, and the throne of Daud shall be established before the Lord forever." ⁴⁶And King Salomon commanded Banaia son of Iodae, and he went out and did away with him, and he died.

^{46a} And King Salomon was very prudent and wise, ^(4.20)and Ioudas and Israel were very many as the sand which is by the sea in great number, eating and drinking and being happy, ^{46b}and Salomon was chief among all the kingdoms, and they were bringing gifts, and they were subject to Salomon all the days of his life. ^{46c}And Salomon began to open the resources of Lebanon, ^{46d}and he built Thermai in the wilderness. ^{46e}And this was ^(4.22)the midday meal for Salomon: thirty kors^a of choice flour and sixty kors^a of ground meal, ^(4.23)ten choice calves and twenty pasture-fed oxen and one hundred sheep, besides deer and gazelles and choice fatted birds. ^{46f(4.24)}For he was chief everywhere across the river from Raphi to Gaza, among all the kings across the river, ^{46g}and he had peace on all his sides round about, ^(4.25)and Ioudas and Israel lived in confidence, each under his vine and under his fig tree, eating and drinking, from Dan and as far as Bersabee, all the days of Salomon. ^{46h}And these were the officials of Salomon: Azariou son of Sadok the priest and Orniou son of Nathan chief of those in charge and Edram, over his house, and Souba, 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. ^{46i(4.26)}And Salomon had forty thousand brood mares for chariots and

twelve thousand horsemen. ^{46k(4.21)}And he was chief among all the kings from the river and as far as the land of allophytes and to the borders of Egypt.

^{46l} Salomon son of Daud reigned over Israel and Ioudas in Ierousalem.

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.

³ And Salomon loved the Lord, to walk in the ordinances of his father Daud; 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 Daud, as he passed through before you in truth and in righteousness and in uprightness of heart with you, and you have kept for him this great mercy to give his son on his throne, as this day. ⁷And now, O Lord my God, you gave your slave in place of my father Daud, 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?"

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 listen to judgment, ¹²behold, I have done according to your word; behold, I have given you a prudent and wise heart; like you there has not been before you, and after you there shall not arise similar to you. ¹³And I have given you what you did not request, both riches and honor; there has not been a man like you among kings, ¹⁴and if you walk in my way, to keep my commandments and my ordinances as your father Daud walked, I will also lengthen your days."

¹⁵ And Salomon awoke, and behold, it was a dream, and he arose and came to Ierousalem and stood facing the altar which is before the ark of the covenant of the Lord in Sion and offered up whole burnt offerings and made peace offerings and made a great feast for himself and all his servants.

¹⁶ Then, two women, prostitutes, appeared before the king and stood before him. ¹⁷And the one woman said, "With regard to me, my lord, this woman and I, we live in one house, and we gave birth in the house, ¹⁸and it happened, on the third day after I gave birth, that this woman also gave

^aHeb 1 kor = 220 liters

3 REIGNS (OLD GREEK) 3-5

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birth, and we were together, and there was no one else with us besides both of us in the house. ¹⁹And this woman's son died in the night, as she lay on him, ²⁰and 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. ²¹And 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." ²²And 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' " ²⁴And the king said, "Take a dagger for me," and they brought the dagger before the king. ²⁵And 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." ²⁶And the woman whose was the living son answered and said to the king—because 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." ²⁷And 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." ²⁸And all Israel heard this judgment that the king judged, and they stood in awe from before the king, because they perceived that divine discernment was in him to execute judgment.

4 And King Salomon was ruling over Israel, ²and these were the rulers who were his: Azariou son of Sadok ³and Eliareph and Achia son of Saba, secretaries, and Iosaphat son of Achilid, recorder, ⁴and Sadouch and Abiathar, priests, ⁵and Ornia son of Nathan, over the officials, and Zabouth son of Nathan, the king's companion, ⁶and 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. ⁸And these are their names: Benor in the hill country of Ephraim, one; ⁹son of Rechab in Machemas and Bethalamin and Baithasamus and Ailon as far as Baithanan, one; ¹⁰son of Esoth Berbethnema, Lousamencha and Resphara; ¹¹Chinanadab and Anaphathi, a man of Tableth (his wife was a daughter of Salomon), one; ¹²Bakcha son of Achilid Thaanach and Mekedo and all the house of San which is beside Sesathan below the Esrae and from Baisaphoud Ebelmaola as far as Maerber Loukam, one; ¹³son of Gaber in Remath Galaad, and to this the allotment Eregaba, which is in Basan, sixty great cities with walls and bronze bars, one; ¹⁴Achinadab son of Achel Maanain, one; ¹⁵Achimaas, in Nephthali (and he

took Basemmath, Salomon's daughter, as wife), one; ¹⁶Baana son of Chousi in Maalath, one; ¹⁷Samaa son of Ela in Beniamin; ¹⁸Gaber son of Adai in the land of Gad, the land of King Seon of Hesebon and of King Og of Basan; and one nasiph^a in the land of Ioudas; ¹⁹Iosaphat son of Phouasoud in Issachar.

5 ^(4.27)And thus the officials would supply provisions for King Salomon and everything ordered 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^b of ground meal ^{3(4.23)}and ten choice calves and twenty pasture-fed oxen and one hundred sheep, besides deer and gazelles and choice birds, ^cgrain fed^c. ^{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 discernment 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 Ezraite and Haiman and Chalkal and Darda, sons of Mal. ^{12(4.32)}And Salomon spoke three thousand illustrations, 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 Salomon, 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 for a wife and brought her into the city of Daudid until he finished the house of the Lord and his own house and the wall of Ierousalem. ^{14b(9.16)}Then Pharao king of Egypt went up and captured Gazer and burned it and the Canaanite who lived in Mergab, and Pharao gave them^d as send-off to his daughter, Salomon's wife, and Salomon built Gazer.

^{15(5.1)} And King Chiram of Tyre sent his servants to anoint Salomon in place of his father Daudid, for Chiram had affection for Daudid all the days. ^{16(5.2)}And Salomon sent to Chiram, saying, ^{17(5.3)}"You know my father Daudid 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 Daudid, saying, 'Your son whom I will give on your throne in your place,

^aHeb = official ^bHeb 1 kor = 220 liters ^cI.e. the sheep ^dI.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^a of wheat and machir^b for his household and twenty thousand beth^c 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 Adoniram was in charge of the levy.^{29(5.15)}And Salomon had seventy thousand bearing a burden and eighty thousand stonemasons in the hill country,^{30(5.16)}besides 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,^{1a(5.17)}that the king commanded, and they took great, costly stones for the foundation of the house, and unhewn stones,^{1b(5.18)}and the sons of Salomon and the sons of Chiram hewed and laid them.^{1c(6.37)}In the fourth year he laid the foundation of the house of the Lord in the month Niso, the second month;^{1d(6.38)}in the eleventh year in the month Baal (this is the eighth month) the house was finished in all its plan and in all its arrangement.²And the house that King Salomon built for the Lord, forty cubits its length and twenty its width in cubits and twenty-five its height in cubits.³And the ailam^d in front of the shrine, twenty its width in cubits for the width of the house and ten its depth in cubits in front of the house.^(6.14)And he built the house and finished it.⁴And for the house he made hid-

den, peep windows.⁵And he placed beams on the wall of the house all around the shrine and the dabir^e, and he made sides all around.⁶The lower side five cubits its width and the middle six and the third^f seven its width in cubits; he gave the house a space all around, outside the house, in order that they should not lay hold of the walls of the house.

7 And the house while it was being built was built with rough, unworked stones, neither hammer nor ax nor any tool of iron was heard in the house while it was being built.

8 And the gateway of the lower side was under the right shoulder^g of the house, and there was a winding ascent into the middle and from the middle to the third-story.⁹And he built the house and finished it, and he made a coffered ceiling for the house from cedars.¹⁰And he built the bondings through the whole house, its height five in cubits, and he enclosed the bonding with cedar boards.¹⁵And he built the walls of the house with cedar boards from the floor of the house and as far as the rafters and to the walls; he made a coffered ceiling enclosed with boards within, and he covered the inside of the house with sides of pine.¹⁶And he built the twenty cubits from the top of the house, the one side from the floor to the rafters, and he made from the dabir^e to the holy of holies.¹⁷And the shrine was forty cubits in front of¹⁹the dabir^e in the midst of the house within, to set there the ark of the covenant of the Lord.²⁰The length twenty cubits and twenty cubits the width and twenty cubits its height, and he covered it with overlaid gold. And he made an altar²¹ in front of the dabir^e and overlaid it with gold.²²And he overlaid the whole house with gold until the completion of all the house.

23 And in the dabir^e he made two cheroubin of ten cubits measured size.²⁴And five cubits the wing of the one cheroub and five cubits its second wing and from the tip of its wing to the tip of its wing ten in cubits;²⁵thus it was with the second cheroub, with one measure one completion for both.²⁶And the height of the one cheroub ten in cubits and so the second cheroub.²⁷And both the cheroubin 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.²⁸And he overlaid the cheroubin with gold.

29 And with a stylus he inscribed all the walls of the house, round about, with engraved cheroubin, and the inner and the outer had palm trees.³⁰And the floor of the house he overlaid with gold, of the innermost and of the outermost.

31 And for the doorway of the dabir^e he made doors of juniper wood and a five-sided lintel³² and two doors of pine boards and carved on them carved cheroubin and palm trees and open flower-leaves, and he overlaid with gold, and the gold

^aHeb 1 kor = 220 liters ^bHeb = price ^cHeb 1 bath = 22 liters ^dHeb = porch ^eHeb = inner chamber ^fi.e. side
^gOr angle

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went down on the cheroubin and on the palm trees.

33 And thus he made for the gateway to the shrine lintels of juniper, four-sided porticoes. ³⁴And pine boards in both the doors; the one door two leaves and their hinges and the second door two leaves, hinged; ³⁵carved cheroubin and palm trees and open flower-leaves and overlaid with gold brought down upon the relief work. ³⁶And 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 ailam^a 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.

3(15) And he cast the two pillars for the ailam^a of the house; eighteen cubits was the height of a pillar, and a circumference of fourteen cubits encompassed it, and the thickness of the pillar was the hollow of four fingers, and so the second pillar. ⁴⁽¹⁶⁾And he made two covers of molten bronze to set on the tops of the pillars, five cubits the height of the one cover and five cubits the height of the second cover. ⁵⁽¹⁷⁾And he made two lattice works to wrap around the cover of the pillars, and a lattice-work for the one cover and a lattice work for the second cover ⁶⁽¹⁸⁾and a hanging work, two rows of bronze pomegranates wrought in net-works, a hanging work, row upon row, and thus he did with the second cover. ⁷⁽²¹⁾And he set up the pillars of the ailam^a of the shrine, and he set up the one pillar and called its name Iachoum, and he set up the second pillar and called its name Baaz. ⁸⁽¹⁹⁾And on the tops of the pillars was lily-work of four cubits, against the ailam^a ⁹⁽²⁰⁾and a beam on both the pillars, and on top of the sides the beam was as a cover in thickness.

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 ^bdrawn together^b, thirty-three in cubits encompassed it. ¹¹⁽²⁴⁾And supports under its rim all round were encircling it, ten in cubits all round, to raise up the sea. 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^c 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^d, five cubits the length of the one mechonoth^d, and four cubits its width and six in cubits its height. ¹⁵⁽²⁸⁾And this was the work of the mechonoth^d; they had a stopper, and a stopper between the projections. ¹⁶⁽²⁹⁾And on their stoppers between the

projections were lions and oxen and cheroubin, 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^d had four bronze wheels and the bronze attachments and their four sides, shouldere^e pieces under the wash-basins. ¹⁸⁽³²⁾And there were hands^f in the wheels in the mechonoth^d, 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^f and their backs^g and their works, the whole castings. ²⁰⁽³⁴⁾The four shouldere^e pieces were at the four corners of the one mechonoth^d; its shoulders were from the mechonoth^d. ²¹⁽³⁵⁾And on the top of the mechonoth^d, half a cubit its size, a circle around on the top of the mechonoth^d and a beginning of its hands^f and its borders, and it was open at the beginning of its hands^f. ²²⁽³⁶⁾And its borders were cheroubin and lions and palm trees, standing, each connected on its front, inside and round about. ²³⁽³⁷⁾Like it^h, he made all the ten mechonoth^d, 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^d, for the ten mechonoth^d. ²⁵⁽³⁹⁾And he placed the ten mechonoth^d, five on the shouldere^e of the house on the right and five on the shouldere^e of the house on the left and the sea on the shouldere^e of the house on the right, eastward, on the sideⁱ 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⁾the four hundred pomegranates for both the lattice works, two rows of pomegranates for the one latticework, to wrap around both the wreathed works on both the pillars, ²⁹⁽⁴³⁾and the ten mechonoth^d, the ten buckets on the mechonoth^d ³⁰⁽⁴⁴⁾and the one sea and the twelve oxen underneath the sea ³¹⁽⁴⁵⁾and the cauldrons and the tongs and the saucers, all the implements that Chiram made for King Salomon for the house of the Lord, and the forty-eight pillars of the house of the king and the house of the Lord.

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 dabiri—overlaid gold, and the torches and the lamps and the golden pouring vessels ³⁶⁽⁵⁰⁾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. ³⁷⁽⁵¹⁾And all the work that King Salomon did on the house of the Lord was fulfilled, and Salomon brought in the holy things of his father Daud and all the holy things of Salomon, the silver and the gold and the implements, and gave them into the treasuries of the house of the Lord.

38(7.1a) 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 shoulders for the logs. ^{40(7.3)}And he paneled the house, from above, on the sides of the logs, and the number of logs was forty-five; the course was fifteen, ^{41(7.4)}and there were three beams and space on space, three times, ^{42(7.5)}and all the doorways and the spaces linked by beams were square and from the doorway on the door three times.

43(7.6) And the Ailam^a of the Pillars was fifty cubits long and thirty in cubits in width, linked together. There was an ailam^a in front of them, and pillars and thickness before it^b for the ailammin^c.

44(7.7) And the Ailam^a of the Thrones, there where he pronounced judgment, Ailam^a of the Court.

45(7.8) And he had a house, there where he sat, one court evolved for those ^daccording to^d this work, and a house for Pharaoh's daughter whom Salomon took, corresponding to this ailam^a.

46(7.9) All these were of costly stones, sculptured at intervals on the inside, even from the foundation to the coping, and on the outside into the great court ^{47(7.10)}founded with large, costly stones, stones of ten cubits and eight cubits. ^{48(7.11)}And above with costly stones, according to the measure of unhewn^e, and with cedars. ^{49(7.12)}For the great court three courses of unhewn^e and a course of sculptured cedar. ^{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 assembled all the elders of Israel in Sion to bring up the ark of the covenant of the Lord out of the city of Daud (this is Sion) ²in the month Athanin. ³And the priests carried the ark ⁴and the covert of witness and all the holy vessels that were in the tent of witness, ⁵and the king and all Israel were before the ark sacrificing countless sheep and oxen. ⁶And the priests brought the ark into its place in the dabir^f of the house, into the holy of holies, underneath the wings of the cheroubin, ⁷for the cheroubin were spread out by their wings over the place of the ark, and the cheroubin would cover above the ark and above its holy things from

above, ⁸and the sacred things^g projected, and the heads of the sacred things were seen from the holy place in front of the dabir^f, but they could not be seen from outside. ⁹There was nothing in the ark except the two stone tablets, tablets of the covenant, that Moyses had placed there at Choreb—which things the Lord arranged with the sons of Israel, when they came out of the land of Egypt. ¹⁰And it happened, when the priests came out of the holy place, that a cloud filled the house, ¹¹and 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 Israel had stood. ¹⁵And he said, "Blessed be the Lord, the God of Israel today, who spoke with his mouth concerning my father Daud 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 Ierousalem for my name to be there, and I chose Daud to be over my people Israel.' ¹⁷And it was in the heart of my father Daud to build a house for the name of the Lord, God of Israel. ¹⁸And the Lord said to my father Daud, 'Because it came into your heart to build a house for my name, you did well that it came into your heart; ¹⁹nevertheless, 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 arose in the place of my father Daud, 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. ²¹And 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 ²³and 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, ²⁴which things you kept for your slave my father Daud and spoke with your mouth and have, as this day, fulfilled with your hands. ²⁵And now, O Lord God of Israel, keep for your slave, my father Daud, 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.' ²⁶And now, O Lord God of Israel, do let your word to my father Daud 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? ²⁸And 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, ²⁹that your eyes may be open day

^aHeb = porch ^bAntecedent unclear ^cHeb = porches ^dPossibly engaged in ^ei.e. unhewn stones ^fHeb = inner chamber ^gi.e. cheroubin

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 their 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 mildew and if their enemy afflicts them in one of their cities, any plague, any pain, ³⁸any prayer, any petition, if it be to any person, when each knows the grip of his own heart and spreads out his hands toward this house, ³⁹then 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 all the sons of people, ⁴⁰that they may fear you all the days that they live in the land that you gave to our fathers.

41 "And for the stranger, he who is not of your people, ⁴²when they shall come and pray toward this place, ⁴³then you shall listen from heaven, from your established dwelling place, and do according to all that the stranger calls to you for, that all the peoples may know your name and fear you like your people Israel and know that your name has been invoked on this house that I have built.

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 with 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,

"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?

54 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, ⁵⁵and 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. ⁵⁷May the Lord our God be with us, as he was with our fathers; may he 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. ⁶³And 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. ⁶⁴On 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. ⁶⁶And 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, ²that the Lord appeared to Salomon a second time, as he appeared at Gabaon, ³and the Lord said to him, "I heard the sound of your prayer and your petition which you petitioned before me; I have done for you according to all your prayer; I have consecrated this house that you built to put my name there forever, and my eyes and my heart will be there all the days. ⁴And if you go before me, as David your father went, with piety of heart and with uprightness and doing according to all that I commanded him and will keep my ordinances and my commandments, ⁵then I will establish the throne of your kingship over Israel forever, as I spoke to your father David, saying, 'There shall not be taken from you a man who rules in Israel.'

6 "But if turning aside you turn aside from me, you and your children, and do not keep my commandments and my ordinances that Moyses set before you, and go, and be subject to other gods, and do obeisance to them, ⁷then I will remove Israel off from the land that I have given them, and this house that I consecrated for my name I will cast out from before me, and Israel will become a desolation and prattle among all the peoples. ⁸And as for this exalted house—everyone who passes by it will be astonished and will hiss, and they will say, 'Why did the Lord do thus to this land and to this house?' ⁹And they will say, 'Because they forsook the Lord, their God, who brought their fathers out of Egypt out of a house of slavery and embraced foreign gods and did obeisance to them and were subject to them, therefore the Lord has brought this evil upon them.'"

9a(9.24) Then Salomon brought up Pharaoh's daughter from the city of David to his house that he built for himself in those days.

10 For twenty years, in which Salomon built the two houses, the house of the Lord and the king's house, ¹¹King Chiram of Tyre supplied Salomon with cedar timber and with pine timber and with gold and with every wish of his. Then the King gave Chiram twenty cities in the land of Galilee. ¹²And Chiram departed from Tyre and went to Galilee, to see the cities that Salomon gave him, and they did not please him, ¹³and he said, "What kind of cities are these that you gave me, brother?" And he called them Boundary to this day. ¹⁴And Chiram brought Salomon one hundred twenty talents of gold, ²⁶and with that King Salomon made a ship at Gasiongaber, which is near Ailath on the shore of the last sea in the land of Edom. ²⁷And 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. ²⁸And 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, ²and she came to Ierousalem 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. ³And Salomon reported to her all her words; there was not a word overlooked by the king that he did not report to her. ⁴And the queen of Saba observed all the discernment of Salomon and the house that he built ⁵and the food of Salomon and the sitting of his servants and the standing of his public servants and his clothing and his cupbearers and his whole burnt offering that he offered in the house of the Lord, and she was beside herself.

6 And she said to King Salomon, "The word is true that I heard in my land concerning your word and concerning your discernment, ⁷and 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. ⁸Happy are your wives! Happy are these your servants who continually stand before you, who hear all your discernment! ⁹May 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." ¹⁰And 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 unhewn wood and precious stone. ¹²And the king made the unhewn wood supports of the house of the Lord and of the house of the king and nablas^a and cinyras^b for the singers. Such unhewn wood had

^a = Heb *nebel* = ten or twelve stringed instrument ^b = Heb *kinnor* = lyre

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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, ¹⁵besides the tributes from those subjected and from the merchants and from all the kings who are from beyond and the satraps of the land. ¹⁶And Salomon made three hundred beaten gold spears; three hundred gold pieces went into the one spear. ¹⁷And he made three hundred beaten gold weapons; three minas^a of gold went into the one weapon, and he put them in the House of the Forest of Lebanon. ¹⁸And the king made a great ivory throne and gilded it with pure gold; ¹⁹the 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^b and two lions standing beside the arms^b ²⁰and twelve lions standing on this side and on that; on the six steps; it was not done so in any kingdom. ²¹And 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. ²²For 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 Ierousalem and the citadel, to fortify all round the fence of the city of Daud and Assour and Magdan and Gazer ^(9.17)and Upper Baithoron ^(9.18)and Iethermath ^(9.19)and all the cities for the chariots and all the cities for the horsemen and the business of Salomon which he was engaged in, to build in Ierousalem 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 Chananite and of the Heuite and of the Iebousite and of the Gergesite, those who were not of the sons of Israel—^(9.21)their children who remained after them in the land, those whom the sons of Israel were not able to destroy—would not rule over him. And Salomon brought them under tribute until this day. ^{22c}(9.22)And from the sons of Israel Salomon exacted nothing, for they were men who fought, and his servants and captains of his chariots and his horsemen.

23 And Salomon was greater than all the kings of the earth in riches and in discernment. ²⁴And all the kings of the earth were seeking the face of Salomon to hear his discernment, which the Lord gave into his heart. ²⁵And they each would bring their gifts, gold utensils and raiment, oil of myrrh

and spices and horses and mules, this every year by year.

26 And Salomon had four thousand mares for chariots and twelve thousand horsemen, and he put them^d in the cities for the chariots and with the king in Ierousalem. ^{26a}(4.21)And he was ruling all the kings from the river and as far as the land of allophytes and to the borders of Egypt. ²⁷And the king gave gold and silver in Ierousalem like stones, and he gave the cedars like sycamores that are in a plain in abundance. ²⁸And Salomon's import of horses was from Egypt and Thekoue, and the king's traders would receive them from Thekoue by barter, ²⁹and 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 Chettin 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, ²from 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. ⁴And 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 Daud, and his foreign wives turned away his heart after their gods. ⁵Then Salomon built a high place to Chamos, idol of Moab, and to their king, idol of the sons of Ammon, ⁶and to Astarte, abomination of the Sidonians. ⁷And thus he did for all his foreign wives; they were offering incense and sacrificing to their idols, ⁸and Salomon did evil before the Lord; he did not go after the Lord as Daud 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, ¹⁰and 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. ¹¹And 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. ¹²Yet, for the sake of your father Daud I will not do them in your days; I will take it out of the hand of your son. ¹³Yet, I will not take the entire kingdom; I will give one scepter to your son for the sake of my slave Daud and for the sake of Ierousalem, the city which I chose."

14 And the Lord raised up a satane^e against Salomon, Hader the Idumean ^(11.23)and Hesrom son of Eliadae 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

^aGk 1 mina = 100 drachmas = 0.6 kg ^bOr hands ^cPossibly at opposite ends of each step ^dI.e. the mares

^eHeb = adversary

first captured Damasek, ^(11.25)and they were a satan^a to Israel all the days of Salomon. And Hader the Idumean was of the seed of the kingdom in Idumea. ¹⁵And it happened, when Daudid 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), ¹⁷and 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. ¹⁸And men from the city of Madiam rose up and came into Pharan, and they took men with them and came to Pharao, king of Egypt, and Hader entered in before Pharao, and he gave him a house and arranged food for him. ¹⁹And Hader found great favor in the sight of Pharao, and he gave him for a wife a sister of his wife, the elder sister of Thekemina. ²⁰And the sister of Thekemina bore to him—to Hader—her son Ganebath, and Thekemina raised him among the sons of Pharao, and Ganebath was among the sons of Pharao. ²¹And Hader heard in Egypt that Daudid slept with his fathers and that Ioab, the commander of the army, had died, and Hader said to Pharao, "Send me off, and I will return to my land." ²²And Pharao said to Hader, "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. ²⁵This 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. ²⁷And this was the matter when he lifted up hands against King Salomon. He built the citadel, closed up the fence of the city of Daudid his father, ²⁸and 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 Ioseph. ²⁹And it happened at that time that Ieroboam went out of Ierousalem, 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. ³⁰And Achia laid hold of his new garment that was upon him and tore it into twelve pieces. ³¹And 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, ³²and two scepters will remain his for the sake of my slave Daudid and for the sake of Ierousalem, the city that I chose in it, out of all the tribes of Israel, ³³because 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 Daudid. ³⁴And 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 Daudid, him whom I chose. ³⁵And I will take the kingdom out of the hand of his son and give you the ten scepters, ³⁶but to his son I will give the two scepters in order that there be an institution for my slave Daudid all the days before me in Ierousalem, the city which I chose for myself to put my name there. ³⁷And I will take you, and you shall reign in what your soul desires, and you shall be king over Israel. ³⁸And 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 Daudid, my slave, did, then I will be with you and will build you a sure house, as I built for Daudid." ⁴⁰And 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? ⁴²And the days that Salomon reigned in Ierousalem were forty years. ⁴³And Salomon slept with his fathers, and they buried him in the city of his father Daudid. 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. ³And the people spoke to Roboam the king, saying, ⁴"Your father made our collar heavy, and now you, lighten some of the hard service of your father and of his heavy collar that he placed on us, and we will be subject to you." ⁵And he said to them, "Go away for as long as three days, and come again to me," and they went away.

⁶ And the king summoned the elders who had attended before his father Salomon while he was still living, saying, "How do you advise and I answer this people a word?" ⁷And 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." ⁸And he disregarded the advice of the elders that they counseled him and took counsel with the young men who had grown up with him who attended before him ⁹and 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?'" ¹⁰And the young men who had grown up with him who attended before him spoke to him, saying, "This is what you shall speak to this people who spoke to you, saying, 'Your father made our collar heavy, and now you, lighten it from off us,' this is what you shall speak to them, 'My smallness is thicker than my fa-

^aHeb = *adversary*

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ther's loins, ¹¹and now, my father used to lay on you a heavy collar, and I will add to your collar; my father disciplined you with whips, but I will discipline you with scorpions.' "

¹² And all Israel came to King Roboam in the third day, as the king told them, saying, "Come to me again on the third day." ¹³And the king answered the people harshly, and Roboam disregarded the advice of the elders that they counseled him ¹⁴and spoke to them according to the advice of the young men, saying, "My father made your collar heavy, and I will add to your collar; my father disciplined you with whips, and I will discipline you with scorpions." ¹⁵And the king did not listen to the people, because the change was from the Lord that his word which he spoke by the hand of Achia the Selonite concerning Ieroboam son of Nabat might stand.

¹⁶ 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 Daudid?

And we have no inheritance in the son of Iessai;

depart to your coverts, O Israel!

Now feed your own house, O Daudid."

And Israel went away to its coverts. ¹⁸And 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 Ierousalem. ¹⁹And Israel rebelled against the house of Daudid to this day.

²⁰ And it happened, when all Israel heard that Ieroboam had returned from Egypt, that they sent and called him to the gathering and made him king over Israel, and there was no one behind the house of Daudid except the scepter of Ioudas and Benjamin alone.

²¹ And Roboam entered into Ierousalem and convened the gathering of Ioudas and scepter of Benjamin, one hundred twenty thousand young men, practicing war, to fight against the house of Israel to restore the kingdom to Roboam son of Salomon. ²²And a word of the Lord came to Samaias, a man of God, saying: ²³Say to Roboam king of Ioudas, son of Salomon and to all the house of Ioudas and Benjamin and to the rest of the people, saying, ²⁴"This is what the Lord says, 'You shall not go up or fight with your brothers, the sons of Israel; 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.

^{24a}(11.43) And King Salomon slept with his fathers and was buried with his fathers in the city of Daudid. And his son Roboam ruled in his stead in Ierousalem being a son of sixteen years when he began to reign, and he reigned twelve years in Ierousalem, 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 Daudid his father.

^{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 cudgel over the burdens of the house of Ioseph, 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 Daudid, and he was aspiring to the kingdom. ^{24c}(11.40) And Salomon 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 cakes for his children and grapes and a jar of honey." ²⁴ⁱ(14.4) 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. ^{24k}And she arose from Sarira and came, and it happened, after she entered into the city to Achia the Selonite, that Achia said to his 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.' " ^{24l}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.' " ^{24m}(14.11) For this is what the Lord says, 'Behold, I will utterly destroy of Ieroboam ^aone that urinates against a wall^a, and the dead of Ieroboam will be in the city; the dogs will devour them^b, and the birds of the air will devour the one who has died in the field. And they shall lament for the child, "Woe, O Lord," for there was found in him a good

^aI.e. a male ^bLacking in Gk

thing concerning the Lord.' " ^{24n(14.17)}And the woman departed when she heard, and it happened, as she entered into Sarira, that the lad died, ^(14.18)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 Roboam 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 Roboam 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 Roboam said to the people, ^(12.5)"Yet three days, and I will answer you a word." ^{24q(12.6)}And Roboam said, "Bring in the elders to me and I will take counsel with them what word I should answer the people in the third day." And Roboam spoke in their ears as the people sent to him, and the elders of the people said, "Thus the people spoke to you." ^{24r(12.8)}And Roboam 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}And the word was pleasing before Roboam, ^(12.14)and he answered the people according as the lads who grew up with him advised him. ^{24t(12.16)}And all the people as one man said, each to his neighbor, and all 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."

^{24u}And all the people were dispersed from Sikima, and each departed to his coverts. ^(12.21)And Roboam retained control and departed and mounted on his chariot and entered into Ierousalem, and all the scepter of Ioudas and all the scepter of Benjamin went after him.

^{24x} And it happened at the beginning of the year that Roboam gathered every man of Ioudas and Benjamin and went up to fight against Ieroboam at Sikima. ^{24y(12.22)}And a word of the Lord came to Samaias a man of God, saying: ^(12.23)Say to Roboam, king of Ioudas, and to all the house of Ioudas and Benjamin 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." ^{24z}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. ²⁶And Ieroboam said in his heart, "Behold, now the kingdom will revert to the house of Dauid. ²⁷If 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 Roboam of Ioudas, and they will kill me." ²⁸And 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." ²⁹And he set the one in Baithel, and the one he gave in Dan. ³⁰And this thing became a sin, and the people would go before the one as far as Dan. ³¹And he made houses on high places and made some part of the people priests who were not of the sons of Leui. ³²And 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. ³³And 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.

13 And behold, a man of God came out of Ioudas to Baithel by word of the Lord, and Ieroboam was standing by the altar to sacrifice, ²and proclaimed against the altar by a word of the Lord and said, "O altar, altar, this is what the Lord says, 'Behold, a son shall be born to the house of Dauid, Iosias by name, and he shall sacrifice on you the priests of the high places who sacrifice on you and shall burn human bones on you.' " ³And he gave a sign in that day, saying, "This is the word that the Lord spoke, saying, 'Behold, the altar shall be torn down, and the fatness that is on it shall be poured out.' " ⁴And it happened, when King Ieroboam heard the words of the man of God who called out against the altar which was at Baithel, that the king stretched out his hand from the altar, saying, "Seize him!" And behold, his hand that he stretched out against him withered, and he could not return it to himself, ⁵and the altar also was torn down, and the fatness poured out from the altar according to the sign that the man of God gave by a word of the Lord. ⁶And King Ieroboam said to the man of God, "Entreat the face of the Lord your God, and let my hand return to me." And the man of God entreated the face of the Lord, and he returned the king's hand to him, and it became as it was before. ⁷And the king spoke to the man of God, "Come home with me, and dine, and I will give you a gift." ⁸And the man of God said to the king, "If you give me half your house, I will not go in with you, nor will I eat food or drink water in this place. ⁹For thus the Lord commanded by a word, saying: Do not eat food, and do not drink water, and do not return by the way that you came

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on it.”¹⁰ And he went another way and did not return by the way that he had come on it to Baithel.

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 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,²¹ and he said to the man of God who came from Ioudas, saying, “This is what the Lord says: Because you embittered the word of the Lord and did not keep the commandment that the Lord your God commanded you²² and came back and ate food and drank water in this place about which he spoke to you, saying, ‘Do not eat food, and do not drink water, your body shall not come to the tomb of your fathers.’”²³ And it happened, after he ate food and drank water, that he saddled for him the donkey, and he turned back.²⁴ And he departed, and a lion found him on the road and put him to death, and his body was thrown in the road, and the donkey stood beside it, and the lion stood beside the body.²⁵ And behold, men were passing by and saw the carcass thrown in the road, and the lion was standing by the carcass, and they came in and spoke in the town wherein the old prophet lived.

26 And the one who had brought him back from the way heard and said, “This is the man of God who embittered the word of the Lord.”²⁸ And he went and found his body thrown in the road, and the donkey and the lion stood beside the body, and the lion did not eat the body of the man of God and did not crush the donkey.²⁹ And the prophet took up the body of the man of God and laid it on the donkey, and the prophet brought it back to the city to bury him³⁰ in his own grave, and they mourned over him, “Woe, brother!”³¹ And it happened, after he mourned him, that he said to his sons, saying, “When I die, bury me in

this grave wherein the man of God is buried; lay me beside his bones, that my bones may be preserved with his bones,³² for the saying that he spoke by the word of the Lord against the altar which is in Baithel and against the houses of the high places that are in Samaria shall come to pass.”

33 And after this event Ieroboam did not turn from his evil, and he turned and made priests for the high places from part of the people; anyone who wanted to, he would fill his hand, and he would become a priest for the high places.³⁴ And this matter became to the house of Ieroboam sin and ruin and desolation from the face of the earth.

14²¹ And Roboam son of Salomon reigned over Ioudas; Roboam was a son of forty and one years when he began to reign, and he reigned seventeen years in Ierousalem, the city that the Lord chose out of all the tribes of Israel to put his name there, and his mother’s name was Naama the Ammanite.²² And Roboam did what was evil before the Lord and provoked him to jealousy with all that his fathers did and with their sins with which they sinned,²³ and they built for themselves high places and poles and groves on every high hill and under every shady tree,²⁴ and there was also a conspiracy in the land, and they did some of all the abominations of the nations that the Lord drove out from before the sons of Israel.

25 And it happened, in the fifth year when Roboam was reigning, King Sousakim of Egypt came up against Ierousalem²⁶ and took all the treasures of the house of the Lord and the treasures of the king’s house and the golden spears that Dauid took from the hand of the servants of Hadraazar, king of Souba, and brought them into Ierousalem; he took all the golden shields.²⁷ And King Roboam made bronze shields instead of them. And the officers of the runners^a who keep the gateway of the king’s house put them on him.²⁸ And it happened, when the king would go into the house of the Lord, that the runners^a would remove them and deposit them in the Theeb^b of the runners^a.

29 And the rest of the histories of Roboam and all that he did, behold, are these things not written in a book of Histories of the Days of the Kings of Ioudas?³⁰ And there was war between Roboam and between Ieroboam all the days.³¹ And Roboam slept with his fathers and was buried with his fathers in the city of Dauid, and his son Abiou reigned instead of him.

15 And in the eighteenth year of the reign of Ieroboam son of Nabat, Abiou son of Roboam began to reign over Ioudas,² and he reigned six years, and his mother’s name was Maacha daughter of Abessalom.³ And he went in the sins of his father that he did before him, and his heart was not perfect with the Lord, his God, like the heart of his father Dauid.⁴ For because of Dauid the Lord gave him a remnant, that he might

^aI.e. guards ^bHeb = chamber

establish his children after him and establish Ierousalem; ⁵as Daudid did what was right before the Lord, he did not turn aside from anything that he commanded him all the days of his life. ⁷And the rest of the histories of Abiou and all that he did, behold, are these things not written in a book of Histories of the Days for the Kings of Ioudas? And there was war between Abiou and between Ieroboam. ⁸And Abiou slept with his fathers in the twenty-fourth year of Ieroboam, and he was buried with his fathers in the city of Daudid, and his son Asa reigned instead of him.

⁹ In the twenty-fourth year of King Ieroboam of Israel, Asa began to reign over Ioudas, ¹⁰and he reigned forty-one years in Ierousalem, and his mother's name was Ana daughter of Abessalom. ¹¹And Asa did what was right before the Lord like his father Daudid. ¹²And he took away the mystic rites out of the land and removed all the evil practices that his fathers did. ¹³And 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. ¹⁴But he did not take away the high places; yet, the heart of Asa was perfect with the Lord all his days. ¹⁵And 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 Baasa of Israel all the days. ¹⁷And King Baasa of Israel went up against Ioudas and built Rama to prevent anyone from going out and coming in to King Asa of Ioudas. ¹⁸And 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 Hader's son, son of Taberemman son of Hazin king of Syria who resided in Damascus, saying, ¹⁹"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 Baasa of Israel, and he will withdraw from me." ²⁰And Hader'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. ²¹And it came to pass, when Baasa heard, that he stopped building Rama and returned to Thersa. ²²And King Asa made a proclamation to all Ioudas up to Ainakim, and they carried away the stones of Rama and its timber which Baasa built, and with them King Asa built all the hill of Benjamin and the watchtower. ²³And 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 Ioudas? Yet, in the time of his old age he was diseased in his feet. ²⁴And Asa slept and was buried with his fathers in the city of Daudid, and his son Iosaphat reigned instead of him.

²⁵ And Nadab son of Ieroboam began to reign over Israel in the second year of King Asa of Ioudas, and he reigned over Israel two years. ²⁶And

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 Baasa son of Achia, over the house of Belaan, laid siege against him and struck him down at Gabathon, which belonged to the allophytes, and Nadab and all Israel were laying siege to Gabathon. ²⁸And Baasa put him to death in the third year of Asa son of King Abiou of Ioudas, and he reigned. ²⁹And it happened, when he reigned, that he smote the house of Ieroboam and did not leave the house of Ieroboam 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 ³⁰concerning the sins of Ieroboam as he made Israel sin and by his provocation with which he provoked the Lord God of Israel.

³¹ 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 Ioudas, Baasa son of Achia began to reign over Israel at Thersa for twenty-four years. ³⁴And he did what was evil before the Lord and went in the way of Ieroboam son of Nebat and in his sins as he made Israel sin.

16 And a word of the Lord came by the hand of Iou son of Hanani against Baasa, ²"Since I raised you from the ground and gave you as a leader over my people Israel and you went in the way of Ieroboam and made my people Israel sin, provoking me to anger with their vain things, ³behold, I am rousing up after Baasa and after his house, and I will render your house like the house of Ieroboam son of Nabat; ⁴the dead person of Baasa in the city, him the dogs shall devour, and his dead person on the plain, him the birds of the air shall devour."

⁵ And the rest of the histories of Baasa and all that he did and his acts of dominance, behold, are these things not written in a book of Histories of the Days of the Kings of Israel? ⁶And Baasa slept with his fathers and was buried at Thersa, and his son Ela reigned in his stead in the twentieth year of King Asa. ⁷And by the hand of Iou son of Hanani the Lord spoke against Baasa 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 Ieroboam, and because he smote it.

⁸ And Ela son of Baasa reigned over Israel two years in Thersa. ⁹And 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, ¹⁰and 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 Baasa ¹²according to the word which the Lord spoke against the house of Baasa to the prophet Iou ¹³concerning all the sins of Baasa and his son Ela as made Israel sin, provoking the

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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 allophytes,¹⁶ 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.¹⁸ 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 died¹⁹ 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.²⁰ 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?

21 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.²² 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.²³ 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,²⁶ 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.²⁷ 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?²⁸ And Ambri slept with his fathers and was buried in Samaria, and his son Achaab reigned in his stead.

28a And in the eleventh year of Ambri, (22.41) Iosaphat son of Asa began to reign, being (22.42) thirty-five years at his reign, and he reigned twenty-five years in Ierousalem, and his mother's name was Gazouba daughter of Selel.^{28b} (22.43) And he went in the way of his father Asa, and he did not turn aside from it to do what was right before the Lord; except the high places they did not remove. They kept sacrificing and offering incense on the high places.^{28c} And what Iosaphat agreed to (22.45) and all the dominance that he exercised and whom he fought, behold, are these things not written in a book of Histories of the Days of the Kings of Ioudas?

^{28d}(22.46) And the rest of the combinations^a that they practiced in the days of his father Asa, he removed from the land. ^{28e}(22.47) And there was no king in Syria, a nasib^b. ^{28f}And King (22.48) Iosaphat made a ship for Tharsis, to go to Sophir for gold, and it did not go, for the ship was wrecked at Gasiongaber. ^{28g}(22.49) Then the king of Israel said to Iosaphat, "I will send forth your servants and my lads in the ship," and Iosaphat was not willing. ^{28h}(22.50) And Iosaphat slept with his fathers and was buried with his fathers in the city of Daudid, and his son Ioram reigned in his stead.

29 In the second year of Iosaphat, Achaab son of Ambri began to reign; he reigned over Israel in Samaria twenty-two years.³⁰ And Achaab did what was evil before the Lord, he was more wicked than all who were before him,³¹ 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.³² And he set an altar for Baal in the house of his offences which he built in Samaria,³³ 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.³⁴ 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 Iesous son of Naue.

17 And Eliou the prophet, the Thesbite from Thesbon 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."² And a word of the Lord came to Eliou,³ "Go from here eastward, and hide yourself by the wadi Chorrath which is before the Jordan."⁴ And it will be that you shall drink water from the wadi, and I will command the ravens to feed you there."⁵ And Eliou did according to the word of the Lord, and he settled by the wadi Chorrath before the Jordan.⁶ And the ravens would bring him bread in the morning and meat in the evening, and he drank water from the wadi.⁷ 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,⁹ "Arise, and go to Sarepta of Sidonia; behold, I have commanded a widow there to feed you."¹⁰ And he arose and went to Sarepta, to the gateway of the town, and behold a widow was there gathering sticks, and Eliou shouted after her and said, "Bring me now a little water in a vessel, and I will drink."¹¹ 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."¹² 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

^aPossibly illicit sexual acts ^bHeb = 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 again." 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, ⁴and 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.) ⁵And 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." ⁶And 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 Eliou 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."

²⁰ And 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." And the people did not answer a word. ²²And Eliou said to the people, "I all alone am left over as prophet of the Lord, and Baal's prophets number four hundred fifty men, and the prophets of the grove, four hundred. ²³Let 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. ²⁴And 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!" ²⁵And 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." ²⁶And 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. ²⁷And it happened at noon that Eliou the Thesbite mocked them and said, "Call in a loud voice! For he is a god, for prating^a occupies him, and at the same time he is perhaps giving an oracle, or perhaps he is asleep and will

^aPossibly *meditation*

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get up.” ²⁸And 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, ²⁹and 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. ³¹And 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,” ³²and he built the stones in the name of the Lord and repaired the altar that had been thrown down and made a thaala^a around the altar, holding two measures of seed. ³³And 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. ³⁴And 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. ³⁵And the water ran all around the altar, and filled the thaala^a 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 all this people know that you are Lord, God of Israel, and I am your slave, and I have done these works on your account. ³⁷Heed me, O Lord, heed me with fire, and let this people know that you are Lord God and that you turned the heart of this people back.” ³⁸And fire from the Lord fell from heaven and consumed the whole burnt offering and the firewood and the water that was in the thaala^a and the stones, and the fire licked up the dust. ³⁹And all the people fell on their face and said, “Truly the Lord is God; he is God.” ⁴⁰And 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.

⁴¹ And Eliou said to Achaab, “Go up, and eat, and drink, for there is a sound of the feet of the rain.” ⁴²And 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. ⁴³And 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. ⁴⁴And 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.’” ⁴⁵And it happened ^buntil thus and thus^b, and heaven grew black with clouds and wind, and there was a heavy rain, and

Achaab wept and went to Iezrael. ⁴⁶And 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. ²And 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.” ³And Eliou was afraid and got up and went away for his life and came to Bersabee which belongs to Ioudas, 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^c 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.” ⁵And he lay down there under a plant and fell asleep, and behold, someone touched him and said to him, “Get up, and eat.” ⁶And 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. ⁷And 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.” ⁸And 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. ⁹And 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?” ¹⁰And 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 ^dseismic upheaval^d; the Lord was not in the ^dseismic upheaval^d, ¹²and after the ^dseismic upheaval^d a fire; the Lord was not in the fire, and after the fire the sound of a light breeze, and the Lord was there. ¹³And 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?” ¹⁴And 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.” ¹⁵And 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, ¹⁶and you shall anoint Iou 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. ¹⁷And 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. ¹⁸And 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. ²⁰And 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." ²¹And 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." ³And Nabouthai said to Achaab, "May it not be to me from my God to give you the inheritance of my fathers." ⁴And 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 spoke to him, "Why is your spirit troubled and you are not eating bread?" ⁶And 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.'" ⁷And 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 Nabouthai. ⁹And it was written in the documents, saying, "Fast a fast, and seat Nabouthai at the head of the people, ¹⁰and seat two men, sons of transgressors, opposite him and have them testify against him, saying, 'You have blessed^a God and king,' and let them take him out and stone him, and let him die." ¹¹And 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. ¹²They called a fast and seated Nabouthai at the head of the people, ¹³and two men, sons of transgressors, came

and sat opposite him and testified against him, saying, "You have blessed^a God and king," and they took him outside the city and stoned him with stones, and he died. ¹⁴And 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." ¹⁶And 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: ¹⁸Arise, 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. ¹⁹And 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. ²¹This 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^b, both shut up and one left in Israel, ²²and I will render your house like the house of Ieroboam son of Nabat and like the house of Baasa son of Achia concerning the provocations with which you provoked, and you made Israel sin.' ²³And to Iezabel the Lord spoke, saying, 'The dogs shall eat her by the fortification of Iezrael.' ²⁴The 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, ²⁶and 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. ²⁸And 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

^aHeb = euphemism ^bI.e. a male

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."

⁷ And 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.

¹³ And 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.

¹⁶ And 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, ¹⁹and do not let the lads who serve the district governors come out of the city." And the force behind them ²⁰smote, each the one beside him, and he repeat-

ed, 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.

²² And the prophet approached the king of Israel and said, "Strengthen yourself, and consider, and see what you will do, for when the year turns, Hader's son, king of Syria, will come up against you."

²³ And the servants of the king of Syria said, "The God of Israel is a god of mountains and not a god of valleys, therefore he prevailed over us, but if we fight against them on level ground, then we shall prevail over them." ²⁴And do this: send away the kings, each to their place, and put satraps in place of them, ²⁵and we will exchange with you a form like the force that you have lost, both horse for horse and chariot for chariot, and we will fight against them on level ground, and we shall prevail over them." And he heeded their voice and did so.

²⁶ And it happened when the year turned that Hader's son mustered Syria and went up to Apheka for battle against Israel. ²⁷And the sons of Israel mustered and went out to meet them, and Israel encamped opposite them like two flocks of goats, and Syria filled the country. ²⁸And the man of God approached and said to the king of Israel, "This is what the Lord says, Because Syria said, 'The Lord the God of Israel is a god of mountains and not a god of the valleys,' I will give this great force into your hand, and you shall know that I am the Lord." ²⁹And they encamped opposite one another seven days, and it happened on the seventh day that the battle drew near, and Israel smote Syria, one hundred thousand foot soldiers in one day. ³⁰And the rest fled into the city of Apheka, and the wall fell on twenty-seven thousand of the men that were left.

And Hader's son fled and entered the house into the inner chamber of the bedroom. ³¹And he said to his servants, "I know that the kings of Israel are merciful kings; let us now put sackcloths around our waists and ropes on our heads and go out to the king of Israel, perhaps he will spare our lives." ³²And they tied sackcloths around their waists and put ropes on their heads and said to the king of Israel, "Your slave, Hader's son, says, 'Indeed, let my soul live.'" And he said, "Is he still alive? He is my brother." ³³And the men practiced orithomancy, and they hastened and seized upon the word from his mouth and said, "Hader's son is your brother." And he said, "Go in, and bring him," and Hader's son came out to him, and they made him come up to him into the chariot. ³⁴And he said to him, "I will restore to you the towns that my father took from your father, and you shall establish streets for yourself in Damascus, as my father did in Samaria, and I will send you off with a covenant." So he made a covenant with him and sent him off.

³⁵ And by a word of the Lord one person of the sons of the prophets said to his neighbor, "Indeed, smite me!" And the person refused to smite him. ³⁶And he said to him, "Because you have not

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. ³⁷And he found another person and said, "Now smite me!" And the person smote him, and he smote and smashed him. ³⁸And the prophet departed and waited for the king of Israel along the road and bound his eyes with a bandage. ³⁹And 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.' ⁴⁰And 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." ⁴¹And he hastened and removed the bandage away from his eyes, and the king of Israel recognized him that he was one of the prophets. ⁴²And 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.'" ⁴³And 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. ²And it happened in the third year that Iosaphat, king of Iouda, came down to the king of Israel. ³And 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?" ⁴And the king of Israel said to Iosaphat, "Will you go up with us to Remmath Galaad to battle?" And Iosaphat said, "As I am, so also are you; as my people, are your people; as my horses, are your horses."

⁵ And Iosaphat, king of Iouda, said to the king of Israel, "Do inquire of the Lord today." ⁶And 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." ⁷And Iosaphat said to the king of Israel, "Is there not a prophet of the Lord here? And we will inquire of the Lord through him." ⁸And the king of Israel said to Iosaphat, "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 Iosaphat, king of Iouda, said, "Let the king not say so." ⁹And the king of Israel summoned one eunuch and said, "Quickly, Michaias son of Iemla." ¹⁰And the king of Israel and Iosaphat king of Iouda were sitting, a man upon his throne, armed in the gates of Samaria, and all the prophets were prophesying before them. ¹¹And Sedekias 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." ¹²And 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 even 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." ¹⁴And 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 hand of the king." ¹⁶And 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?" ¹⁷And 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.'" ¹⁸And the king of Israel said to Iosaphat, king of Iouda, "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. ²⁰And 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. ²¹And a spirit came forward and stood before the Lord and said, 'I will entice him.' And the Lord said to him, 'In what way?' ²²And 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.' ²³And 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^a 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?" ²⁵And Michaias said, "Behold, you shall see in that day, when you go into a chamber of the chamber to hide." ²⁶And the king of Israel said, "Take Michaias, and return him to Emer the governor of the city, and tell Ioson of the king ²⁷to put this fellow in prison and to feed him bread of affliction and water of affliction until I return in peace." ²⁸And Michaias said, "If returning you return in peace, the Lord has not spoken by me."

²⁹ And the king of Israel and Iosaphat, king of Iouda, with him went up to Remmath Galaad. ³⁰And the king of Israel said to Iosaphat, king of Iouda, "I will disguise myself and enter into the battle, and you wear my clothing." And the king of

^aof Sedekias = Ra

Israel disguised himself and entered into the battle. ³¹And the king of Syria commanded the thirty-two commanders of his chariots, saying, "Fight not small or great, but only the king of Israel." ³²And it happened, as the commanders of the chariots saw Iosaphat, king of Iouda, that they said, "This appears to be the king of Israel." And they surrounded him to fight him, and Iosaphat cried out. ³³And it happened, as the commanders of the chariots saw that this was not the king of Israel, that they turned back from him. ³⁴And 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." ³⁵And 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 ^aof the rout flowed out to the hollow of the chariot. ³⁶And the herald of the army stood at sunset, saying, "Every man to his own city and to his own country, ³⁷for the king is dead!"

And they came to Samaria and buried the king in Samaria. ³⁸And 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. ³⁹And 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? ⁴⁰And Achaab slept with his fathers, and Ochozias his son reigned in his stead.

41 And Iosaphat son of Asa reigned over Iouda. In the fourth year of Achaab, king of Israel, he became king. ⁴²Iosaphat was a son of thirty-five years when he became king, and he reigned twenty and five years in Ierousalem. And his mother's name was Azouba daughter of Selel. ⁴³And 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(^{43b})yet he did not take away any of the high places; the people were still sacrificing and offering incense on the high places. ⁴⁵(⁴⁴)And Iosaphat made peace with the king of Israel.

46(⁴⁵) And the rest of the histories of Iosaphat 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 Iouda? ⁵¹(⁵⁰)And Iosaphat 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 Iosaphat, king of Iouda, and he reigned in Israel two years. ⁵³(⁵²)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(⁵³)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.

^ai.e. that caused the

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4 REIGNS

(KAIGE)

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. ³And 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?' ⁴And 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 there 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?" ⁶And 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.'" ⁷And he spoke to them, saying, "What was the judgment^a of the man who went up to meet you and told you these words?" ⁸And they said to him, "A hairy man, and wearing a leather belt around his waist." And he said, "This is Eliou the Thesbite."

9 And he sent to him a leader, an officer of fifty, and his fifty men. And he went up and came to him, and behold, Eliou was sitting on the top of the mountain. And the officer of fifty spoke to him and said, "O man of God, the king has summoned you, come down." ¹⁰And Eliou answered and said to the officer of fifty, "And if I am a 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.

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, this is what the king says: Come down quickly!" ¹²And Eliou answered and spoke to him and said, "If I am a 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. ¹⁴Look, 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." ¹⁵And 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. ¹⁶And 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. ¹⁸And 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 Israel 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 steles 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 leave you!" And they came to Baithel. ³And the sons of the prophets who were in Baithel came to Elisaie and said to him, "Did you know that today the Lord is taking your master from above your head?" And he said, "Yes, I know; keep silent."

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-

^aOr means of judging

don you!" And they came to Jericho. ⁵And the sons of the prophets who were in Jericho drew near to Elisaie 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."

⁶ And Eliou said to him, "Do stay here, for the Lord has sent me as far as the Jordan." And Elisaie said, "The Lord lives, and your soul lives, if I will abandon you!" And they both went on. ⁷And fifty men, sons of the prophets, also stood opposite at a distance, and they both stood by the Jordan. ⁸And Eliou took his sheepskin and rolled it up and struck the water, and the water was divided here and there, and they both crossed in ^aa wilderness^a.

⁹ And it happened, when they had crossed, that Eliou said to Elisaie, "Ask what I may do for you, before I am taken from you." And Elisaie said, "Do let twofold in your spirit be on me." ¹⁰And Eliou 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." ¹¹And 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 Eliou was taken up in a whirlwind as into heaven. ¹²And Elisaie 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.

¹³ And he picked up the sheepskin of Eliou that fell from upon Elisaie, and Elisaie went back and stood on the bank of the Jordan. ¹⁴And he took the sheepskin of Eliou that fell from upon him and struck the water, and it did not part, and he said, "Where is the God of Eliou—aphphob?" And he struck the waters, and they burst here and there, and Elisaie went over. ¹⁵And the sons of the prophets who were in Jericho saw him opposite and said, "The spirit of Eliou rests on Elisaie." And they came to meet him and did obeisance to him on the ground. ¹⁶And they said to him, "See now, with your servants there are fifty men, sons of power; as they go, do let them seek your master; it may be that a spirit of the Lord picked him up and threw him in the Jordan or on one of the mountains or on one of the hills." And Elisaie said, "You shall not send." ¹⁷And they urged him until he was ashamed, and he said, "Send." And they sent fifty men, and they searched for three days but did not find him. ¹⁸And they came back to him (and he had remained in Jericho), and Elisaie said, "Did I not say to you, Do not go?"

¹⁹ And the men of the city said to Elisaie, "Behold, the location of the city is good, as our lord sees, but the waters are bad, and the land is deprived of children." ²⁰And Elisaie said, "Bring me a new bowl, and put salt there." And they brought it to him. ²¹And Elisaie 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 chil-

dren from there." ²²And the waters have been healed to this day, according to the word of Elisaie that he spoke.

²³ And he went up from there to Baithel, 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!" ²⁴And 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. ²⁵And he went on from there to the Carmelite mountain and from there returned to Samaria.

3 And Ioram son of Achaab became king in Israel in the eighteenth year of Iosaphat, king of Iouda, and he reigned twelve years. ²And 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 steles of Baal that his father had made. ³Yet, he clung to the sin of Ieroboam son of Nabat, who made Israel sin; he did not depart from it.

⁴ And Mosa, king of Moab, was naked^c, and he used to return to the king of Israel ^dat the rising^d one hundred thousand lambs and one hundred thousand rams, based on wool. ⁵And it happened, after Achaab died, that the king of Moab rebelled against the king of Israel. ⁶And King Ioram went out of Samaria in that day and inspected Israel. ⁷And he went and sent to Iosaphat, king of Iouda, 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." ⁸And he said, "By which way should I go up?" And he said, "The way of the wilderness of Edom."

⁹ And the king of Israel set out, and the king of Iouda 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. ¹⁰And the king of Israel said, "O, for the Lord has summoned the three kings passing by, to give them into the hand of Moab." ¹¹And 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, "Elisaie son of Saphat, who poured water on the hands of Eliou, is here." ¹²And Iosaphat said, "He has a word of the Lord." And the king of Israel and Iosaphat, king of Iouda, and the king of Edom went down to him.

¹³ And Elisaie said to the king of Israel, "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." ¹⁴And Elisaie said, "The Lord of hosts before whom I stand lives, unless I regard the person of Iosaphat, king of Iouda, if I had looked at you and seen you! ¹⁵But as it is, get me a harpist." And it happened, as the harpist was playing, that the hand of the Lord came upon him. ¹⁶And he said, "This is what the

^aOr solitude ^bHeb = even he ^cHeb = a sheep breeder ^dPerhaps at the rising of the year

Lord says, 'Make this wadi ^atroughs by troughs^a.' ¹⁷For 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. ¹⁸And this^b is easy in the sight of the Lord, and I will hand over Moab in your hand. ¹⁹And 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 ^cof land^c you shall ruin with stones.' ²⁰And 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 ^dwearing a belt^d and upward, and they stood at the frontier. ²²And they rose early in the morning, and the sun rose over the waters, and Moab saw the waters opposite, red as blood. ²³And 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!" ²⁴And they entered into the camp of Israel, and Israel rose up, and they struck Moab, and they fled from before them, and they entered Moab, going in and beating. ²⁵And the cities they overturned, and on every good portion ^cof land^c 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^b. ²⁶And 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. ²⁷And 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.

4 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." ²And 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 anoint myself." ³And he said to her, "Come on, ask for yourself vessels outside from all your neighbors, empty vessels; don't make them few. ⁴And you shall enter and shut the door upon you and upon your sons, and you shall pour out into these vessels, and that which has been filled, you shall remove." ⁵And 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 ⁶until 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. ⁷And 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. ⁹And 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. ¹⁰Let 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. ¹²And he said to Giezi, his lad, "Call to me this Somanite woman." And he called her, and she stood before him. ¹³And 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." ¹⁴And he said, "What must be done for her?" And Giezi, his lad, said, "Actually, she has no son, and her husband is old." ¹⁵And he called her, and she stood at the door. ¹⁶And 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, ¹⁹that he said to his father, "My head, my head!" And he said to his lad, "Carry him to his mother." ²⁰And he carried him to his mother, and he lay down on her knees until noon, and he died. ²¹And she carried him up and laid him on the bed of the man of God and closed upon him and went out. ²²And 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." ²³And he said, "Why is it that you go to him today? It is neither new moon nor sabbath." And she said, "Peace." ²⁴And she saddled the donkey and said to her lad, "Lead, go; do not hold back for me to mount, for if I tell you . . . ! ²⁵Come on, and you shall go and come to the man of God at the Carmelite mountain."

And it happened, as Elisaie saw her coming, that he said to Giezi, his lad, "Look, indeed there is that Somanite woman; ²⁶now 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." ²⁷And 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." ²⁸Then she said, "Did I ask for a son from my lord?"

^aI.e. into troughs ^bAntecedent unclear ^cLacking in Gk ^dI.e. old enough to fight

Did I not say, You shall not go astray with me?"²⁹ And Elisaie 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 Elisaie 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 Elisaie entered into the house, and behold, the child was lying dead on his bed.³³ And Elisaie 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 eyes upon his eyes 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 Elisaie cried out to Giezi and said, "Call this Somanite woman." And he called, and she came in to him. And Elisaie 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 Elisaie returned to Galgala, and the famine was in the land, and the sons of the prophets were sitting before him. And Elisaie 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, his garment full, and he threw it into the cauldron of boiled stuff, for they knew it not.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 Elisaie 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 Baithsarisa, 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.

5 And Naiman, the commander of the force of Syria, was a great man before his master and was^bmarveled at in face^b, because 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 Elisaie 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 Elisaie.¹⁰ And Elisaie 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 Elisaie, and his flesh returned like the flesh of a small child, and he was cleansed.

¹⁵ And he returned to Elisaie, 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 Elisaie 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-

^aHeb = herbs ^bI.e. respected

ter enters into Remman's house to do obeisance to him, and he will rest on my arm, and I will do obeisance in Remman's house, when he does obeisance in Remman's house, and then the Lord will have mercy on your slave in this matter." ¹⁹And Elisaie said to Naiman, "Go in peace." And he went away from him for debratha^a of the land.

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." ²¹And Giezi hurried after Naiman. And Naiman saw him running after him, and he turned around from the chariot to meet him. ²²And he said, "Peace. My master sent me, saying, 'Behold now, there came to me two lads from Mount Ephraim from the sons of the prophets; do give them a talent of silver and two changes of robes.'" ²³And Naiman said, "Accept two talents of silver." And he accepted it in two bags, with two changes of robes, and put them on two of his lads, and they carried them in front of him. ²⁴And they came into the darkness^b, and he took from their hands and stored the things in a house, and he dismissed the men.

²⁵ And he went in and stood near by his master, and Elisaie said to him, "Where have you come from, Giezi?" And Giezi said, "Your slave has not gone here or there." ²⁶And Elisaie said to him, "Did my heart not go with you when the man turned around from the chariot to meet you? Even now you accepted the silver; even now you accepted the clothing, and shall you receive by him gardens and olive orchards and vineyards and sheep and cattle and male servants and female servants? ²⁷And the leprosy of Naiman shall cling to you and to your offspring forever." And he went out of his presence leprous, as if snow.

6 And the sons of the prophets said to Elisaie, "See now, the place where we live in your presence is too narrow for us. ²Do let us go to the Jordan, and let us take from there, one man, one beam, and build for ourselves there to live there." And he said, "Go." ³And the one said, "Kindly come with your slaves." And he said, "I will go." ⁴And he went with them. And they came to the Jordan and cut down trees. ⁵And behold, the one was felling the beam, and the iron fell into the water, and he cried out, "O master! And it was borrowed!" ⁶And the man of God said, "Where did it fall?" And he showed him the place. And he cut off a stick and threw it there, and the iron floated. ⁷And he said, "Raise it for yourself." And he reached out his hand and took it.

⁸ And the king of Syria was at war with Israel, and he took counsel with his servants, saying, "I will encamp at this certain place, Elmoni." ⁹And Elisaie sent to the king of Israel, saying, "Take care not to pass by this place, because Syria is hidden there." ¹⁰And the king of Israel sent to the place which Elisaie told him. And he avoided it not once or twice.

¹¹ And the mind of the king of Syria was perturbed about this matter, and he called his servants and said to them, "Will you not tell me who is betraying me to the king of Israel?" ¹²And one of his servants said, "No one, my lord O king, for Elisaie the prophet in Israel tells the king of Israel all the words that you might speak in the chamber of your bedroom." ¹³And he said, "Go, see where this man is, and after I send, I will seize him." And they reported to him, saying, "Behold, he is in Dothaim." ¹⁴And he sent there horse and chariot and a heavy force, and they came by night and surrounded the city.

¹⁵ And the attendant of Elisaie rose early in the morning and went out, and behold, a force was all around the city with horse and chariot. And the lad said to him, "O master! What shall we do?" ¹⁶And Elisaie said, "Do not be afraid, for those who are with us are more than those who are with them." ¹⁷And 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 behold, the mountain was full of horses, and there was a chariot of fire all around Elisaie. ¹⁸And 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. ¹⁹And 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.

²⁰ 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 behold, they were in the middle of Samaria. ²¹And the king of Israel said, when he saw them, "Father, striking shall I strike?" ²²And he said, "You shall not strike; if you did not capture them with your sword and your bow, would you strike them? Serve up food and water before them, and let them eat and drink, and let them go to their master." ²³And 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.

²⁴ And it happened after this that the son of Hader, king of Syria, mustered all his camp and went up and besieged Samaria. ²⁵And 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^c of doves' dung was five shekels of silver. ²⁶And the king of Israel was passing by on the city wall, and a woman cried out to him, saying, "Save, O lord king!" ²⁷And 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?" ²⁸And 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.' ²⁹And we boiled my son and ate him, and I said to her on

^aHeb = a short distance ^bPerhaps secret place ^cHeb 1 kab = 1 liter

the second day, 'Give up your son, and let us eat him.' But she hid her son." ³⁰And 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. ³¹And 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^a 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?" ³³He 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 measure of fine flour 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 enter into the city,' and the famine is in the city, and we shall die there, and if we sit here, we shall also die. And now come, and let us fall into the camp of Syria; if they keep us alive, we shall also live, and if they put us to death, we shall also die." 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 the darkness and abandoned 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." ¹⁰And 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." ¹¹And the gatekeepers called out and reported to the house of the king within. ¹²And 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.'" ¹³And 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." ¹⁴And they took two mounted on horses, and the king of Israel sent them after the king of Syria, saying, "Go, and see." ¹⁵And 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. ¹⁷And 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. ¹⁸And 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." ¹⁹And 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." ²⁰And it happened thus, and the people trampled him in the gate, and he died.

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 allophytes seven years. ³And it happened after the end of the seven years that the woman returned from the land of the allophytes into the city, and she came to cry out to the king for her own house and for her own fields. ⁴And 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." ⁵And 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-

^aI.e. the king

saie sparked to life was crying out to the king for her own house and for her own fields. And Giezi said, "O lord king, this is the woman, and this is her son whom Elisaie sparked to life." ⁶And the king inquired of the woman, and she told him. And the king appointed one eunuch for her, saying, "Return all that was hers and all the produce of her field from the day that she left the land until now."

⁷ And Elisaie went to Damascus, and Hader's son, king of Syria, was ill. And they reported to him, saying, "The man of God has come here." ⁸And the king said to Hazael, "Take manaa^a in your hand, and go to meet the man of God, and inquire of the Lord through him, saying, 'Shall I recover from this my illness?' " ⁹And Hazael went to meet him and took manaa^a 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 Elisaie, "Your son, Hader's son, king of Syria, sent me to you, saying, 'Shall I recover from this my illness?' " ¹⁰And Elisaie said, "Go, say to him, 'By life you shall live, but the Lord showed me that by death you shall die.' " ¹¹And he stood before his face and fixed ^bhis gaze^b until shame, and the man of God wept. ¹²And Hazael 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 dispatch their fortresses by fire and kill their choice men by sword and drive into their infants and rip open their pregnant women." ¹³And Hazael said, "What is your slave, the dead dog, that he shall do this thing?" And Elisaie said, "The Lord showed me you reigning over Syria." ¹⁴And he departed from Elisaie and went in to his master, and he said to him, "What did Elisaie say to you?" And he said, "He told me, 'By life you shall live.' " ¹⁵And it happened the next day that he took the machma^c and dipped it in the water and put it on his face, and he died. And Hazael reigned in his stead.

¹⁶ In the fifth year of Ioram son of Achaab, king of Israel, Ioram son of Iosaphat, king of Iouda, became king. ¹⁷He was a son of thirty-two years when he became king, and he reigned eight years in Ierousalem. ¹⁸And 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. ¹⁹But the Lord did not want to destroy Iouda^d, for the sake of David 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 themselves. ²¹And 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. ²²And Edom revolted from under the hand of Iouda until this day. Then Lobena revolted at that time. ²³And 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? ²⁴And Ioram slept with his fathers and was buried with his fathers in the city of David 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. ²⁶Ochozias 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. ²⁷And 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 Hazael, king of the allophytes, at Remmoth Galaad, and the Syrians struck Ioram. ²⁹And King Ioram returned to be healed in Iezrael of the wounds with which they struck him at Remmoth, when he fought with Hazael, 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 Elisaie 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. ²And you shall enter there and see there Iou son of Iosaphat son of Namessi, and you shall enter and stand him up from among his brothers and lead him into the chamber in the chamber. ³And 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. ⁵And he entered, and behold, the commanders 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." ⁶And he got up and entered 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. ⁷And 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 ⁸and from the hand of the whole house of Achaab, and you shall utterly destroy from the house of Achaab ^eone urinating against a wall^e, both bond and left behind in Israel. ⁹And I will make the house of Achaab like the house of Ieroboam son of Nabat and like the house of Baasa son of Achia. ¹⁰And 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 epileptic entered to you?" And he said to them, "You know the man and his babble." ¹²And they said, "Wrong! Do tell us!" And Iou said to them,

^aHeb = a present ^bLacking in Gk ^cHeb = bed-cover ^dIoudas = Ra ^eI.e. every male

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"Thus and so he spoke to me, saying, 'This is what the Lord says: I have anointed you as king over Israel.' " ¹³And when they heard this, they hurried, and they took each man his garment and put it under him on garem^a of the steps, and they trumpeted with a horn and said, "Iou has become king."

¹⁴ And Iou son of Iosaphat son of Namesi conspired against Ioram. And Ioram, he was guarding at Remmoth Galaad, he and all Israel, from before Hazael, king of Syria, ¹⁵and 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." ¹⁶And 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 Hazael, king of Syria, for he was powerful and a man of power. And Ochozias, king of Iouda, went down to see Ioram.

¹⁷ And the lookout went up on the tower in Iezrael and saw the cloud of dust of Iou as he drew near and said, "I see a cloud of dust." And Ioram said, "Take a rider, and send him before them, and let him say, 'Is it peace?' " ¹⁸And a horse rider went to meet them, and he 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." ¹⁹And 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." ²⁰And the lookout reported, saying, "He came to them, but he did not come back. And he that was bringing was bringing Iou son of Namesias, for it happened in perturbation."

²¹ And Ioram said, "Get ready." And he got a 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 Iezraelite. ²²And it happened, when Ioram saw Iou, that he said, "Is it peace, Iou?" And Iou said, "What peace? The whoredoms of Iezabel your mother and her sorceries are still many." ²³And Ioram turned his hands to flee and said to Ochozias, "Treachery, Ochozias!" ²⁴And Iou filled his hand with his bow and struck Ioram between his arms, and the arrow came out through his heart, and he bent on his knees. ²⁵And Iou said to Badekar his number-three man, "Throw him in the portion of field of Nabouthai the Iezraelite, 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 accordance 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 Ieblaam. And he fled to Mageddon and died there. ²⁸And his servants put him on the chariot and brought him to Ierousalem and buried him in his tomb in the city of Daudid.

²⁹ And in the eleventh year of Ioram, king of Israel, Ochozias became king over Ioudab^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. ³¹And Iou entered into the city, and she said, "Is it peace, Zambri, the murderer of his master?" ³²And 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. ³³And 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. ³⁴And 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." ³⁵And 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. ³⁶And 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, ³⁷and 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.' "

10 And Achaab had seventy sons in Samaria. And Iou wrote a letter and sent it into Samaria, to the rulers of Samaria and to the elders and to the guardians of the sons of Achaab, saying, ²"And now, whenever this letter comes to you—with you are the sons of your master, and with you are the chariot and the horses and strong cities and the weapons—³and you shall notice the good and the upright one among the sons of your master, and you shall set him on the throne of his father and fight for the house of your master." ⁴And they were extremely afraid and said, "Look, the two kings did not stand before him, and how shall we stand?" ⁵And those over the house and those over the city and the elders and the guardians sent to Iou, saying, "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." ⁶And he wrote them a second letter, saying, "If you are for me and you listen to my voice, take the heads^c of the men of the sons of your master, and bring them to me around this time tomorrow in Iezrael." And the sons of the king were seventy men. These^d as prominent men of the city were ^ebringing them up^e. ⁷And 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.

^aHeb = top ? ^bIoudas = Ra ^cGk = sg ^dI.e. the guardians ^eI.e. rearing them

⁸And 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." ⁹And 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?" ¹⁰Know aphpho^a that there shall fall to the earth nothing from the word of the Lord, which the Lord spoke concerning the house of Achaab, and the Lord did what he said by the hand of his slave Eliou.^a ¹¹And Iou struck all who were left in the house of Achaab in Iezrael, and all his prominent men and his acquaintances and his priests, so as not to leave a remnant of him.

¹² And he set out and went to Samaria. He was in Baithakad of the shepherds, on the way, ¹³and Iou 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." ¹⁴And 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 blessed him. And Iou said to him, "Is your heart right with my heart as my heart is with your heart?" And Ionadab said, "It is." And Iou said, "And if it is, give me your hand." And he gave him his hand, and he brought him up to him on the chariot. ¹⁶And he said to him, "Come with me, and see while I am zealous for the Lord Sabaoth." And he sat him down in his chariot. ¹⁷And he entered into Samaria and struck all who were left to Achaab in Samaria until he wiped them out, according to the word of the Lord that he spoke to Eliou.

¹⁸ And Iou assembled all the people and said to them, "Achaab was subject to Baal a little, and indeed Iou will be subject to him much. ¹⁹And now, all you prophets of Baal summon to me all his slaves and his priests; let a man not be inspected, for I have a great sacrifice for Baal; every one who is not inspected shall not live." But Iou acted with trickery in order to destroy the slaves of Baal. ²⁰And Iou said, "Sanctify a solemn festival for Baal." And they proclaimed it. ²¹And Iou sent in all Israel, saying, "And now, all the slaves of Baal and all his priests and all his prophets, let not one remain, for I am making a great sacrifice; whoever remains shall not live." And all the slaves of Baal and all his priests and all his prophets came; not a man was left behind who did not come. And they entered into the house of Baal, and the house of Baal was filled ^bmouth to mouth^b. ²²And Iou said to the man over the house of mesthaal^c, "Bring out garments for all the slaves of Baal." And the keeper of the sacred robes brought them out for them. ²³And Iou 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." ²⁴And he entered to make the sacrifices and the whole burnt offerings.

And Iou arranged for himself eighty men outside and said, "A man, whoever is rescued from the men whom I bring into your hands—his life in place of his life." ²⁵And it happened, as he finished making the whole burnt offering, that Iou said to the runners and to the number-three men, "As you enter, strike them; let not a man come out from them." And they struck them with an edge of a sword. And the runners and the number-three men threw them out, and they proceeded to a city of a house of Baal. ²⁶And they brought out the stele of Baal and burned it. ²⁷And they pulled down the steles of Baal and tore down the house of Baal and arranged it into latrines to this day.

²⁸ And Iou wiped out Baal from Israel. ²⁹Yet, from the sins of Ieroboam son of Nabat, who made Israel sin, Iou did not depart from behind them—the golden heifers in Baithel and in Dan. ³⁰And the Lord said to Iou, "Because of what you did well in doing what is right in my sight, and all that was in my heart you did to the house of Achaab, fourth^d sons shall sit for you on the throne of Israel." ³¹But Iou did not take care to walk in the law of the Lord God of Israel with his whole heart; he did not depart from upon the sins of Ieroboam son of Nabat, who made Israel sin.

³² In those days the Lord began to cut off parts^e in Israel. And Hazael struck them within every boundary of Israel: ³³from the Jordan to the rising of the sun, all the land of Galaad, of Gaddi and of Rouben and of Manasses from Aroer, which is by the bank of the wadi Arnon, and Galaad and Basan. ³⁴And the rest of the histories of Iou and all that he did and all his dominance and the collusions in which he colluded, are these things not written in a book of Histories of the Days for the Kings of Israel? ³⁵And Iou slept with his fathers, and they buried him in Samaria, and Ioachas his son reigned in his stead. ³⁶And the days that Iou reigned over Israel in Samaria were twenty-eight years.

11 And Gotholia, the mother of Ochozias, saw that her sons had died, she then destroyed all the ^fseed of the kingdom^f. ²And Iosabee daughter of King Ioram, sister of Ochozias, took Ioas son of her brother and stole him from among the sons of the king who were being put to death, him and his nurse—in the chamber of the beds—and she hid him from before Gotholia, and he was not put to death. ³And he was with her in the Lord's house, hidden for six years, and Gotholia was reigning over the land.

⁴ And in the seventh year Iodae the priest sent and took the officers of hundreds, Chorri and Rasim, and brought them to him into the Lord's

^aHeb = then ^bI.e. totally ^cOr Mesthaal: Heb = wardrobe ^dI.e. of the fourth generation ^eLacking in Gk ^fI.e. royal family

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house. And he made a covenant of the Lord with them and made them swear in the sight of the Lord, and Iodae showed them the son of the king. ⁵And he commanded them, saying, "This is the thing that you shall do: let one-third of you enter on the sabbath, and you shall keep watch of the king's house in the gateway, ⁶and one-third in the gate of the roads, and one-third at the gate behind the runners, and you shall keep the watch of the house, ⁷and two hands^a are among you—every one who goes out on the sabbath—and they shall keep the watch of the Lord's house for the king, ⁸and you, surround the king all round, a man and his weapon in his hand. And he who enters into the saderoth^b shall die." And he^c was with the king in his going out and in his going in.

⁹ And the officers of hundreds did all that Iodae the wise commanded, and a man took his men who were going in on the sabbath with those who were going out on the sabbath and entered to Iodae the priest. ¹⁰And the priest gave to the officers of hundreds the barbed lances and the thirds^d of King Daud, which were in the Lord's house, ¹¹and the runners stood, a man and his weapon in his hand, from the right shoulder of the house to the left shoulder of the house, by the altar and the house, near the king all round. ¹²And he sent out the son of the king and put on him the nezer^e and the testimony, and he made him king and anointed him, and they clapped with the hand and said, "Let the king live!"

¹³ And Gotholia heard the noise of the running of the people, and she entered into the Lord's house to the people. ¹⁴And she looked, and behold, the king stood near the pillar, according to the judgment, and the singers and the trumpets by the king, and all the people of the land rejoicing and trumpeting with trumpets. And Gotholia tore her own clothes and shouted, "Collusion! Collusion!" ¹⁵And Iodae the priest commanded the officers of hundreds who watch over the force and said to them, "Bring her out from inside the saderoth^b, and he who goes in behind her, by death he shall be put to death by sword." For the priest said, "Indeed she should not die in the Lord's house." ¹⁶And they laid hands on her, and she entered by way of the horses' entrance of the king's house, and she died there.

¹⁷ And Iodae made a covenant between the Lord and between the king and between the people, that they should be the Lord's people, also between the king and between the people. ¹⁸And all the people of the land entered into a house of Baal and pulled it down, and his altars and his images they smashed well, and they killed Matthan, the priest of Baal, in front of the altars. And the priest appointed overseers for the house of the Lord. ¹⁹And he took the officers of hundreds, both Chorri and Rasim, and all the people of the land, and they brought down the king from the Lord's house, and he entered by way of the runners' gate

of the king's house, and they sat him on the throne of the kings. ²⁰And 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 ^(11.21)Ioas was a son of seven years when he became king.

²(12.1) In the seventh year of Iou, Ioas became king, and he reigned forty years in Ierousalem. And his mother's name was Abia of Bersabee. ³(2) And Ioas did what was right in the sight of the Lord all the days that Iodae the priest enlightened him. ⁴(3) 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, ⁶(5) let the priests take for themselves, a man from their sale, and they shall secure the bedek^f of the house in everything, there wherever a bedek^f is discovered." ⁷(6) And it happened in the twenty-third year of King Ioas that the priests had not strengthened the bedek^f of the house. ⁸(7) And Ioas the king summoned Iodae the priest and the priests and said to them, "Why is it that you were not strengthening the bedek^f of the house? And now, do not take money from your sales, because you shall donate it for the bedek^f of the house." ⁹(8) And the priests agreed not to take money from the people and not to strengthen the bedek^f of the house.

¹⁰(9) And Iodae the priest took one chest and bored a hole on its lid and set it beside iamibins 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(10) 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(11) 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(12) and to the wall-builders and to the quarriers of stone to buy wood and quarried stone to restrain the bedek^f of the Lord's house, for all that was paid on the house to strengthen it. ¹⁴(13) 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(14) for they shall give it^h to those doing the work, and they strengthened the Lord's house with it. ¹⁶(15) 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(16) Money for sin

^aOr *bands (of soldiers)* ^bHeb = *ranks* ^cI.e. *Iodae* ^dPerhaps *thirds in rank* ^eHeb = *crown* ^fHeb = *breach* ^gHeb = ?
^hI.e. *the money*

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 Geth and seized it in advance for himself. And Hazael fixed his face to go up against Ierousalem. ¹⁹(18) And Ioas, king of Iouda, took all the holy things that Iosaphat and Ioram 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^a to Hazael, king of Syria, and he went up from Ierousalem.

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 Iezichar son of Iemouath and Iezebouth, his son Somer, his slaves, struck him, and he died. And they buried him with his fathers in the city of Daud and Amessias his son reigned in his stead.

13 In a year, the twenty-third year of Ioas son of Ochozias, king of Iouda, Ioachas son of Iou 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 the 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^c, 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 Ioachas slept with his fathers, and they buried him with his fathers in Samaria, and Ioas his son reigned in his stead.

¹⁰ In a year, the thirty-seventh year of Ioas, king of Iouda, Ioas son of Ioachas became king over Israel in Samaria for sixteen years. ¹¹And he did what was evil in the sight of the Lord; he did not depart from all the sin of Ieroboam son of Nabat, who made Israel sin; he walked in them. ¹²And the rest of the histories of Ioas and all that he did and all his acts of dominance which he exercised with Amessias, king of Iouda, are these things not written in a book of Histories of the Days for the Kings

of Israel? ¹³And 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 horse-man!" 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 ^dwhen the year came^d. 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 Ioachas. 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 Iakob, 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 Iouda, also became king. ²He was a son of twenty-five years when he became king, and he reigned twenty-nine years in Ierousalem. And his mother's name was Ioadin of Ierousalem. ³And he did what was right in the sight of the Lord, yet not like Daud 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-

^aLacking in Gk ^bPossibly *conspiracy* ^cPerhaps *army* ^dI.e. in the spring of the year

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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 Gaimale—ten thousand—and seized the Rock in the battle, and he called its name Kathoel—until this day.

8 Then Amessias sent messengers to Ioas son of Ioachas son of Iou, king of Israel, saying, "Come, let us be seen by faces." ⁹And Ioas, king of Israel, sent to Amessias, king of Iouda, saying, "The akana^a 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^a. ¹⁰Wounding you struck Idumea, 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^b with you."

11 And Amessias did not listen. And the king of Israel went up, and he and Amessias, king of Iouda, were seen by faces in Baithsamys, which belongs to Iouda. ¹²And Iouda^b fell from before Israel, and a man fled to his covert. ¹³And Ioas son of Ioachas, king of Israel, captured Amessias son of Ioas son of Ochozias, king of Iouda, in Baithsamys. And he came to Ierousalem and tore down in the wall of Ierousalem in the gate of Ephraim as far as a gate of the corner, four hundred cubits. ¹⁴And he took the gold and the silver and all the vessels that were found in the Lord's house and in the treasuries of the king's house, and the sons of the comminglings^c, and he returned to Samaria.

15 And the rest of the histories of Ioas, what he did in his dominance, which things he fought about with Amessias, king of Iouda, are these things not written in a book of Histories of the Days for the Kings of Israel? ¹⁶And Ioas slept with his fathers and was buried in Samaria with the kings of Israel, and Ieroboam his son reigned in his stead.

17 And Amessias son of Ioas, king of Iouda, lived fifteen years after Ioas son of Ioachas, king of Israel, died. ¹⁸And the rest of the histories of Amessias and all that he did, are these things not written in a book of Histories of the Days for the Kings of Iouda? ¹⁹And they conspired a conspiracy against him in Ierousalem, and he fled to Lachis. And they sent after him to Lachis and put him to death there. ²⁰And they took him up on horses, and he was buried in Ierousalem with his fathers in the city of Daud. ²¹And all the people of Iouda took Azarias—and he was a son of sixteen years—and made him king instead of his father Amessias. ²²He built Ailoth and returned it to Iouda, after the king slept with his fathers.

23 In the fifteenth year of Amessias 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.

28 And 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 Amessias reigned in his father's stead.

15 In the twenty-seventh year of Ieroboam, king of Israel, Azarias son of Amessias, king of Iouda, became king. ²He 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. ³And he did what was right in the sight of the Lord, according to all things that Amessias 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 aphphousoth^d. And Ioatham, 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 Iouda? ⁷And Azarias slept with his fathers, and they buried him with his fathers in the city of Daud, and Ioatham 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. ¹⁰And Selloum son of Iabis and Keblaam conspired against him, and they struck him and put him to death, and Selloum reigned in his stead. ¹¹And 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 Iou, saying, "Fourth^e 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.

^aHeb = thornbush ^bIoudas = Ra ^cPerhaps acts of sexual intercourse ^dHeb = of separation ^eI.e. of the fourth generation

¹⁵And the rest of the histories of Selloum and his conspiracy that he conspired, behold, they are written in a book of Histories of the Days for the Kings of Israel. ¹⁶Then 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.

¹⁷In the thirty-ninth year of Azarias, king of Iouda, Manaem son of Gaddi also became king over Israel for ten years in Samaria. ¹⁸And 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. ¹⁹In 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. ²⁰And Manaem brought out the money against^a Israel, against^a 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. ²¹And 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? ²²And Manaem slept with his fathers, and Phakeias his son reigned in his stead.

²³In the fiftieth year of Azarias, king of Iouda, Phakeias son of Manaem became king over Israel in Samaria for two years. ²⁴And 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. ²⁵And 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. ²⁶And 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.

²⁷In the fifty-second year of Azarias, king of Iouda, Phakee son of Romelias became king over Israel in Samaria for twenty years. ²⁸And 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.

²⁹In the days of Phakee, king of Israel, Thaglatphellasar, 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. ³⁰And Hosee son of Ela 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. ³¹And 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.

³²In the second year of Phakee son of Romelias, king of Israel, Ioatham son of Azarias, king of Iouda, became king. ³³He 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. ³⁴And he did what was right in the sight of the Lord, according to all that Azarias^b his father had done. ³⁵Yet, 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. ³⁶And 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 Iouda? ³⁷In those days the Lord began to send out in Iouda Raasson, king of Syria, and Phakee son of Romelias. ³⁸And 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.

16 In the seventeenth year of Phakee son of Romelias, Achaz son of Ioatham, king of Iouda, became king. ²Achaz 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, ³but 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. ⁴And he was sacrificing and making incense offerings on the high places and on the hills and under every woodland tree.

⁵Then 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. ⁶At that time Raasson, 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. ⁷And Achaz sent messengers to Thaglatphellasar, 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." ⁸And 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. ⁹And 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.

¹⁰And King Achaz went to meet Thaglatphellasar, 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. ¹¹And Ourias the priest built the altar in accordance with all that King Achaz had sent from Damascus. ¹²And the king saw the altar and went up on it ¹³and burnt for smoke his whole burnt offering and his sacrifice and his libation and poured the blood of his peace items on the altar. ¹⁴And 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

^aPossibly against the will of ^bOzias = Ra ^ci.e. its people

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the house of the Lord, and put it near the thigh of the altar on the north. ¹⁵And 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." ¹⁶And Ourias the priest did according to everything that King Achaz commanded him.

¹⁷ And King Achaz cut off the borders of the mechonoth^a 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 pediment. ¹⁸And 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. ¹⁹And 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 Iouda? ²⁰And Achaz slept with his fathers and was buried in the city of Daud, and Hezekias his son reigned in his stead.

17 In the twelfth year of Achaz, king of Iouda, Hosee son of Ela became king in Samaria over Israel for nine years. ²And he did what was evil in the sight of the Lord, yet not like the kings of Israel who were before him. ³Salamanasar, king of the Assyrians, went up against him, and Hosee became his slave and returned to him manaa^b. ⁴And the Assyrians' king found injustice in Hosee, for he had sent messengers to Segor, king of Egypt, and brought no manaa^b to the king of the Assyrians in that year, and the king of the Assyrians besieged him and bound him in a prison house.

⁵ 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. ⁶In the ninth year of Hosee the Assyrians' king captured Samaria, and he exiled Israel to the Assyrians and made them dwell ^cin Halae and in Habor, at rivers^c of Gozan and Ored^d of Medes.

⁷ 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 ⁸and 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, ⁹and 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. ¹⁰And they erected for themselves steles and groves on every high hill and under every woodland tree, ¹¹and 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^e to provoke the Lord to anger, ¹²and they served the idols of which the Lord had said to them, "You shall not do this thing to the Lord." ¹³And 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." ¹⁴But they did not listen, but hardened their back more than the back of their fathers. ¹⁵And 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 accordance with these. ¹⁶They 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. ¹⁷And 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. ¹⁸And the Lord became very angry with Israel and removed them from his face, and none was left except Iouda's tribe alone.

¹⁹ And indeed Iouda^f did not keep the commandments of the Lord, their God, but walked in the statutes of Israel, which they practiced, ²⁰and they^g 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 banished them from his presence, ²¹for only Israel was ^hfrom upon^h Daud's house. And they made Ieroboam son of Nabat king. And Ieroboam drove out Israel from behind the Lord and made them sin great sin. ²²And the sons of Israel walked in all the sin of Ieroboam that he committed; they did not depart from it ²³until 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.

²⁴ And the Assyrians' king brought from Babylon the peopleⁱ from Chountha and from Aia and from Haimath and Seppharouain, 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. ²⁵And it happened, at the beginning of their sitting^j, that they did not fear the Lord, and the Lord sent lions among them, and they were killing among them. ²⁶And 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." ²⁷And the king of the Assyrians commanded, saying, "Bring from yonder, and let them go and dwell

^aHeb = stands ^bHeb = tribute ^cOr at the Halae and Habor, rivers ^dHeb = cities ^ePerhaps engraved steles
^fIoudas = Ra ^gI.e. Israel ^hI.e. independent of ⁱLacking in Gk ^jI.e. settlement

there, and they shall enlighten them about the judgment of the god of the land.”²⁸And they brought one of the priests whom they had exiled from Samaria, and he stayed in Baithel, and he was enlightening them how they should fear the Lord.

²⁹And 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,³⁰and the men of Babylon made Sokchothbainith, and the men of Chouth made Nerigel, and the men of Haimath made Asimath,³¹and the Euites made Eblazer and Tharthak, and the Seppharouain burned up their sons in fire to Adramelech and Anemelech, gods of Seppharouain.³²And 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.³³They were fearing the Lord and serving their own gods according to the judgment of the nations, there where he had exiled them.

³⁴To 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 Iakob, him whose name he made Israel.³⁵And 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,³⁶but 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.³⁷And 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,³⁸and the covenant that he made with you, you shall not forget. And you shall not fear other gods,³⁹but only the Lord, your God, you shall fear, and he will deliver you from all your enemies.⁴⁰And you shall not listen to their judgment that they practice.”

⁴¹But 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 Hezekias son of Achaz, king of Iouda, became king.²He was a son of twenty-five years when he became king, and he reigned twenty-nine years in Ierousalem. And his mother's name was Abou daughter of Zacharias.³And he did what was right in the sight of the Lord according to all that Daud his father had done.⁴He removed the high places and

smashed all the steles and utterly destroyed the groves and the bronze snake that Moyses had made, for until those days the sons of Israel had been making incense offerings to it, and he called it Neesthan.⁵He hoped in the Lord God of Israel, and there was no one like him among the kings of Iouda after him or among those who were before him.⁶And he clung to the Lord; he did not depart from behind him but kept his commandments that he had commanded Moyses.⁷And the Lord was with him; in all that he was doing he understood. And he rebelled against the king of the Assyrians and was not subject to him.⁸He struck the allophytes as far as Gaza and as far as its territory, from a tower of watchers even to a strong city.

⁹And it happened in the fourth year of King Hezekias (it was the seventh 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,¹⁰and 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.¹¹And the Assyrians' king exiled Samaria to the Assyrians and put them ^ain Halae and in Habor, at a river^a of Gozan and Ore^b of Medes,¹²because 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.

¹³And in the fourteenth year of King Hezekias, Sennacherim, king of the Assyrians, went up against the strong cities of Iouda and captured them.¹⁴And 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 Hezekias, king of Iouda, three hundred talents of silver and thirty talents of gold.¹⁵And Hezekias gave him all the silver that was found in the Lord's house and in the treasures of the king's house.¹⁶At 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.¹⁷And the Assyrians' king sent Tharthan and Raphis and Rapsakes from Lachis to King Hezekias with a heavy force against Ierousalem. And they went up and came to Ierousalem and stood by the conduit of the upper pool, which is by the way of the fuller's field.¹⁸And 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.

¹⁹And 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? ²⁰You said, ‘Mere words of lips are strategy and power for war.’ Now then, on whom do you rely, that you rebelled against me? ²¹Now behold, you have entrusted yourself to this broken reed rod, to Egypt; whatever man is supported on

^aOr at the Halae and Habor, a river ^bHeb = cities

it, it will also enter into his hand and pierce it. Thus is Pharaoh, king of Egypt, to all who rely on him. ²²And 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 Iouda and to Ierusalem, 'You shall do obeisance before this altar in Ierusalem'? ²³And now, do be joined with 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. ²⁴And 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. ²⁵And 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 Ioas, 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?" ²⁷And 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! ²⁹This 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. ³⁰And 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.' ³¹Do 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 a man shall drink his own vine, and a man shall eat his own fig tree and drink water from his own cistern ³²until I come and take you to a land like your own land, a land of grain and wine and bread and vineyards, a land of olive oil and honey, and you shall live and not die. And do not listen to Hezekias, for he misleads you by saying, The Lord will deliver us. ³³Did the gods of the nations, each by delivering, deliver his own land out of the hand of the Assyrians' king? ³⁴Where is the god of Haimath and Arphad? Where is the god of Seppharouain? And is it that they delivered Samaria out of my hand? ³⁵Who is there among all the gods of the lands who delivered their lands out of my hand, that the Lord shall deliver Ierusalem out of my hand?' "

³⁶ And they were silent and answered him not a word, for there was the king's command, saying, "You shall not answer him." ³⁷And Eliakim son of Chelkias, the household manager, and Somnas, the secretary, and Ioas son of Asaph, the recorder, entered to Hezekias with their clothes torn and reported to him the words of Rapsakes.

19 And it happened, when King Hezekias heard it, that he tore his own clothes and

put on sackcloth and entered into the Lord's house. ²And 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. ³And 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 pains, but she who gives birth has no strength. ⁴If 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." ⁵And the servants of King Hezekias came to Esaias, ⁶and 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. ⁷Behold, 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. ⁹And he heard concerning Tharaka, king of the Ethiopians, saying, "Behold, he went out to fight with you." And he returned and sent messengers to Hezekias, saying, ¹⁰"Do not let your God, him on whom you rely upon, stir you up by saying, Ierusalem shall not be given into the hands of the Assyrians' king. ¹¹Behold, you heard everything that the Assyrians' kings did to all the lands to anathematize them. And shall you be rescued? ¹²Did the gods of the nations that my fathers destroyed deliver them: both Gozan and Charran and Rapses and Edem's sons, who were in Thaesthen? ¹³Where is the king of Haimath and the king of Arphad, and where is Seppharouain, 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. ¹⁵And 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. ¹⁶Incline 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. ¹⁷For truly, O Lord, the Assyrians' kings laid waste the nations ¹⁸and gave their gods into the fire, for they were no gods but works of human hands—wood and stone—and they destroyed them. ¹⁹And 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. ²¹This is the word that the Lord spoke against him: Virgin daughter Sion made nothing of you

^aOr you alone are the Lord God

- and sneered at you;
daughter Ierousalem 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,
thighs of Lebanon,
and I felled the greatness of its cedar,
the choicest of its cypresses,
and I came to a melon^a of its end,
forest of his^b 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^c 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.
- 28 Because you grew angry against me
and your wantonness came up in my ears,
and I will put my hooks in your nostrils
and a bit in your lips;
I will turn you back in the way,
in that by which you came.

29 "And this shall be the sign for you: You shall eat this year what grows of itself, and in the second year what springs up, and in the third year, sowing and reaping and planting of vineyards, and you shall eat their fruit. ³⁰And the saved remainder of Iouda's house shall add root downward and bear fruit upward; ³¹for from Ierousalem a remnant shall go out, and from Mount Sion he who is being returned safe. The zeal of the Lord of hosts shall do this.

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! ³³By the way that he came, by it he shall return, and he shall not enter into this city, says the Lord. ³⁴And I will hold a shield over this city, for my own sake and for the sake of Daudid my slave."

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. ³⁶And Sennacherim, king of the Assyrians, left and went and returned and lived in Nineue. ³⁷And it happened, as he was doing obeisance in the house of N eserach 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.

20 In those days Hezekias became sick unto death. And Esaia 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." ²And Hezekias turned his face to the wall and prayed to the Lord, saying: ³"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 Hezekias wept with a great weeping. ⁴And Esaia was in the middle court, and a word of the Lord came to him, saying: ⁵"Turn back, and you shall say to Hezekias, the leader of my people, This is what the Lord, the God of Daudid 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. ⁶And 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 Daudid my slave." ⁷And he said, "Let them take a cake of figs and apply it on the festering sore, and it shall cure him^d."

⁸ And Hezekias said to Esaia, "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?" ⁹And Esaia 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?" ¹⁰And Hezekias said, "It is easy for the shadow to lengthen ten steps; no, but let the shadow return ten steps backwards." ¹¹And Esaia the prophet cried to the Lord, and the shadow on the stairs returned backwards ten steps.

¹² At that time Marodachbaladan son of Bala-dan, king of Babylon, sent documents and manaa^e to Hezekias, for he had heard that Hezekias was sick. ¹³And Hezekias rejoiced over them, and he showed them the whole house of the nechotha^f, 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 Hezekias did not show them in his house and in all his realm. ¹⁴And Esaia the prophet entered to King Hezekias and said to him, "What did these men say? And from where did they come to you?" And Hezekias said, "They have come to me from a far country, from Babylon." ¹⁵And he said, "What did they see in your house?" And he said, "They saw all that is in my house; there was nothing in my house that I did not show them, but also what is in my storehouses."

^aHeb = retreat ^bPerhaps its ^cI.e. enclosure ^dLacking in Gk ^eHeb = a present ^fHeb = treasure

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16 And Esaias said to Hezekias, "Hear a word of the Lord: ¹⁷Behold, 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. ¹⁸And 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." ¹⁹And 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? ²¹And Hezekias slept with his fathers and was buried in the city of Dauid, and Manasses his son reigned in his stead.

21 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. ²And 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. ³And 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 Achaab, king of Israel, had done, and did obeisance to all the host of heaven and was subject to them. ⁴And he built an altar in the Lord's house, as he had said, "In Ierousalem I will put my name." ⁵And he built an altar to all the host of heaven in the two courts of the Lord's house. ⁶And 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. And he multiplied to do what is evil in the sight of the Lord, to provoke him to anger. ⁷And 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 there forever. ⁸And I will not add to shake the foot of Israel from the land that I gave to their fathers—whoever will observe everything that I commanded, according to every commandment that my slave Moyses commanded them." ⁹And 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 the prophets, saying, ¹¹"Forasmuch as Manasses, the king of Iouda, committed these abominations, evil things from^a all that the erstwhile Amorrite did, and indeed made Iouda sin with their idols. ¹²Not so! This is what the Lord, the God of Israel, says, Behold, I am bringing evil upon Ierousalem and upon Iouda so that both his ears, of everyone who hears, will echo. ¹³And I will stretch out over Ierousalem the measuring line of Samaria and the

plummet of Achaab's house, and I will wipe Ierousalem as the alabaster jar is wiped, when it is wiped, and it is turned over on its face. ¹⁴And I will cast off the remnant of my heritage and give them into the hands of their enemies, and they shall become rapine and plunder to all their enemies, ¹⁵forasmuch as they did what is evil in my sight and were provoking me to anger, from the day that I brought their fathers out of Egypt, even to this day."

16 And indeed Manasses shed very much innocent blood until he had filled Ierousalem ^bmouth to mouth^b, besides some of his sins that he made Iouda^c sin so that they did what was evil in the sight of the Lord.

17 And the rest of the histories of Manasses and all that he did and his sin that he sinned, are these things not written in a book of Histories of the Days for the Kings of Iouda? ¹⁸And Manasses slept with his fathers and was buried in the garden of his house, in the garden of Oza. And Amon his son reigned in his stead.

19 Amon was a son of twenty-two years when he became king, and he reigned two years in Ierousalem. And his mother's name was Mesollam daughter of Harous from Ieteba. ²⁰And he did what was evil in the sight of the Lord, just as Manasses his father had done. ²¹And he walked in all the way in which his father walked and served the idols that his father served and did obeisance to them, ²²and he abandoned the Lord, God of his fathers, and did not walk in the way of the Lord. ²³And the servants of Amon conspired against him and put the king to death in his house. ²⁴And all the people of the land struck all those who had conspired against King Amon, and the people of the land made Iosias his son king in his stead. ²⁵And the rest of the histories of Amon, what he did, behold, are these things not written in a book of Histories of the Days for the Kings of Iouda? ²⁶And they buried him in his tomb in the garden of Oza, and Iosias his son reigned in his stead.

22 Iosias was a son of eight years when he became king, and he reigned thirty and one year in Ierousalem. And his mother's name was Iedida daughter of Edeia from Basouroth. ²And he did what was right in the sight of the Lord and walked in all the way of Dauid his father; he did not depart to the right or to the left.

3 And it happened in the eighteenth year of King Iosias, in the eighth month, that the king sent Saphphan son of Eselias son of Mesollam, the secretary of the Lord's house, saying, ⁴"Go up to Chelkias the great priest, and seal the money that was brought into the Lord's house, which those who guard the threshold collected from the people, ⁵and 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

^aPossibly beyond ^bI.e. totally ^cIoudas = Ra

bedek^a of the house, ⁶to the craftsmen and to the builders and to the wall-builders, and to buy wood and quarried stone to strengthen the bedek^a of the house. ⁷Yet, 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. ⁹And he brought it in to King Iosias and returned word to the king and said, "Your slaves ^bmelted down^b 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." ¹⁰And 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. ¹²And the king commanded Chelkias the priest and Achikam son of Saphphan, and Achobor son of Michaïas and Saphphan the secretary and Asaias the king's slave, saying, ¹³"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 Achobor and Saphphan and Asaias went to Holda the prophetess, wife of Sellem son of Thekoue son of Haraas, keeper of the wardrobe, and she was residing in Ierousalem in the masena^c, and they spoke to her. ¹⁵And she said to them, "This is what the Lord, the God of Israel, says: Tell the man who sent you to me, ¹⁶This is what the Lord says, Behold, I am bringing evil on this place and on those who dwell in it—all the words of the book that the king of Iouda read, ¹⁷because they abandoned me and were making incense offerings to other gods so that they provoked me to anger with the works of their hands, and my wrath will be blazed out against this place, and it will not be quenched. ¹⁸And to the king of Iouda, who sent you to seek after the Lord, this is what you shall say to him, This is what the Lord, the God of Israel, says: As for the words that you heard—¹⁹because your heart was softened and you felt shame from before the Lord, when you heard how I spoke against this place and against those who dwell in it, that they should become a desolation and a curse, and you tore your clothes and wept before me, and indeed I heard, says the Lord. ²⁰Not so! Behold, I am adding you to your fathers, and you shall be gathered to your grave in peace, and there shall not be seen by your eyes among all the evils that I am—I am bringing on this place." And they returned the message to the king.

23 And the king sent and gathered to himself all the elders of Iouda and Ierousalem.

²And the king went up to the Lord's house, and every man of Iouda and all those who dwelt in Ierousalem with him, and the priests and the prophets and all the people from small and to great, and he read in their hearing all the words of the book of the covenant that had been found in the Lord's house. ³And the king stood by the pillar and made a covenant before the Lord, to walk behind the Lord and to keep his commandments and his testimonies and his statutes with all his heart and with all his soul, to uphold the words of this covenant that were written in this book. And all the people stood firm in the covenant.

⁴ And the king commanded Chelkias the great priest and the priests of the second order and those who guard the threshold to bring out of the Lord's shrine all the vessels made for Baal and for the grove and for all the host of heaven, and he burned them outside Ierousalem in sademoth^d of Kedron and took their dust to Baithel. ⁵And he put an end to the chomarime^e whom kings of Iouda had appointed—and they were making incense offerings in the high places and in the cities of Iouda and those around Ierousalem—and those who made incense offerings to Baal and to the sun and to the moon and to the mazouroth^f and to all the host of heaven. ⁶And 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. ⁷And he tore down the house of the kadesim^g that were in the house of the Lord, there where the women were weaving chettiin^h for the grove. ⁸And 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 Iesus, governor of the city, which were from a man's left in the gate of the city. ⁹Yet 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. ¹⁰And 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. ¹¹And 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 pharourimiⁱ, and he burned the chariot of the sun with fire. ¹²And 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. ¹³And the king defiled the house that was in front of Ierousalem, on the right^j of the Mount of Mosoath^k, which Salomon, king of Israel, had built for As-tarte, offense of the Sidonians, and for Chamos, of-

^aHeb = breach ^bPossibly collected ^cHeb = Second Quarter ^dHeb = fields ^eHeb = idolatrous priests ^fHeb = constellations ^gHeb = male temple prostitutes ^hHeb = hangings ⁱHeb = precincts ^ji.e. south ^kHeb = Destruction

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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.

¹⁵And 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 tombs that were there in the city, and he sent and took the bones out of the tombs and burned them on the altar and defiled it, according to the word of the Lord that the man of God spoke, when Ieroboam stood in the feast by the altar. And turning, he lifted his eyes on the tomb of the man of God who had spoken these words. ¹⁷And 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^a all the works that he had done in Baithel. ²⁰And 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 returned to Ierousalem.

²¹And the king commanded all the people, saying, “Keep the paschab^b to the Lord, our God, just as it is written in the book of this covenant.” ²²For this paschab^b had not taken place since the days of the judges who were judging Israel and all the days of the kings of Israel and of the kings of Iouda, ²³but only in the eighteenth year of King Iosias the paschab^b to the Lord took place in Ierousalem.

²⁴And 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 Ierousalem so that he established the words of the law that were written in the book that Chelkias the priest had found in the Lord’s house. ²⁵Before 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.

²⁶Yet 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. ²⁷And the Lord said, “And indeed I will remove Iouda^d from my sight, just as I removed Israel, and I will reject this city that I chose, Ierousalem, 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? ²⁹But in his days Pharaos 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. ³⁰And his servants made him ride dead from Mageddo and brought him to Ierousalem and buried him in his own tomb in the city of Dauid. And the people of the land took Ioachas son of Iosias and anointed him and made him king instead of his father.

³¹Ioachas was a son of twenty-three years when he became king, and he reigned three months in Ierousalem. And his mother’s name was Hamital daughter of Ieremias from Lemna. ³²And he did what was evil in the sight of the Lord, according to all that his fathers had done. ³³And Pharaos Nechao removed him into Deblatha in the land of Hemath, so that he might not reign in Ierousalem, and imposed a penalty on the land, one hundred talents of silver and one hundred talents of gold. ³⁴And Pharaos 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. ³⁵And Ioakim gave the silver and the gold to Pharaos; yet he taxed the land in order to give the money at the mouth^e of Pharaos. They gave the silver and the gold, a man according to his assessment together with the people of the land, to give to Pharaos Nechao.

³⁶Ioakim was a son of twenty-five years when he became king, and he reigned eleven years in Ierousalem. And his mother’s name was Ieldaph daughter of Pedeia from Rouma. ³⁷And 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. ³Only 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, ⁴and indeed he shed innocent blood and filled Ierousalem with innocent blood, and the Lord did not want to be conciliated. ⁵And 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? ⁶And Ioakim slept with his fathers, and Ioakim his son reigned in his stead. ⁷And the king of Egypt did not continue further to come out of his land, for the king of Babylon had taken all that belonged

^aI.e. the houses ^bHeb = passover ^cHeb = images or household gods ^dIoudas = Ra ^eI.e. command

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. ⁹And 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. ¹¹And Nabouchodonosor, king of Babylon, entered into the city, and his servants were besieging it. ¹²And Ioakim, king of Iouda, came out against the king of Babylon, 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. ¹⁴And he exiled Ierousalem and all the commanders and those mighty in power, taking captive ten thousand captives, and every craftsman and ^ahe that encloses^a, and no one remained, except the poor of the land. ¹⁵And he exiled Ioakim to Babylon, and the mother of the king and the wives of the king and his eunuchs. And the strong men of the land he led away as a colony from Ierousalem to Babylon, ¹⁶and all the men of power, seven thousand, and the craftsman and ^ahe that encloses^a, one thousand. As for all mighty ones fit for war, the king of Babylon also led them away as a migration to Babylon. ¹⁷And the king of Babylon made Maththanias his son king in his stead and changed his name to Sedekias.

18 Sedekias was a son of twenty-one years when he became king, and he reigned eleven years in Ierousalem. And his mother's name was Hamital daughter of Ieremias. ¹⁹And he did what was evil in the sight of the Lord, according to all that Ioakim had done, ²⁰for it was on account of the anger of the Lord against Ierousalem and in Iouda until he drove them away from his presence.

And Sedekias rebelled against the king of Babylon.

25 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. ²And the city came under enclosure until the eleventh year of King Sedekias. ³On the ninth of the month the famine also grew strong in the city, and there was no food for the people of the land. ⁴And 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^b went by way of the Araba. ⁵And 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. ⁶And they captured the king and brought him to the king of Babylon in Deblatha, and he spoke judgment with him. ⁷And 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—Nabouzardan, the chief cook, since he stood before the king of Babylon, came to Ierousalem. ⁹⁻¹⁰And 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. ¹¹And 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^c the king of Babylon and the rest of the support. ¹²But the chief cook left some of the poor of the land to be vinedressers and gabind^d.

13 And the bronze pillars that were in the Lord's house and the mechonoth^e and the bronze sea that was in the Lord's house the Chaldeans smashed and carried their bronze to Babylon. ¹⁴And 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; ¹⁵and the chief cook took the fire-pans and the gold and silver saucers, ¹⁶two pillars, the one sea and the mechonoth^e, which Salomon had made for the Lord's house—there was no weight of the bronze of all the utensils. ¹⁷The height of the one pillar was eighteen cubits, and on it was the bronze chothars, and the height of the chothars was three cubits; sabacha^h and pomegranates, all of bronze, were on the chothars all around. And the second pillar had the same on the sabacha^h.

18 And the chief cook took Saraias the first priest and Sophonias son of the second order and the three who guard the threshold, ¹⁹and from the city he took one eunuch who had been overseer over the warrior men and five men of those who see the face of the kingⁱ who were found in the city, and the secretary of the commander of the force, who draws out in battle-order the people of the land, and sixty men of the people of the land who were found in the city. ²⁰And Nabouzardan, the chief cook, took them and led them away to the king of Babylon in Deblatha. ²¹And the king of Babylon struck them and put them to death in Deblatha in the land of Haimath. And Ioudai was exiled from upon its own land.

22 And as for the people who were left behind in the land of Iouda, whom Nabouchodonosor, king of Babylon, had left behind—he also appointed over them Godolias son of Achikam son of Saphan. ²³And all the commanders of the force, they and their men, heard that the king of Babylon had appointed Godolias, and they came to Godolias in Massephath, they and their men: both Ismael son of Nathaniah and Ioanan son of Karee

^aPossibly the gilder ^bI.e. the king ^cPossibly deserted to ^dHeb = plowmen ^eHeb = stands ^fHeb = shovels ^gHeb = capital ^hHeb = latticework ⁱI.e. the king's council ^jIoudas = Ra

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and Saraïas 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 passing^a 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 Nathaniaš 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 Ioakim, king of Iouda, in the twelfth month, on the twenty-seventh of the month, that Euilmarodach, king of Babylon, in the year of his reign, lifted up the head of Ioakim, 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 day^b, all the days of his life.

^aPossibly *incursion* ^bI.e. *each day as prescribed*

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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: **וּלְבְנֵי קָהָת . . . עָרִים עֶשֶׂר**

LXX: καὶ τοῖς υἱοῖς 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 **יָד** (hand) in the prepositional phrase **עַל יָד**, 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: **עַל יְדֵי הַמֶּלֶךְ**

LXX: ἐχόμενα 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 *serseroth* "chains," *dabir* "inner chamber," "holy 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 **מִצְרַיִם** as 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 Μεστράιμ (NETS "Mestram," 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 **עִיר נַחֲשׁ** to render πόλεως Ναας (NETS "the city of Naas"; NRSV "Ir-nahash").

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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: ולא אבה דויד לשותם
 LXX: οὐκ ἠθέλησεν Δαυιδ τοῦ πίνειν αὐτό
 NETS: Daidid 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 Daidid's desire, which would generally be conveyed by the infinitive alone in order to parallel the use of the preposition -ל 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 ἐν ("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: ובשירים ובכנרות
 LXX: ἐν ψαλτωδοῖς καὶ ἐν κινύραις
 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: ביד דויד וביד עבדיו
 LXX: ἐν χειρὶ Δαυιδ καὶ ἐν χειρὶ παίδων αὐτοῦ
 NETS: by the hand of Daidid 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 σκευφόρος; 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: אל נשא כל יו
 LXX: τῷ ἀῖροντι τὰ σκεύη 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 ἐγγαστριμύθος of the Hebrew term אִוֵּב 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 ἀπόγονος to render the Hebrew נֹלֵד ("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 זֶרֶם has connotations both of primordality and primacy. This dual semantic ground is well expressed by the equivalent ἀρχ-ηγοί 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 ἀρχων ("ruler," "commander"). The same judgment applies to another reflex of that Hebrew root, רָשָׁן, 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 φιλογέωργος (“devoted to agriculture”) at 2 Suppl 26.10 to render the Hebrew phrase אֲדָהּב אֲרָמֶה. 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 Ioab and David regarding the conduct of a census of Israel. At 1 Suppl 21.3 Ioab 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 δέ, 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 אֲשֶׁר, which obviates the need for a verbal clause by utilizing the parallel Greek articular construction, as follows: LXX: τὸν λαὸν τὸν ἐν αὐτῇ; 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 Saoul (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: יִמָּת שָׂאוּל בְּמַעַל אֲשֶׁר בִּיהוָה

LXX: ἀπέθανεν Σαουλ ἐν ταῖς ἀνομίαις αὐτοῦ, αἷς ἠνόμησεν τῷ κυρίῳ

NETS: Saoul 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: גִּבּוֹר

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, Αλιμαζονεῖς, occurring at 22.1.

MT: וְגַם אֶהְיֶה מִקִּנְיָהּ הַכּוֹ

LXX: καὶ γε σκηνάς κτήσεων, τοὺς Ἀμαζονεῖς, ἐξέκοψαν

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.

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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: **וַיִּשֶׁר בַּמִּגְרָה**

LXX: διέπρισεν πρίοισιν

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: **לְהַכּוֹת אֶת מַחֲנֶה פְּלִשְׁתִּים**

LXX: τοῦ πατάξαι τὴν παρεμβολὴν τῶν ἀλλοφύλων

NETS: to strike down the camp of the allophytes

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: **וַיְהִי לַעֲת תְּשׁוּבַת הַשָּׁנָה לַעֲת צֵאת הַמְּלָכִים**

LXX: καὶ ἐγένετο ἐν τῷ ἐπιόντι ἔτει ἐν τῇ ἐξόδῳ 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: **לְמִנּוֹת אֶת יִרְשָׁאֵל**

LXX: τοῦ ἀριθμῆσαι τὸν Ἰσραὴλ

NETS: to count Israel

NRSV: to count *the people of Israel*

Ioab, 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 Ioab is to bring, and so NRSV specifies this.

MT: **וַהֲבִיאוּ אֵלַי**

LXX: καὶ ἐνέγκατε πρὸς 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: **וַנְהַג יוֹאָב אֶת־חֵיל הַצָּבָא**

LXX: καὶ ἤγαγεν Ἰωαβ πᾶσαν τὴν δύναμιν τῆς στρατιᾶς

NETS: and Ioab led out *the entire force* of the army

NRSV: Ioab led out the army

Selected words and phrases

The Hebrew term בְּנֵי closely followed by the Greek (υἱοί, 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

MT: וכוש ילד את־נמרוד

LXX: καὶ Χους ἐγέννησεν τὸν Νεβρωδ

NETS: And Chous became the father of Nebrod

NRSV: Cush became the father of Nimrod

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.

MT: ופלשתים נלחמו בישראל

LXX: καὶ ἀλλόφυλοι ἐπολέμησαν πρὸς Ἰσραηλ

NETS: And allophytes fought against Israel

NRSV: Now the Philistines fought against Israel

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.

MT: ואמר שאול אל נשא כלי

LXX: καὶ εἶπεν Σαουλ τῷ αἵροντι τὰ σκεύη αὐτοῦ

NETS: And Saoul said to the one bearing his arms

NRSV: Then Saul said to his armor-bearer

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:

MT: וישמעו כל יביש גלעד

LXX: καὶ ἤκουσαν πάντες οἱ κατοικοῦντες Γαλααδ

NETS: And all those living in Galaad heard

NRSV: But when all Jabesh-gilead heard

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:

MT: וימת שאול

LXX: καὶ ἀπέθανεν Σαουλ

NETS: And Saoul . . . died

NRSV: Thus Saul died

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.

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MT: וְאֵדַע אֶת מִסְפָּרָם
 LXX: καὶ γνώσονται τὸν ἀριθμὸν αὐτῶν
 NETS: and I shall know their number
 NRSV: *so that* I may know their number

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: יִרָא מְאֹד
 LXX: ἐφοβεῖτο 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: בֵּית אֱלֹהִים
 LXX: ἐν οἴκῳ θεοῦ αὐτῶν
 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 דְּבַר "word."

MT: עַל דְּבַר יְהוָה
 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: וְאַצְבָּעֵתַיִן שֵׁשׁ וְשֵׁשׁ
 LXX: καὶ δάκτυλοι 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 Dauid led the Israelite army under Saoul's reign, a point that the NRSV translators duly highlight.

MT: גַּם תְּמוּל גִּשְׁשֵׁלְשׁוּם
 LXX: ἕχθες 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."² 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 Rgns 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 שָׂטָן 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: וַיַּעַמַּד שָׂטָן עַל יִשְׂרָאֵל

LXX: καὶ ἔστη διάβολος ἐν τῷ Ἰσραὴλ

NETS: and a slanderer stood in Israel

NRSV: *Satan* stood up against Israel

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S. PETER COWE

1 Adam, Seth, Enos, ²Kainan, Maleleel, Jared, ³Henoch, Mathousala, Lamech, ⁴Noe, Noe's sons: Sem, Cham, Iapheth.

⁵ Iapheth's sons: Gamer, Magog, Madai, Ioyan, Elisa, Thobel, Mosoch and Thiras. ⁶And the sons of Gamer: Aschanaz and Riphath and Thorgama. ⁷And the sons of Ioyan: Elisa and Tharsis, Kitians and Rhodians.

⁸ And Cham's sons: Chous and Mestram, Phoud and Chanaan. ⁹And Chous' sons: Saba and Heuilat 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, Nachor, Thara, ²⁷Abraam.

²⁸ Now Abraam's sons: Isaak and Ismael. ²⁹Now these are the generations of Ismael's firstborn: Nabaioth and Kedar, Nabdeel, Mabsan, ³⁰Masma, Idouma, Masse, Choddad, Thaiman, ³¹Jettour, Naphes and Kedma. These are Ismael's sons. ³²And Chettoura's sons, Abraam's concubine, and she bore him Zembran, Iexan, Madan, Madiam, Sobak, Soe. And Iexan's sons: Saba and Daidan. ³³And Madiam's sons: Gaipha and Opher and Henoch and Abida and Eldaa. All these were sons of Chettoura.

³⁴ And Abraam became the father of Isaak, and Isaak's sons: Esau and Iakob. ³⁵Esau's sons: Eliphas and Ragouel and Ieoul and Ieglom 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.

³⁸ Seir's sons: Lotan, Sobal, Sebegon, Ana, Deson, Osar, Daison. ³⁹And Lotan's sons: Chorri and Haiman and Ailath and Namna. ⁴⁰Sobal's sons: Golam, Manachath, Gaibel, Sob and Onam. Sebegon's sons: Aia and Ana. ⁴¹Ana's sons: Daison,

and Daison's sons: Hemeron and Eseban and Iethran and Charran. ⁴²And Osar's son: Balaan and Zoukan and Iokan. Daisan's sons: Os and Arran.

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 Samaa died, and Saoul from Rooboth on the River became king in his stead. ⁴⁹And Saoul died, and Balaennon, Achobor's son, became king in his stead. ⁵⁰And Balaennon 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 Iethet, ⁵²chief Elibamas, chief Elas, chief Phinon, ⁵³chief Kenez, chief Thaiman, chief Mabsar, ⁵⁴chief Megediell, chief Eram; these were chiefs of Edom.

2 These are the names of Israel's sons: Rouben, Symeon, Leui, Iouda, Issachar, Zaboulon, ²Dan, Ioseph, 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. Ioudas' 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 Charmi's sons: Achar the blocker of Israel, who transgressed over

that which was devoted. ⁸And Aithan's sons: Azaria.

⁹ And Heseron's sons, who were born to him: Irameel and Ram and Chaleb and Aram. ¹⁰And Aram became the father of Aminadab, and Aminadab became the father of Naasson, ruler of the house of Ioudas. ¹¹And Naasson became the father of Salmon, and Salmon became the father of Boos. ¹²And Boos became the father of Obed, and Obed became the father of Iessai. ¹³And Iessai became the father of his firstborn Eliab; second was Aminadab; third was Samaa; ¹⁴fourth was Nathalael; fifth was Raddai; ¹⁵sixth was Asom; seventh David. ¹⁶And their sister: Sarouia and Abigaia. And Sarouia's sons: Abessa and Ioab and Asael, three in all. ¹⁷And Abigaia bore Amessa, and Amessa's father was Iothor the Ismaelite.

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. ¹⁹And Gazouba died, and Chaleb took to himself Ephrath, and she bore him Hor. ²⁰And Hor became the father of Ouri, and Ouri became the father of Beseelel.

²¹ 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. ²²And Segoub became the father of Iair, and he had twenty-three cities in Galaad. ²³And Gedsour and Aram took Iair's villages from them, Kanath and its villages, sixty cities. All these belonged to the sons of Machir, father of Galaad. ²⁴And after Heseron died, Chaleb went in to Ephratha, and Abia was Heseron's wife, and she bore him Aschod, father of Thekoe.

²⁵ And the sons of Ieremeel, Heseron's firstborn, were Ram the firstborn and Baana and Aran and Asom his brother. ²⁶And Ieremeel had a second wife, and her name was Atara, and she was mother of Ozom. ²⁷And the sons of Ram, Ieremeel's firstborn, were Maas and Iamin and Akor. ²⁸And Ozom's sons were Samai and Iadae, and Samai's sons: Nadab and Abisour. ²⁹And Abisour's wife's name was Abichail, and she bore him Achabar and Molid. ³⁰Nadab's sons: Salad and Aphphaim, and Salad died without having children. ³¹And Aphphaim's sons: Isemiel, and Isemiel's sons: Sosan, and Sosan's sons: Achlai. ³²And Iadae's sons: Achisamai, Iether, Ionathan, and Iether died without having children. ³³And Ionathan's sons: Phaleth and Ozaza. These were the sons of Ieremeel. ³⁴And Sosan did not have sons but daughters, and Sosan had an Egyptian servant^a, and his name was Iochel. ³⁵And Sosan gave his daughter as wife to Iochel his servant^a, and she bore him Eththi. ³⁶And Eththi became the father of Nathan, and Nathan became the father of Zabed. ³⁷And Zabed became the father of Aphalel, and Aphalel became the father of Obed. ³⁸And Obed became the father of Ieou, and Ieou became the father of Azarias. ³⁹And Azarias became the father of Chelles, and Chelles became the father of

Eleasa. ⁴⁰And Eleasa became the father of Sosomai, and Sosomai became the father of Saloum. ⁴¹And Saloum became the father of Iechemias, and Iechemias became the father of Elisama.

⁴² And Chaleb's sons, Ieremeel's brother: Marisa his firstborn; he was father of Ziph, and Marisa's sons, father of Chebron. ⁴³And Chebron's sons: Kore and Thapous and Rekom and Sema. ⁴⁴And Sema became the father of Raem, father of Ierkaan, and Ierkaan became the father of Samai. ⁴⁵And his son was Maon, and Maon was father of Baithsour. ⁴⁶And Gaipha, Chaleb's concubine, bore Harra and Mosa and Gezoue, and Harra was the father of Gezoue. ⁴⁷And Iadai's sons: Ragem and Ioatham and Gersom and Phalet and Gaipha and Sagaph. ⁴⁸And Chaleb's concubine Mocha bore Saber and Tharchna. ⁴⁹And she bore Sagaph, father of Marmena and Saou, father of Machabena and father of Gaibaa, and Chaleb's daughter was Ascha. ⁵⁰These were Chaleb's sons.

Hor's sons, firstborn of Ephratha: Sobal, father of Kariathiarim, ⁵¹Salomon, father of Baithlaem, Harim, father of Baithgedor. ⁵²And Sobal's sons, father of Kariathiarim, were Haraa, Hesi, Hammanith, ⁵³Emospheos, Iair's city, Haithalim and Miphithim and Hesamathim and Hemasaram; from these came the Sarathites and the Esthaolites. ⁵⁴Salomon's sons: Baithlaem, Netophathi, Ataroth of Ioab's house and half of Manathi, Hesarei. ⁵⁵Paternal families of scribes living in Iabes: Thargathim, Samathiim and Sokathiim; these are the Kinites who came from Mesema, father of Rechab's house.

3 And these were David's sons who were born to him in Chebron: the firstborn Amnon by Achinaam the Iezraelite; the second Daniel by Abigaia the Carmelite; ²the third Abessalom, son of Mocha daughter of Tholmai king of Gedsour; the fourth Adonia, son of Haggith; ³the fifth Saphatia by Abital; the sixth Iethraam by Agla his wife. ⁴Six were born to him in Chebron, and he reigned there seven years and six months. And he reigned thirty-three years in Ierousalem. ⁵And these were born to him in Ierousalem: Samaa, Sobab, Nathan and Salomon, four by Bersabee daughter of Amiel, ⁶and Ibaar and Elisama and Eliphalet ⁷and Nage and Naphag and Ianoue ⁸and Elisama and Eliada and Eliphalet, nine. ⁹All these were David's sons, besides the sons of concubines, and Themar, their sister.

¹⁰ Salomon's sons: Roboam, Abia his son, Asa his son, Iosaphat his son, ¹¹Ioram his son, Ochozia his son, Ioas his son, ¹²Amasias his son, Azaria his son, Ioathan his son, ¹³Achaz his son, Hezekias his son, Manasses his son, ¹⁴Amon his son, Iosia his son. ¹⁵And Iosia's sons: Ioanan his firstborn, the second Ioakim, the third Sedekia, the fourth Saloum. ¹⁶And Ioakim's sons: Iechonias his son, Sedekias his son. ¹⁷And Iechonia-asir's sons: Salathiel his son; ¹⁸Melchiram and Phadaias and Sanesar and Iekemia and Hosama and Denethi. ¹⁹And Salathiel's sons: Zorobabel and Semei, and

^aOr *slave*

Zorobabel's sons: Mosollamos and Hanania and Salomith their sister ²⁰and Hasoube and Ool and Barachia and Hasadia and Asobaesd, five. ²¹And Hanania's sons: Phalletia and Isaia his son, Raphia his son, Orna his son, Abdia his son, Sechenia his son. ²²And Sechenia's son: Samaia, and Samaia's sons: Chattous and Ioel 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 Phalaia 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: Iezrael and Ragma and Iabas, and their sister's name was Heselebbon. ⁴And Phanouel, father of Gedor, and Azer, 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 Ochazam and Hephad and Thaiman and Asteran: these were all Haoda's sons. ⁷And Thoada's sons: Sareth and Saar and Ethnan. ⁸And Kos became the father of Enob and Sabebe and the offspring of Rechab his brother, son of Hiarim. ⁹And Igabes was honored above his brothers, and his mother called his name Igabes, saying: "I bore him as gabesa." ¹⁰And Igabes 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 Ascha, became the father of Machir, and he was the father of Assathon. ¹²And Assathon became the father of Bathrephan and Phessee and Thana, father of the city of Naas, brother of Eselon the Kenezi; these were the men of Repha. ¹³And Kenez's sons: Gothoniell and Saraia, and Gothoniell's sons: Hathath. ¹⁴And Manathi became the father of Gophera, and Saraia became the father of Ioab, father of Ageaddair, because they were artisans. ¹⁵And Chaleb's sons, son of Iephonne: Era, Ala and Noom, and Ala's sons: Kenez, ¹⁶and his son: Geseel, Ameachi and Zapha and Zaira and Esrael. ¹⁷And Esri's sons: Iether, Morad and Apher and Ialon, and Iether became the father of Maron and Semai and Mareth, father of Esthemon. ¹⁸And his wife (that is Hadia) bore Iared, father of Gedor, and Haber, father of Sochon, and Iekthiel, father of Zano, and these are the sons of Gelia daughter of Pharaoh, whom Mored took. ¹⁹And sons of Hidouia's wife, sister of Nachem. And Dalia, father of Keila and Semeion, father of Ioman. And Naem's sons, father of Keila: Agarmi and Esthemoe Machathi. ²⁰And Semion's sons: Amnon and Rana, son of Anan and Thilon, and Iesi's sons: Zoath and sons of Zoath. ²¹Sons of Selom son of Ioudas: Er, father of Lecha, and Laada, father of Maresa, and the generations of the

houses of bephrath habak^b to the house of Esoba. ²²And Ioakim and men of Chozeba and Ioas and Saraph, who lived in Moab. And he turned them away ^chabederin athoukiin^c. ²³They were potters who lived in Nataim and Gadera. And with the king they prevailed in his kingdom and lived there.

²⁴ Symeon's sons: Namouel and Iamin, Iarib, Zare, Saoul; ²⁵Salem his son, Mabasam his son, Masma his son, ²⁶Hamouel his son, Saboud his son, Zakchour his son, Semei his son. ²⁷And Semei had sixteen sons and three daughters, but their brothers did not have many sons, and none of their paternal families multiplied like the sons of Ioudas. ²⁸And they lived in Beersabee and Sama and Molada and Hesersoual ²⁹and in Balaa and Boasom and Thoulad ³⁰and Bathouel and Herma and Seklag ³¹and Baithmarchaboth and half of Sosim and the house of Baroumseorim; these were their cities until King David. ³²And their villages: Aitam and Enremmon and Thokkan and Aisan, five cities. ³³And all their villages were round these towns as far as Baal. This was their possession and their register.

³⁴ And Mosobab and Iemoloch and Iosia son of Amasia ³⁵and Ioel (and he was a son of Isabia) son of Saraia son of Asiel ³⁶and Elioenai and Iakaba and Iasouia and Asaia and Ediel and Ismael and Banaia ³⁷and Zouza son of Sephei son of Allon son of Iedia son of Samari son of Samaia. ³⁸These were they that passed through in the names of rulers in their generations, and in the houses of their families they multiplied into a multitude. ³⁹And they traveled until coming to Gerara to the east of Gai in search of pastures for their cattle. ⁴⁰And 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. ⁴¹And 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. ⁴²And some of them, five hundred men of the sons of Symeon went to Mount Seir, and Phalletia and Noadia and Raphaia and Oziel, sons of Iesi, were their commanders. ⁴³And 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^d 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. ⁴Ioel'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 Thaglatphalnasar,

^aHeb = pain ^bHeb = linen workers ^cHeb = ancient records? ^dI.e. Iakob

king of Assour, exiled. He was the ruler of those of Rouben. ⁷And his brothers in his paternal family in their registers according to their generations: Ioel the ruler and Zacharia ⁸and Balek son of Ozouz son of Sama son of Ioel; he lived in Aroer and at Nabau and Beelmaon, ⁹and 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. ¹⁰And 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.

¹¹Gad'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. ¹³And their brothers according to their paternal houses were: Michael, Mosollam and Sebee and Ioree and Iachan and Zoue and Obed, seven. ¹⁴These 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 ¹⁵son of Abdiel son of Gouni, ruler of a paternal house. ¹⁶They were living in Galaad, in Basan and in their villages, and all the surrounding area of Saron as far as its limit. ¹⁷The register of all was in the days of Ioatham, king of Ioudas, and in the days of Ieroboam, king of Israel.

¹⁸Sons 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. ¹⁹And they would wage war with the Hagarenes and the Itourites and Naphisites and Nadabites. ²⁰And they prevailed over them, and 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. ²¹And they captured their belongings, fifty thousand camels and two hundred and fifty thousand sheep, two thousand donkeys, and one hundred thousand souls of men, ²²because many casualties fell, because the war was from God, and they lived in their place until the exile.

²³And the members of the half-tribe of Manasses lived in the land from Basan to Baalermom and Sanir and Mount Haërmon, and they multiplied in Lebanon. ²⁴And these were the chiefs of their paternal house: Opher and Isei and Eliel and Esdriel and Iermia and Hodouia and Iediel, men strong in power, men of reputation, rulers of their ancestral houses. ²⁵And they transgressed against their fathers' God and whored after the gods of the peoples of the land, whom God had removed from before them. ²⁶And the God of Israel stirred up the spirit of Phaloch, king of Assour, and the spirit of Thaglatphalnasar, king of Assour, and he deported Rouben and Gaddi and the half-tribe of Manasses and led them to Chalach and Chabor and up to the river Gozan until this day.

²⁷(6.1) Sons of Leui: Gedson, Kaath and Merari. ²⁸(2)And Kaath's sons: Ambram and Issaar, Chebron and Oziel. ²⁹(3)And Ambram's sons: Aaron and Moyses and Mariam, and Aaron's sons: Nadab and Abioud, Eleazar and Ithamar. ³⁰(4)Eleazar be-

came the father of Phinees; Phinees became the father of Abisou. ³¹(5)Abisou became the father of Bokai; Bokai became the father of Ozi. ³²(6)Ozi became the father of Zaraia; Zaraia became the father of Mariel. ³³(7)And Mariel became the father of Amaria, and Amaria became the father of Achitob. ³⁴(8)And Achitob became the father of Sadok, and Sadok became the father of Achimaas. ³⁵(9)And Achimaas became the father of Azarias, and Azarias became the father of Ioanas. ³⁶(10)And Ioanas became the father of Azarias; he was a priest in the house that Salomon built in Ierousalem. ³⁷(11)And Azaria became the father of Amaria, and Amaria became the father of Achitob, ³⁸(12)and Achitob became the father of Sadok, and Sadok became the father of Salom. ³⁹(13)And Salom became the father of Chelkias, and Chelkias became the father of Azaria. ⁴⁰(14)And Azarias became the father of Saraia, and Saraia became the father of Iosadak. ⁴¹(15)And Iosadak went into exile with Ioudas and Ierousalem at the hand of Nabouchodonosor.

6 ⁽¹⁶⁾Sons of Leui: Gedson, Kaath and Merari. ²(17)And these are the names of Gedson's sons: Lobeni and Semei. ³(18)Kaath's sons were: Ambram and Issaar, Chebron and Oziel. ⁴(19)Merari's sons were: Mooli and Omousi. And these are the paternal families of Leui according to their paternal families: ⁵(20)for Gedson, for Lobeni his son: Ieeth his son, Zemmas his son, ⁶(21)Ioach his son, Addi his son, Zaza his son, Iethri his son. ⁷(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. ¹⁰(25)And Elkana's sons: Amasi and Achimoth, ¹¹(26)Elkana his son, Souphi his son and Naath his son, ¹²(27)Eliab his son, Idaer his son, Elkana his son. ¹³(28)Samouel's sons: the firstborn one Sani and Abia. ¹⁴(29)Merari's sons: Mooli, Lobeni his son, Semei his son, Oza his son, ¹⁵(30)Somea his son, Haggia his son, Asai 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, ¹⁷(32)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. ¹⁸(33)And these are the ones who stood and their sons from among the sons of Kaath: Haiman, the harp-singer, son of Ioel son of Samouel ¹⁹(34)son of Elkana son of Edad son of Eliel son of Thie ²⁰(35)son of Souph son of Elkana son of Meth son of Amasias ²¹(36)son of Elkana son of Ioel son of Azaria son of Saphania ²²(37)son of Thaath son of Asir son of Abiasaph son of Kore ²³(38)son of Issaar son of Kaath son of Leui son of Israel. ²⁴(39)And his brother Asaph who stood on his right: Asaph son of Barachia son of Samaa ²⁵(40)son of Michael son of Maasia son of Melchia ²⁶(41)son of Athani son of Zarai son of Adia ²⁷(42)son of Aithan son of Zamma son of Semei ²⁸(43)son of Echa son of Ged-

son son of Leui. ²⁹⁽⁴⁴⁾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 ^aburning incense^a 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 Ioudas and its surrounding lands around it. ⁴¹⁽⁵⁶⁾And they gave the city's plains and its villages to Chaleb son of Iephonne. ⁴²⁽⁵⁷⁾And they gave Aaron's sons the cities of places of refuge, Chebron and Lobna and its surrounding lands and Selna and its surrounding lands and Esthamo and its surrounding lands ⁴³⁽⁵⁸⁾and Ieththar and its surrounding lands and Dabir 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 from the tribe of Benjamin Gabee 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 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 the tribe of Ioudas' sons and from the tribe of Symeon'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 ⁵³⁽⁶⁸⁾and Iekmaam and its surrounding lands and Baithoron and its surrounding lands ⁵⁴⁽⁶⁹⁾and Eglam and its surrounding lands and Gethremmon and its surrounding lands ⁵⁵⁽⁷⁰⁾and out of the half-tribe of Manasses:

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 ⁵⁸⁽⁷³⁾and Dabor and its surrounding lands and Anam and its surrounding lands. ⁵⁹⁽⁷⁴⁾And from Aser's tribe: Masal and its surrounding lands and Abaran and its surrounding lands ⁶⁰⁽⁷⁵⁾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 Iericho to the west of the Jordan: Bosor in the wilderness and its surrounding lands and Iasa and its surrounding lands from Rouben's tribe ⁶⁴⁽⁷⁹⁾and Kademoth and its surrounding lands and Mophaath and its surrounding lands. ⁶⁵⁽⁸⁰⁾And from Gad's tribe: Ramoth Galaad and its surrounding lands and Maanaim and its surrounding lands ⁶⁶⁽⁸¹⁾and Hesebon and its surrounding lands and Iazer and its surrounding lands.

7 And to Issachar's sons: Thola and Phoua and Iasoub and Semeron, four. ²And Thola's sons: Ozi and Raphaia and Ieriel and Iemou and Iebasam and Samouel, rulers of their paternal houses. Thola had strong ones in power in their generations; their number in Daid's days was twenty-two thousand six hundred. ³And Ozi's sons: Iezria, and Iezria's sons: Michael and Obdia and Ioel and Iesia, five, all of them rulers. ⁴And with them according to their generations according to their ancestral houses were thirty-six thousand strong ones to be lined up for war, since they multiplied wives and sons. ⁵And 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. ⁷And Bale's sons: Asebon and Ozi and Oziel and Ierimoth and Ouri, five, strong ones in power, rulers of the paternal houses. And their number was twenty-two thousand thirty four. ⁸And Bachir's sons: Zamarias and Ioas and Eliezer and Elithenan and Amaria and Ierimoth and Abiou and Anathoth and Gemeeth: these were all Bachir's sons, ⁹and their number according to their generations, rulers of their paternal houses and strong ones in power: twenty thousand two hundred. ¹⁰And Iadiel's sons: Balaan, and Balaan's sons: Iaous and Benjamin and Aoth and Chanana and Zaithan and Ramessai and Achisaar. ¹¹All these were sons of Iadiel who were chiefs of the paternal

^aOr *fumigating*

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families, strong ones in power, seventeen thousand two hundred, who would go out in strength to fight. ¹²And 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. ¹⁵And Machir took a wife for Amphin and Mamphin, and his sister's name was Moocha, and the name of the second was Salpaad, and Salpaad had daughters. ¹⁶And Machir's wife Moocha bore a son and called his name Phares and his brother's name Soros; his son was Oulam. ¹⁷And Oulam's sons: Badan, These were the sons of Galaad son of Machir son of Manasses. ¹⁸And his sister Malecheth bore Isadek and Abiezer and Maela. ¹⁹And Semira's sons were: Iaaïm and Sychem and Lakei and Aniam.

²⁰ And Ephraim's sons: Sothala and Barad his son and Thaath his son, Eleada his son, Nomee his son, ²¹Zabed his son, Sothele his son and Ezer and Elead. And men of Geth, those born on the land, killed them, because they descended to take their cattle. ²²And Ephraim their father grieved for many days, and his brothers came to comfort him. ²³And 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." ²⁴And in those remnants he also built Lower and Upper Baithoron. And Ozan's sons: Seera ²⁵and Raphe his sons; Raseph and Thale his sons, Thaen his son. ²⁶To Laadan, his son: Amioud his son, Elisama his son, ²⁷Noum his son, Iesoue his son. ²⁸And 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, ²⁹and up to the borders of Manasses' sons, Baithsaan and its villages, Thaanach and its villages and Balad and its villages, Mageddo and its villages, Dor and its villages; in these the sons of Joseph son of Israel lived.

³⁰ Aser's sons: Iemna and Isoua and Isou and Beriga and Sore, their sister. ³¹And Beriga's sons: Chaber and Melchiel; he became the father of Berzaith. ³²And Chaber became the father of Iaphalet and Samer and Chotha and Sola, their sister. ³³And Iaphalet's sons: Phesechi, Bamael and Asith; these were Iaphalet's sons. ³⁴And Semmer's sons: Achiouraoga and Hoba and Aram ³⁵and Baneelam. His brothers were Sopha and Imana and Selles and Amal. ³⁶Sopha's sons: Chouchi, Hanarphar and Soual and Bari and Imare, ³⁷Sobal and Od and Semma and Salisa and Iethran and Beera. ³⁸And Iether's sons: Iphina and Phaspha and Ara. ³⁹And Ola's sons: Orech, Aniel and Rasia. ⁴⁰All 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.

²Noa the fourth and Raphe the fifth. ³And Bale had sons: Ader and Gera and Abioud ⁴and Abisoue and Nooma and Achia ⁵and Gera and Sopharphak and Hoim. ⁶These are Aod's sons: they were rulers of paternal families for those living in Gabee, but they exiled them to Manachathi. ⁷And Nooma and Achia and Gera, that is Iglaam, and he became the father of Naana and Achichod. ⁸And Saarem had sons in the plain of Moab after he had sent away Osim and Baada his wife. ⁹And he had sons by his wife Hada, Iobab and Sebia and Misa and Melcham ¹⁰and Iaos and Sabia and Marma: these were rulers of paternal families. ¹¹And he was father of Abitob and Alphaal, by Hosim. ¹²And Alphaal's sons: Obed, Messaam, Semmer—the latter built Ono and Lod and its villages—¹³and Beriga and Sama: these were rulers of the paternal families for those living in Ailam, and they drove out the inhabitants of Geth. ¹⁴And his brother: Sosek and Iarimoth ¹⁵and Zabadia and Orer and Oded ¹⁶and Michael and Iespha and Iocha, Bariga's sons. ¹⁷And Zabadia and Mosollam and Hazaki and Habar ¹⁸and Isamari and Iezlia and Iobab, Elphaal's sons. ¹⁹And Iakim and Zechri and Zabdi ²⁰and Elioenai and Salthi and Elieli ²¹and Adaia and Baraia and Samarath, Samai's sons. ²²And Isphan and Obed and Eleel ²³and Abadon and Zechri and Hanan ²⁴and Hanania and Ambri and Ailam and Anathothia ²⁵and Athin and Iepheria and Pheliel, Sosek's sons. ²⁶And Samsaria and Saaria and Ogotholia ²⁷and Iarasia and Elia and Zechri, sons of Iraam. ²⁸These 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. ³⁰And her firstborn son was Abadon, and Sour and Kis and Baal and Ner and Nadab ³¹and Gedour, and his brother and Zachour and Makaloth. ³²And Makaloth became the father of Semaa, for these also lived opposite their brothers in Ierousalem with their brothers. ³³And Ner became the father of Kis, and Kis became the father of Saoul, and Saoul became the father of Ionathan and Melchisoue and Aminadab and Asabal. ³⁴And Ionathan's sons: Meribaal, and Meribaal became the father of Michia. ³⁵And Michia's sons: Phithon and Melchel and Theree and Achaz. ³⁶And Achaz became the father of Ioiada, and Ioiada became the father of Galemath and Asmoth and Zambri, and Zambri became the father of Maisa. ³⁷And Maisa became the father of Baana; Raphaia was his son, Elasa his son, Esel his son. ³⁸And Esel had six sons, and these are their names: Ezrikam his firstborn and Ismael and Saraia and Abdia and Hanan; these were all Esel's sons. ³⁹And his brother Asel's sons: Ailam his firstborn and Iais the second, Eliphalet the third. ⁴⁰And 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.

8 And Benjamin became the father of Bale his firstborn and Asbel the second, Aara the third,

9 And all Israel, their registration: and these are written in the Book of the Kings of Israel and

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 Benjamin and of the sons of Ephraim and Manasses lived in Ierousalem: ⁴Gothi son of Ammioud son of Amri son of the sons of Phares son of Ioudas. ⁵And of Seloni: Asaia his firstborn and his sons. ⁶And from the sons of Zara: Iiel and their brothers, six hundred and ninety. ⁷And from the sons of Benjamin: Salo son of Mosollam son of Odouia son of Sanaa ⁸and Ibanaa son of Iraam, and these were the sons of Ozi son of Machir and Massalem son of Saphatia son of Ragouel son of Banaia ⁹and 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 Ioarim and Iachin ¹¹and Azaria son of Chelkias son of Mosollam son of Sadok son of Maraioth son of Achitob, leader of the house of God, ¹²and Adaia son of Iraam son of Paschor son of Malchia and Maasaia son of Abdiel son of Iediou son of Mosollam son of Maselmoth son of Emmer ¹³and 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, ¹⁵and Bakbakar and Ares and Galal and Manthanias son of Micha son of Zechri son of Asaph, ¹⁶and 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. ¹⁸And until this^c they are at the king's gate in the east; these are the gates of the camps of the sons of Leui. ¹⁹And 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. ²⁰And Phinees, Eleazar's son, was leader over them in former times, and these men were with him: ²¹Zacharias son of Masalami, gatekeeper of the door of the tent of witness. ²²All those selected for the gates at the gates were two hundred and twelve; these were in their courts, their register. Daud and Samouel the seer appointed them to their positions of trust. ²³And 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. ²⁴The gates were according to the four winds: at east, sea, north, south. ²⁵And their brothers in their courts were to come in every seven days, from time to time, along with them, ²⁶because 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. ²⁷And 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. ²⁹And 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. ³⁰And some of the priests' sons were perfumers of unguents and for the spices. ³¹And 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. ³²And Banaias 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. ³⁴These 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. ³⁶And his firstborn son was Abadon, and Sir and Kis and Baal and Ner and Nadab ³⁷and Gedour and his brother and Zacharia and Makelloth. ³⁸And Makelloth became the father of Samaa. And they lived in Ierousalem in the midst of their brothers with their brothers. ³⁹And Ner became the father of Kis, and Kis became the father of Saoul, and Saoul became the father of Jonathan and Melchisoué and Aminadab and Isbaal. ⁴⁰And Maribaal was Jonathan's son, and Maribaal became the father of Micha. ⁴¹And Micha's sons: Phaithon and Malach and Tharach. ⁴²And Achaz became the father of Iada, and Iada became the father of Galemeth and Gazmoth and Zambri, and Zambri became the father of Masa. ⁴³And Masa became the father of Baana: Raphaia was his son, Eleasa his son, Esel his son. ⁴⁴And 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 allophytes fought against Israel, and they fled from before allophytes, and casualties fell on Mount Gelboue. ²And allophytes pursued after Saoul and after his sons, and allophytes struck Jonathan and Aminadab and Melchisoué, Saoul's sons. ³And the war was heavy on Saoul, and the archers found him with their arrows and pains, and he was hurt by the arrows. ⁴And 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. ⁵And the one carrying his arms saw that Saoul was dead, and he too fell on his sword and died. ⁶And Saoul and his three sons died that day, and all his house died together. ⁷And every man of Israel who was in the valley saw that Israel had fled

^aPossibly with the names of those ^bPossibly to render (other) service in the temple ^cReferent unclear; possibly day

and that Saoul and his sons had died, and they abandoned their cities and fled. And allophytes came and lived in them.

8 And it happened on the next day, and allophytes came to plunder the casualties, and they found Saoul and his sons fallen on Mount Gelboue. ⁹And they stripped him and took his head and his equipment and sent them to the surrounding land of allophytes, to announce the good news to their idols and the people. ¹⁰And they put his equipment in the house of their god, and they put his head in the house of Dagon. ¹¹And all those living in Galaad heard what allophytes had done to Saoul and Israel. ¹²And every mighty man arose from Galaad and took Saoul's body and the bodies of his sons and carried them to Iabis, and they buried their bones under the oak in Iabis, and they fasted seven days.

13 And Saoul 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 Saoul had made inquiries at the ventriloquist to find out, and the prophet Samouel had answered him. ¹⁴And he did not seek the Lord, and he killed him and transferred the kingdom to Dauid son of Iessai.

11 And all Israel came to Dauid in Chebron, saying, "See, we are your bones and your flesh. ²And yesterday and the third day when Saoul 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." ³And all elders of Israel came to the king in Chebron, and King Dauid made a covenant with them at Chebron before the Lord. And they anointed Dauid 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 Ierousalem (that is Iebous), and there were the Iebousites who inhabited the land. ⁵Now the inhabitants of Iebous said to Dauid, "You will not come in here." And Dauid anticipated them by seizing the enclosing of Sion (that is the city of Dauid). ⁶And Dauid said, "Anyone who first strikes a Iebousite will be a commander and a general." And Ioab son of Sarouia went up first and was made a commander. ⁷And Dauid established himself in the enclosing. Therefore he called it the city of Dauid. ⁸And he built the city all around, and he waged war and took the city. ⁹And Dauid 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 Dauid, those supporting him in his reign with all of Israel to reign according to the Lord's word for Israel. ¹¹And this is the number of Dauid's mighty men: Iesebaal son of Hachamani, first of the thirty. He drew his sword once against three hundred casualties at one time.

12 And after him was Eleazar son of Dodai the Achochi. He was among the three mighty men. ¹³He was with Dauid in Phasodomin, and the allophytes gathered there for battle. And a part of the

field was full of barley, and the people had fled from before allophytes. ¹⁴And he stood in the middle of the plot and saved it and struck down the allophytes, and the Lord brought about a great deliverance.

15 And three of the thirty commanders went down into the rock to reach Dauid in the cave of Odollam, and the allophytes' encampment had been pitched in the valley of the giants. ¹⁶And Dauid was then in the enclosing, and the main body of the allophytes was then in Baithleem. ¹⁷And Dauid desired and said, "Who will bring me water to drink from the cistern in Baithleem by the gate?" ¹⁸And the three broke through the allophytes' encampment and drew water from the cistern in Baithleem by the gate and took it and came to Dauid. But Dauid did not want it, in order to drink it, and poured it out to the Lord. ¹⁹And he said, "May God be merciful to me, to do this thing. Shall I drink these men's blood by means of their lives? For they brought it with their lives." And he declined to drink it. This is what the three mighty men did.

20 And Ioab's brother, Abessa—he was chief of the three—he drew his sword against three hundred casualties at one time, and he was the most famous among the three; ²¹of the three he was more renowned than the two, and he was their chief, and as far as the three he would not come.

22 And Banaias was Iodae's son, son of a mighty man; many are his deeds on behalf of Kabasael. He struck down the two Ariel of Moab, and he went down and struck the lion in the pit on a winter's day. ²³And he struck the Egyptian man, a highly visible man five cubits tall, and in the Egyptian's hand there was a spear like a part of a weavers' loom, and Banaias went down against him with a rod and snatched the spear from the Egyptian's hand and killed him with his spear. ²⁴This Banaias, Iodae's son, did, and by this he has a name among the three mighty ones. ²⁵He was more renowned than the thirty, but he did not gain the stature of the three. And Dauid appointed him over his paternal family.

26 And the mighty ones of the forces: Asael brother of Ioab, Eleanan son of Dodo from Baithlaem, ²⁷Sammoth the Hadi, Chelles the Pheloni, ²⁸Orai son of Ekkes the Thekoi, Abiezer the Anathothi, ²⁹Sobochai the Hasothi, Eli the Achoi, ³⁰Moorai the Netophathi, Chodol son of Nooza the Netophathi, ³¹Aithi son of Ribai from a hill of Benjamin, Banaias the Pharathoni, ³²Houri from Nachaligaas, Abiel the Garabeththi, ³³Azmooth the Beermi, Eliaba the Salaboni, ³⁴Bennaiaas, Hosom the Gennouni, Jonathan son of Sola the Harari, ³⁵Achim son of Sachar the Harari, Elphal son of Our, ³⁶Hophar the Mochorathi, Achia the Pheloni, ³⁷Heserai the Charmali, Naarai son of Azobai, ³⁸Ioel brother of Nathan, Mebaar son of Hagari, ³⁹Selek the Ammoni, Nachor the Berthi, who bore the arms of Ioab son of Sarouia, ⁴⁰Ira the Ietheri, Gareb the Ietheri, ⁴¹Ourias the Chetti, Zabet son of Achlia, ⁴²Adina son of Saiza the one of Rouben, a commander and thirty with him, ⁴³Hanan son of

Moocha and Iosaphat the Baithani, ⁴⁴Ozia the As-taro-thi, Samma and Iiel, sons of Chothan the Arari, ⁴⁵Iediel son of Sameri and Ioazae his brother the Ieasi, ⁴⁶Eliei the Mii and Iaribi and Iosia his son, Elnaam and Iethema the Moabite, ⁴⁷Aliel and Obed and Iesiel the Misabia.

12 And these are the ones who came to Daid 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 Gebothite and Ioel and Iophalet sons of Asmoth and Berchia and Ieoul the Anathothi ⁴and Samaias the Gabaonite, mighty among the thirty and over the thirty, ⁵Iermias and Ieziel and Ioanan and Ioabad the Gadarathi, ⁶⁽⁵⁾Eliazai and Iarimouth and Baalia and Samaria and Saphatia the Charaiphi, ⁷⁽⁶⁾Elkana and Iesouni and Ozriel and Ioazar and Iesboam the Korites ⁸⁽⁷⁾and Elia and Zabadia sons of Iraam, sons of Gedor.

⁹⁽⁸⁾ And from Gaddi there split off to join Daid 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 gazelles on the mountains in speed. ¹⁰⁽⁹⁾ Azer was the commander, Abdia the second, Eliab the third, ¹¹⁽¹⁰⁾ Masemanne the fourth, Iermia the fifth, ¹²⁽¹¹⁾ Eththi the sixth, Eliab the seventh, ¹³⁽¹²⁾ Ioanan the eighth, Eliazer the ninth, ¹⁴⁽¹³⁾ Iermia the tenth, Machabannai the eleventh. ¹⁵⁽¹⁴⁾ These men from the sons of Gad were commanders in the army: one small one against a hundred and a great one against a thousand. ¹⁶⁽¹⁵⁾ These are those who crossed the Jordan in the first month, and it was filled to its entire walled edge, and they chased out all the inhabitants of the valleys from east to west.

¹⁷⁽¹⁶⁾ And some of the sons of Benjamin and of Ioudas came to Daid's assistance. ¹⁸⁽¹⁷⁾ And Daid went out to meet them and said to them, "If you have come to me in peace, may my heart be like itself for you, but if in order to betray me to my enemies, not in ^atruth of hand^a, may the God of our fathers see and decide." ¹⁹⁽¹⁸⁾ And a spirit invested Amasai, commander of the thirty, and he said:

"Go forward—and your people,
Daid son of Iessai.

Peace, peace to you.

And peace to those who help you,
because your God has helped you."

And Daid received them and appointed them officers of the forces.

²⁰⁽¹⁹⁾ And some of Manasses came over to Daid when the allophytes came against Saoul for battle. And he did not help them, because ^bthere happened in council from^b the commanders of the allophytes, saying, "By means of the heads of those men he will return to his master Saoul."

²¹⁽²⁰⁾ When he went to Soklag, some from Manasses approached him, Edna and Iozabath and Iodiel and Michael and Iosabeth and Elimouth and Selathi; chiefs of a thousand of Manasses they were. ²²⁽²¹⁾ And they fought with Daid against Geddour, for they were all mighty in strength and leaders in the army, in the force, ²³⁽²²⁾ because day by day they would come to Daid, forming an immense force, like a divine force.

²⁴⁽²³⁾ And these are the names of the commanders of the army who came to Daid in Chebron, to turn the kingdom of Saoul over to him according to the word of the Lord. ²⁵⁽²⁴⁾ Sons of Ioudas, six thousand shield bearers and spear bearers and eight hundred mighty in pitched battle. ²⁶⁽²⁵⁾ Of the sons of Symeon, seven thousand and one hundred, mighty in strength in pitched battle. ²⁷⁽²⁶⁾ Of the sons of Leui, four thousand six hundred, ²⁸⁽²⁷⁾ and Ioadae was leader for Aaron and with him three thousand seven hundred, ²⁹⁽²⁸⁾ and Sadok was a young man mighty in strength, and there were twenty-two rulers of his ancestral house. ³⁰⁽²⁹⁾ And out of the sons of Benjamin, the brothers of Saoul, three thousand, even though the majority of them remained loyal to guarding Saoul's house. ³¹⁽³⁰⁾ And from the sons of Ephraim, twenty thousand eight hundred, mighty in strength, men renowned in their paternal houses. ³²⁽³¹⁾ And from the half-tribe of Manasses, eighteen thousand, who were selected by name to make Daid king. ³³⁽³²⁾ And from the sons of Issachar, knowing understanding regarding the times, knowing what Israel should do regarding their^c magistracies, two hundred and all their brothers with them. ³⁴⁽³³⁾ And from Zaboulon, proceeding to the battle of war with all their military equipment, fifty thousand to aid Daid unwaveringly. ³⁵⁽³⁴⁾ And a thousand rulers from Nephthali and thirty-seven thousand together with them with shields and spears. ³⁶⁽³⁵⁾ And twenty-eight thousand eight hundred from the Danites, drawn up for war. ³⁷⁽³⁶⁾ And forty thousand from Aser, coming out to assist in war. ³⁸⁽³⁷⁾ And one hundred and twenty thousand from Rouben and Gaddi and from the half-tribe of Manasses from the other side of the Jordan with all their military equipment.

³⁹⁽³⁸⁾ All these were warriors arrayed in battle order with irenic spirit, and they came to Chebron, to make Daid king over all Israel. And the rest of Israel was of one mind to make Daid king. ⁴⁰⁽³⁹⁾ And they were there three days, eating and drinking, for their brothers made provision for them. ⁴¹⁽⁴⁰⁾ And their neighbors as far away as Issachar and Zaboulon and Nephthali brought them food, flour, fruitcakes, raisins, wine and oil, calves and sheep in abundance on camels and donkeys and mules and on oxen, as there was gladness in Israel.

13 And Daid consulted with the officers of thousands and officers of hundreds, with every commander. ² And Daid said to the whole

^aPerhaps *fair combat* ^bPossibly *a council took place among*

^cAntecedent unclear, possibly *times*

assembly of Israel, "If it seems good to you and it finds favor with the Lord, our God, let us send word to those of our brothers who are left all over the land of Israel, and with them are the priests, the Levites in the cities of their possession, and they will come together to us,³ and let us transfer the ark of our God to us, since they have not sought it since the days of Saoul." ⁴And all the assembly stated that this should be done, since the plan seemed right in the view of all the people.

⁵ And Daud assembled all Israel from the borders of Egypt and as far as the entrance of Hemath, to bring the ark of God from the city of Iarim. ⁶And Daud brought it up, and all Israel went up to Daud's city, which was in Ioudas, to bring up from there the ark of God the Lord, sitting on the cherubim, of him^a by whose name it is called. ⁷And they set the ark of God on a new cart from the house of Aminadab, and Oza and his brothers directed the cart. ⁸And Daud and all Israel were playing^b before God with all their might and with harp-singers and with cinyras^c and with nablas^d, with drums and with cymbals and with trumpets.

⁹ And they came to the threshing floor, and Oza stretched out his hand to hold the ark, because the ox was tilting it. ¹⁰And 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. ¹¹And Daud was vexed that the Lord had struck a striking out at Oza, and called that place Oza's Striking Out, to this day. ¹²And Daud was afraid of God that day, saying, "How shall I bring the ark of God closer to me?" ¹³And Daud did not transfer the ark closer to him to Daud's city but diverted it to the house of Abedara the Geththite. ¹⁴And the ark of God sat in Abeddara's house for three months. And God blessed Abeddaram and all that he had.

14 And Chiram, king of Tyre, sent messengers to Daud and cedar wood and masons for walls and carpenters for woodwork, to build a house for him. ²And Daud knew that God had established him over Israel, because his kingdom was increased in loftiness for the sake of his people Israel.

³ And Daud took more wives in Ierousalem, and again sons and daughters were born to Daud. ⁴And these are the names of them that were born, whom he had in Ierousalem: Samaa, Isobaam, Nathan, Salomon ⁵and Ibaar and Elisae and Eliphalet ⁶and Nage and Naphag and Ianouou ⁷and Elisamae and Balegdae and Eliphalet.

⁸ And allophytes heard that Daud had been anointed king over all Israel, and all the allophytes went up to search out Daud. And Daud heard and went out to confront them. ⁹And allophytes came and raided in the valley of the giants. ¹⁰And Daud inquired of God, saying, "If I go up against the allophytes, will you also give them into my hands?" And the Lord said to him, "Go up, and I

will give them into your hands." ¹¹And he went up to Baalpharasin, and Daud struck them down there. And Daud 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^e. ¹²And they abandoned their gods there, and Daud said that they burn them with fire.

¹³ And allophytes added yet and again raided in the valley of the giants. ¹⁴And Daud 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. ¹⁵And 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 allophytes." ¹⁶And he did as God had commanded him and struck down the camp of the allophytes from Gabaon to Gazara. ¹⁷And Daud's name was in all the land, and the Lord put the fear of him into all the nations.

15 And he made houses for himself in Daud's city. And he prepared the place for the ark of God and made a tent for it. ²Then Daud said, "It is not fit for anyone to lift the ark of God, save the Levites, as the Lord has chosen them to lift the Lord's ark and to minister to him forever. ³And Daud assembled all Israel in Ierousalem, to bring up the ark of the Lord to the place he had prepared for it. ⁴And Daud gathered the sons of Aaron and the Levites. ⁵Of the sons of Kaath: Ouriel the chief and his brothers, one hundred and twenty. ⁶Of the sons of Merari: Asaia the chief and his brothers, two hundred and fifty. ⁷Of the sons of Gersam: Ioel the chief and his brothers, one hundred and fifty. ⁸Of the sons of Elisaphan: Samaia the chief and his brothers, two hundred. ⁹Of the sons of Chebron: Eliel the chief and his brothers, eighty. ¹⁰Of the sons of Oziel: Aminadab the chief and his brothers, one hundred and twelve.

¹¹ And Daud summoned the priests Sadok and Abiathar and the Levites Ouriel, Asaia, Ioel, Samaia, Eliel, Aminadab. ¹²And he said to them, "You are the rulers of the paternal families of the Levites; be sanctified, you and your brothers, and bring up the ark of the God Israel to where I have prepared for it, ¹³because when you were not around earlier our God cut into us, as we did not seek by means of a ruling." ¹⁴And the priests and Levites were sanctified to bring up the ark of Israel's God. ¹⁵And the sons of the Levites took the ark of God with carrying-poles on them, as Moyses commanded with a divine word according to prescription.

¹⁶ And Daud said to the rulers of the Levites, "Install their brothers, the harp-singers, with instruments of songs, with nablas^d and cinyras^c and cymbals, to articulate upward with a sound of gladness." ¹⁷And the Levites appointed Ioel's son Haiman; of his brothers there was Asaph son of

^aI.e. the Lord's ^bI.e. sporting ^c= Heb *kinnor* = lyre ^d= Heb *nebel* = ten or twelve stringed instrument
^eHeb = *bursting out*

Barachia, and from the sons of Merari, his brothers, Aithan son of Kisaïou. ¹⁸And with them were their brothers, the seconds, Zacharias and Oziel and Semiramoth and Iiel and Oni and Eliab and Banaia and Maasaia and Mattathia and Eliphalia and Makenia and Abdedom and Iiel and Ozias, the gatekeepers, ¹⁹and the harp-singers, Haiman, Asaph and Aithan, to produce sound with bronze cymbals, ²⁰Zacharias and Oziel, Semiramoth, Iiel, Oni, Eliab, Masaïas and Banaïas with nablas^a on alaimoth^b, ²¹and Mattathias and Eliphalias and Makenias and Abdedom and Iiel and Ozias to support them with cinyras^c amasenith^b, ²²and Chonenias, chief of the Leuites, chief of the singers, because he was intelligent. ²³And Barachia and Elkana were gatekeepers of the ark, ²⁴and Sobnia and Iosaphat and Nathanael and Amasai and Zacharia and Banai and Eliezer the priests were trumpeting with the trumpets before the ark of God. And Abdedom and Iia were gatekeepers of the ark of God.

²⁵ And there was Daudid 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. ²⁶And 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. ²⁷And Daudid 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 Daudid had on a linen garment. ²⁸And all Israel brought up the ark of the Lord's covenant with declamation and with the sound of sopher^d and with trumpets and with cymbals, sounding with nablas^a and with cinyras^c.

²⁹ And the ark of the Lord's covenant came, and it reached the city of Daudid, and Melchol, Saoul's daughter, peeped out of the window and saw King Daudid 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 Daudid had pitched for it, and they offered whole burnt offerings and of deliverance before God. ²And Daudid finished offering whole burnt offerings and of deliverance and blessed the people in the Lord's name. ³And 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; ⁵Asaph was the leader, and acting as his second was Zacharias, Iiel, Semiramoth, Iiel, Mattathias, Eliab and Banaïas and Abdedom and Iiel, with instruments, nablas^a and cinyras^c and Asaph sounding with cymbals ⁶and the priests Banaïas and Oziel with trumpets continually before the ark of God's covenant.

⁷ On that day at that time Daudid 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 to 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,
- ¹³ O offspring of Israel, his servants,
sons of Iakob, his chosen ones.
- ¹⁴ The Lord himself is our God;
in all the earth are his judgments,
- ¹⁵ since he is mindful of his covenant forever,
his word that he commanded for a thousand generations,
- ¹⁶ which he pledged to Abraam,
and his oath to Isaak.
- ¹⁷ He established it for Iakob as an ordinance,
for Israel as an everlasting covenant,
- ¹⁸ saying, "To you I will give the land of Chanaan
as a parcel for your inheritance."
- ¹⁹ When they became very few in number,
as they were diminished and lived as resident aliens in it,
- ²⁰ they also advanced from nation to nation
and from kingdom to another people.
- ²¹ He allowed no man to dominate them,
and he rebuked kings for their sake:
- ²² "Do not touch my anointed ones,
and among my prophets do no harm."
- ²³ Sing to the Lord, all the earth;
declare his deliverance from day to day,
- ²⁵ because great is the Lord and highly praised;
he is terrible to all the gods,
- ²⁶ because all the gods of the nations are idols,
but our God made the sky.
- ²⁷ Glory and commendation are before him,
strength and boasting in his place.
- ²⁸ Give to the Lord, O paternal families of the nations;
give to the Lord glory and strength.
- ²⁹ 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.
- ³⁰ Let all the earth fear from before him;

^a = Heb *nebel* = ten or twelve stringed instrument ^bHeb = unknown musical term ^c = Heb *kinnor* = lyre
^dHeb = *horn* ^eI.e. *oath*

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- 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 ^athey left^a Sadok the priest and his brothers the priests before the Lord's tent in Bama, which is in Gabaon, ⁴⁰to offer whole burnt offerings to the Lord on the altar of 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. 41 And with him were Haiman and Idithon and the rest chosen by name to praise the Lord, for his mercy is forever. 42 And with them were trumpets and cymbals to sound and instruments for God's songs; Idithon's sons were for the gate.

43 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, 5 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. 6 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? 7 And now thus you will say to my slave Dauid: This is what the Lord Almighty says: I took you from the fold from behind the flocks to

be a leader over my people Israel. 8 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. 9 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. 10 And from the days I appointed judges over my people Israel I also laid low all your enemies.

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 my house and in his reign forever. And his throne shall be established forever. 15 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 allophytes and put them to flight and seized Geth and its villages from the hand of allophytes.

^aLacking in Gk

2 And he struck Moab, and Moab were David's servants, bearing gifts.

3 And David struck Hadraazar, king of Souba 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 hamstringed all the chariot-horses but left one hundred chariot-horses of them. 5And the Syrian came from Damascus to help Hadraazar, king of Souba. 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 metabecha^a and from Hadraazar's select cities David took very much bronze; with it Salomon 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 Souba, 10and he sent his son Hidouram to King David to ask him the matters of peace and to bless him for waging war on Hadraazar and striking him, because Thoa had been a man at war with Hadraazar, and ^bhe sent^b 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.

14 And 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 Isaphat son of Achiloud was recorder. 16And Sadok son of Achitob and Achimelech son of Abiathar were priests, and Sousa was scribe, 17and Banaïas son of Iodae was over Chereththi and Pheleththi, 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." And David sent messengers to console him concerning his father. And David's servants came to the land of Ammon's sons to console him. 3And 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?" 4And Hanan seized David's servants and shaved them and removed half of their cloaks as far as the man-

tle and sent them away. 5And 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 Jericho until your beards regrow, and return."

6 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. 7And 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 are 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. 11And 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^c 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.

20 And it happened in the following year, at the marching out of the kings, and Ioab led out the entire force of the army, and they ravaged the country of the sons of Ammon. And he came and besieged Rabba, and David sat in Jerusalem. And Ioab struck down Rabba and razed it. 2And David took the crown of Molchol, their king, from

^aHeb = from Tibhath? ^bLacking in Gk ^cI.e. charioteers

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his head, and its weight was found to be a gold talent, and in it was a precious stone, and it was on Daudid'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^a sawed with saws and with iron adzes. And so Daudid did to all the sons of Ammon. And Daudid and all his people returned to Ierousalem.

⁴ And it happened after this, and there was again war in Gazer with the allophytes. Then Sobochai the Housathi struck down Saphou, one of the sons of the giants, and humbled him. ⁵And there was again war with the allophytes. 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, Daudid's brother, struck him down. ⁸These were born to Rapha in Geth. All four were giants, and they fell by the hand of Daudid and by the hand of his servants.

21 And a slanderer stood in Israel and incited Daudid to count Israel. ²And King Daudid said to Ioab 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 Ioab said, "May the Lord add to his people as they are 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 to Israel!" ⁴But the king's word prevailed against Ioab, and Ioab went out and went throughout the territory of Israel and came to Ierousalem. ⁵And Ioab gave the count of the review of the people to Daudid, and all Israel was one million one hundred thousand men having drawn a dagger, and Ioudas was four hundred and eighty thousand men having drawn a dagger. ⁶And he did not count Leui and Benjamin among them, because the king's word overpowered^b Ioab.

⁷ And it appeared wicked before God concerning this matter, and he struck Israel. ⁸And Daudid said to God, "I have sinned greatly, because I did this deed. And now do take away your servant's evil, for I have gone far astray." ⁹And the Lord spoke to Gad, Daudid's seer, saying: ¹⁰"Go, and speak to Daudid and say, 'Thus says the Lord: Three things I am raising up against you. Choose one of them for yourself, and I will do it to you.' " ¹¹And Gad came to Daudid and said to him, "Thus says the Lord, 'Choose for yourself: ¹²either three years of famine or that you flee three months from before your enemies and that your enemies' dagger destroy utterly, or the Lord's sword and death on the land for three days, while an angel of the Lord is also destroying utterly in all Israel's inheritance.' Now then, consider how I am to answer a word to the one who sent me." ¹³And Daudid said to Gad, "All three are extremely difficult for me. I will in-

deed fall into the Lord's hands, because his compassion is plentiful. And I will not fall into the hands of men."

¹⁴ And the Lord brought on death in Israel, and of Israel seventy thousand men fell. ¹⁵And God sent forth an angel to Ierousalem to destroy it utterly. And as he destroyed it utterly, the Lord saw and relented over the calamity and said to the utterly destroying angel, "Let it be enough for you. Stay your hand." And the angel of the Lord stood in the threshing floor of Orna the Iebousite. ¹⁶And Daudid raised his eyes and saw the angel of the Lord standing between the earth and between the sky, and his sword drawn in his hand, stretched out over Ierousalem. And Daudid and the elders, clothed in sackcloth, fell on their faces. ¹⁷And Daudid said to God, "Was it not I who said that they count among the people? And it is I who was sinning; doing wrong I did wrong. And these sheep, what have they done? Lord God, let your hand be against me and against my father's house and not against your people for destruction, Lord."

¹⁸ And an angel of the Lord said to Gad to say to Daudid to go up and erect an altar to the Lord on the threshing floor of Orna the Iebousite. ¹⁹And Daudid 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^d. And Orna was winnowing wheat. ²¹And Daudid came to Ornan, and Orna left the threshing floor and did obeisance to Daudid with his face to the ground. ²²And Daudid said to Orna, "Give me your site of the threshing floor, and I will build on it an altar to the Lord. Give it^e to me for goodly silver, and the plague will abate from the people." ²³And Orna said to Daudid, "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 Daudid 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 Daudid gave Orna six hundred shekels of gold by weight for his site. ²⁶And Daudid 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 Daudid saw that the Lord had heeded him on the threshing floor of Orna the Iebousite, he also sacrificed there. ²⁹And the Lord's tent, which Moyses had made in the wilderness, and the altar of whole burnt offerings at that time were in Bama in Gabaon. ³⁰And Daudid was not able to go before it^f 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 Daud said, "This is the house of the Lord God, and this is the altar for whole burnt offering for Israel."

2 And Daud 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 Daud 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 Tyrians were bringing cedar logs to Daud in abundance. ⁵And Daud 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 Daud 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 Daud 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, and you will build a house for the Lord, your God, as he has spoken concerning you. ¹²Only, may the Lord grant you wisdom and understanding and strengthen you over Israel both to watch over and to do the law of the Lord your God. ¹³Then he will make you prosper, if you take care to do the ordinances and the judgments, which the Lord commanded Moses for Israel. Be manly, and be strong; do not be afraid or terrified. ¹⁴And behold, I, in accordance with my indigence, have prepared for the Lord's house one hundred thousand talents of gold and one million talents of silver and bronze and iron without measure, because there is in abundance, and timber and stones I prepared. And add to these! ¹⁵And with you there will be a host of people doing tasks: craftsmen and stonemasons and workmen in wood and every person skilled in every kind of work. ¹⁶In gold, in silver, in bronze and in iron—there is without number. Arise, and act, and the Lord be with you."

17 And Daud commanded all the rulers of Israel to assist his son Salomon: ¹⁸"Is not the Lord with you? And he has given you repose on every side, for he has given in your hands the inhabitants of the land, and the land has become subdued before the Lord and before his people. ¹⁹Now give

your hearts and your souls to seek for the Lord, your God, and rise and build a holy precinct for the Lord, your God, to bring the ark of the Lord's covenant and God's holy vessels into the house that is being built for the Lord's name."

23 And Daud 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 Levites. ³And the Levites, 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 Daud divided them in classes by the sons of Levi: Gedson, Kaath and Merari, ⁷and by Parosom, by Edan and by Semei. ⁸Edan's sons: Iiel the chief and Zethom and Ioel, three. ⁹Semei's sons: Salomith and Hiïel and Haidan, three. These were rulers of the paternal families of Edan. ¹⁰And by the sons of Semei: Ieth and Ziza and Ioas and Beria: these were Semei's sons, four. ¹¹And Ieth was the chief 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, 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 ^acalled into^a 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^b. 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. Mooli's sons: 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 Iarimoth, 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 Daud said, "The Lord God of Israel has given his people repose and has made his abode in Ierousalem forever." ²⁶And the Levites were not carrying the tent and all its articles for its ministration, ²⁷because in Daud's last words was the number of Levi's sons from twenty years old and upward, ²⁸for he appointed them for the

^aPossibly reckoned among ^bOr grandeur

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, ²⁹with 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 frying-pan and with regard to the mixed offering and with regard to every measure, ³⁰and to stand in the morning to praise to acknowledge the Lord, and likewise at evening, ³¹and 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. ³²And 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.

24 And the sons of Aaron had divisions: Aaron's sons: Nadab and Abioud, Eleazar and Ithamar. ²And Nadab and Abioud died before their father and had no sons. And Eleazar and Ithamar, Aaron's sons, officiated as priests. ³And Daud and Sadok of the sons of Eleazar and Achimelech of the sons of Ithamar divided them according to their enrollment, according to their ministration, according to their paternal houses. ⁴And 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 Eleazar and eight to the sons of Ithamar, according to their paternal houses. ⁵And he divided them by lot, these with these, for they were officers of the holy things and officers of the Lord among the sons of Eleazar and among the sons of Ithamar. ⁶And Samaïas son 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, ^aone by one^a for a paternal house for Eleazar and ^aone by one^a for Ithamar.

⁷ And the first lot came out for Iarib, and the second for Ideia, ⁸the third for Charem, the fourth for Seorim, ⁹the fifth for Melchia, the sixth for Miamin, ¹⁰the seventh for Kos, the eighth for Abia, ¹¹the ninth for Iesou, the tenth for Sechenia, ¹²the eleventh for Eliasib, the twelfth for Iakim, ¹³the thirteenth for Hochchophpha, the fourteenth for Isbaal, ¹⁴the fifteenth for Belga, the sixteenth for Emmer, ¹⁵the seventeenth for Chezir, the eighteenth for Haphesse, ¹⁶the nineteenth for Phetaia, the twentieth for Ezekel, ¹⁷the twenty-first for Iachin, the twenty-second for Gamoul, ¹⁸the twenty-third for Dalaia, the twenty-fourth for Maasai. ¹⁹This is their enrollment according to their ministration 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.

²⁰ And for the rest of the sons of Leui: for the sons of Ambram, Soubael; for the sons of Soubael, Iadia; ²¹for Raabia, the chief Iesias, ²²and for Issari, Salomoth; for the sons of Salomoth, Iath. ²³Iediou's sons: Amadia the second, Iaziel the third, Iokom the fourth. ²⁴Oziel's sons: Micha; Micha's sons: Samer. ²⁵Micha's brother: Isia; Isia's sons: Zacharia. ²⁶Merari's sons: Mooli and Mousi, sons of Ozia, sons of Bonni. ²⁷Merari's sons: of Ozia—his sons were Isoam and Zakchour and Abdi. ²⁸Mooli had Eleazar and Ithamar. And Eleazar died, and he had no sons. ²⁹Of Kis—Kis' sons: Iramael. ³⁰And Mousi's sons: Mooli and Eder and Iarimoth. These were the sons of the Leuites according to their paternal houses. ³¹And they also took lots like their brothers, sons of Aaron, before the king and Sadok and Achimelech and the rulers of the paternal families of the priests and of the Leuites. Patriarchs of Haraab they were, as were his younger brothers.

25 And Daud the king and the commanders of the force assigned the sons of Asaph and Haiman and Idithon to their tasks as ^bthose that make pronouncements^b with cinyras^c and with nablas^d and with cymbals. And their number by head, as they worked at their tasks, was: ²Asaph's sons: Zakchour and Ioseph and Nathania and Erael, sons of Asaph next to Asaph the prophet, next to the king. ³For Idithon, Idithon's sons: Godolia and Sourî and Isaia and Semei and Hasabia and Mattathias, six, striking up on the cinyras, after their father Idithon, acknowledgement and praise to the Lord. ⁴For Haimani, Haiman's sons: Boukias and Manthanas and Azarael and Soubael and Ierimoth and Hananias and Hanani and Eliatha and Godollathi and Romemthi-od and Iesbakasa and Mallethi and Hotheri and Meazoth. ⁵All these were sons of Haiman, who struck up for the king with divine words to exalt his horn. And God gave Haiman fourteen sons and three daughters. ⁶All these sang hymns in the Lord's house with their father with cymbals and with nablas^d and with cinyras^c—near the king and Asaph and Idithon and Haimani. ⁷And their number was after^e their brothers, they having been trained to sing to the Lord, everyone intelligent: two hundred and eighty-eight. ⁸And they too cast lots for classes, both small and great of masters and apprentices.

⁹ And the first lot of his sons and those of his brothers came out for Asaph, for Ioseph: Godolia; the second was Enia, his brothers and his sons, twelve; ¹⁰the third was Zakchour, his sons and his brothers, twelve; ¹¹the fourth was Iesdri, his sons and his brothers, twelve; ¹²the fifth was Nathania, his sons and his brothers, twelve; ¹³the sixth was Boukias, his sons and his brothers, twelve; ¹⁴the seventh was Iseriel, his sons and his brothers,

^aI.e. one each ^bPossibly choristers ^c = Heb *kinnor* = lyre ^d = Heb *nebel* = ten or twelve stringed instrument
^ePerhaps next after

twelve; ¹⁵the eighth was Iosia, his sons and his brothers, twelve; ¹⁶the ninth was Manthanas, his sons and his brothers, twelve; ¹⁷the tenth was Semei, his sons and his brothers, twelve; ¹⁸the eleventh was Azaria, his sons and his brothers, twelve; ¹⁹the twelfth was Hasabia, his sons and his brothers, twelve; ²⁰the thirteenth was Soubael, his sons and his brothers, twelve; ²¹the fourteenth was Mattathias, his sons and his brothers, twelve; ²²the fifteenth was Ierimoth, his sons and his brothers, twelve; ²³the sixteenth was Hananias, his sons and his brothers, twelve; ²⁴the seventeenth was Iesbakasa, his sons and his brothers, twelve; ²⁵the eighteenth was Hanani, his sons and his brothers, twelve; ²⁶the nineteenth was Mellethi, his sons and his brothers, twelve; ²⁷the twentieth was Eliatha, his sons and his brothers, twelve; ²⁸the twenty-first was Hethir, his sons and his brothers, twelve; ²⁹the twenty-second was Godollathi, his sons and his brothers, twelve; ³⁰the twenty-third was Meazoth, his sons and his brothers, twelve; ³¹the twenty-fourth was Romemthi-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, Iethnouel the fourth, ³Olam the fifth, Ioanan the sixth, Elioenai the seventh. ⁴And Abdedom had sons: Samaia the firstborn, Iozabad the second, Ioaa the third, Sochar the fourth, Nathanael the fifth, ⁵Amiel the sixth, Issachar 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: Gothni and Raphael and Obed and Elzabad and Achiou, able sons, Eliou, Sabchia and Isbakom. ⁸All these were of the sons of Abdedom, they and their brothers and their sons, men working mightily at their activity, who were all together sixty-two from Abdedom. 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 ¹¹of the second division. Tablai was the third; Zacharias 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. ¹³And they cast lots, small and great alike, according to their paternal houses for ^agateway and gateway. ¹⁴And the lot for those on the east fell to Salamia and Zacharia; Iosai's sons threw lots for Melchia, and the lot came out for the north. ¹⁵For Abdedom was on the south, opposite the house of esephin^b. ¹⁶In reference to a second one: for Hosa was westward, after the gate of the shrine-carrier's chamber on the ascent, watch opposite watch. ¹⁷On the east there were six during the day, on the

north four in the day, on the south four in the day, and at the esephin^b two. ¹⁸As deputies, and at the west there were four, and for the path two deputies. ¹⁹These were the divisions of the gatekeepers for the sons of Kore and the sons of Merari.

²⁰ And the Leuites, their brothers, had charge of the treasuries of the Lord's house and had charge of the treasuries of the dedicated things: ²¹Ladan's sons, sons belonging to Ladan the Gersoni, rulers of the paternal families belonging to Ladan the Gersoni, Iiel.

²² And Iiel's son: the brothers Zethom and Ioel were in charge of the treasuries of the Lord's house. ²³For Ambram and Issaar: Chebron and Oziel. ²⁴And Soubael the son of Gersam the son of Moyse, leader in charge of the treasuries. ²⁵And his brother Eliezer had sons Raabias and Iosaias and Ioram and Zechri and Salomoth. ²⁶Salomoth himself and his brothers were in charge of all the treasuries of the holy things, which King Dauid and the rulers of the paternal families, the officers of thousands and the officers of hundreds and the commanders of the force, had sanctified. ²⁷Hec had taken them from the wars and from the spoils and dedicated some of them so as not to delay the construction of the house of God. ²⁸And over all the holy things of Samouel the prophet and of Saoul the son of Kis and of Abenner the son of Ner and of Ioab the son of Sarouia—everything they had dedicated was through the hand of Salomoth and his brothers.

²⁹ For Issari: Chonenias and his sons were for external duty for Israel, to function as scribes and to judge. ³⁰For Chebron: Hasabias and his brothers, able-bodied sons, one thousand seven hundred in charge of the enrollment of Israel across the Jordan on the west with regard to every ministration of the Lord and work of the king. ³¹Of Chebron: Ioudias the chief of those of Chebron according to their generations by paternal families. In the fortieth year of his reign, they were inspected, and an able man was found among them in Iazer of Galaaditis, ³²and his brothers, able-bodied sons, two thousand seven hundred rulers of paternal families. And King Dauid appointed them over Roubeni and Gaddi and the half-tribe of Manasses with regard to every ordinance of the Lord and word of the king.

27 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 Iesboam 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^d of all the commanders of the force for the first month.

^aI.e. each of the gateways ^bHeb = stores ^cI.e. Dauid ^dI.e. Iesboam

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⁴And Dodia 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 Banaias the son of Iodae, the priest, the chief, and twenty-four thousand were in his division. ⁶Banaias 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 Ioab and his son Zabdias 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 Benjamin, and there were twenty-four thousand in his division. ¹³The tenth for the tenth month was Meera, the one from Netouphat belonging to Zarai, and there were twenty-four thousand in his division. ¹⁴The eleventh for the eleventh month was Banaias, the one from Pharathon of the sons of Ephraim, and there were twenty-four thousand in his division. ¹⁵The twelfth for the twelfth month was Choldai the Netophati belonging to Gothoniel, and there were twenty-four thousand in his division.

¹⁶ And over the tribes of Israel: for Rouben the leader was Eliezer the son of Zechri; for Symeon, Saphatias the son of Maacha; ¹⁷for Leui, Hasabias the son of Kamouel; for Aaron, Sadok; ¹⁸for Ioudas, Eliab of Daud's brothers; for Issachar, Ambri the son of Michael; ¹⁹for Zaboulon, Samaias the son of Abdiou; for Nephthali, Ierimoth the son of Esriel; ²⁰for Ephraim, Hose the son of Oziou; for the half-tribe of Manasses, Ioel the son of Phadaia; ²¹for the half-tribe of Manasses in Galaad, Iaddai the son of Zabdiou; for the sons of Benjamin, Asiel the son of Abenner; ²²for Dan, Azarael the son of Ioram. These were the patriarchs of the tribes of Israel. ²³And Daud did not take their number, from those twenty years old and below, because the Lord had said that Israel would multiply like the stars in the sky. ²⁴And Ioab the son of Sarouia began to number among the people, but he did not finish, and wrath occurred upon Israel meanwhile and the number was not entered in the Book of Histories of the Days of King Daud.

²⁵ And over the king's treasures was Asmoth the son of Odiel, and over the treasures in the open country and in the villages and in the homesteads and in the towers was Ionathan the son of Oziou. ²⁶Now over the work on the land, tilling

the soil, was Esdri the son of Choloub. ²⁷And over the estates was Semei the one from Rama, and over the stores that were in the estates for wine was Zachri the son of Sephni. ²⁸And over the olive groves and over the mulberry trees that were in the valley was Balanas the Gedorite, but over the stores of oil was Ioas. ²⁹And over the cattle in the pastures that were in Asidon was Satrais the Saronite, and over the cattle that were in the valleys was Sophat the son of Adli. ³⁰Now over the camels was Obil the Ismaelite, but over the donkeys was Iadias the one from Merathon. ³¹And over the sheep was Iaziz the Hagarite. ⁽³¹⁾All these were guardians over King Daud's possessions.

³² And Ionathan, Daud's uncle, was a counselor; a person of understanding and a scribe he was, and Iiel the son of Hachamani was with the king's sons. ³³And Achitophel was the king's counselor, and Chousi was ^aFirst Friend^a of the king. ³⁴And after this Achitophel, next was Iodae the son of Banaias and Abiathar. And Ioab was the king's commander in chief.

28 And Daud assembled at Ierusalem all the rulers of Israel, rulers of the judges and the rulers of the classes, who watched over the king's 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 Daud 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 father's house to be king over Israel forever. And in Ioudas he chose the royal palace and my father's house out of the house of Ioudas, and among my father's 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 Lord's 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.

⁹ "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,

^aOr first friend

he will abandon you completely. ¹⁰See, though, that the Lord has chosen you to build him a house as a holy precinct. Be strong, and act."

¹¹ And David gave Salomon his son the plan of the shrine and of its houses and of its *zakcho*^a and of the upper chambers and of the inner store-rooms and of the house of atonement ¹²and 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 ¹³and 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. ¹⁴And ^bhe gave him^b the weight^c of their weight, both of the gold and the silver. ¹⁵And he gave him the weight of the lampstands and of the lamps. ¹⁶He likewise gave him the weight of the tables of presentation—of each gold table and likewise of those of silver—¹⁷and of the meat hooks and libation bowls and of the gold saucers, and the weight of the gold and silver vessels, *kephphoure*^d of each weight. ¹⁸And he showed him the weight of the altar of incense of refined gold and the plan of the chariot of the cheroubin with their wings outstretched in flight and screening the ark of the Lord's covenant.

¹⁹ David gave all these to Salomon in writing by the Lord's hand, according to his surpassing understanding, to activate the plan.

²⁰ And David said to Salomon 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. ²¹And 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, "Salomon, 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. ²With all my might I have prepared, for a divine house, gold, silver, bronze, iron, wood, stones *soom*^e—and in plentitude—and precious and variegated stones and every costly stone and much marble. ³Moreover, 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: ⁴three thousand talents of gold that is from Souphir and seven thousand talents of fine silver, for the temple walls to be overlaid with them ⁵through 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. ⁷And 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 one hundred talents of iron. ⁸And those with whom stone was found gave it for the stores of the house of the Lord through the hand of Liel the Gersoni. ⁹And 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. ¹¹Yours, 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. ¹²From 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. ¹³And 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, ¹⁵because 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. ¹⁶Lord, 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. ¹⁷And 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. ¹⁸Lord, 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. ¹⁹And grant to Salomon 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. ²¹And on the ^ftomorrow of the first day^f 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. ²²And they ate and drank before the Lord on that day with joy.

And they made David's son Salomon king a second time and anointed him as king to the Lord and Sadok to the priesthood. ²³And Salomon sat on the throne of his father David and prospered,

^aHeb = ? ^bLacking in Gk ^cPossibly *standard* ^dHeb = *bowls* ^eHeb = *onyx*? ^f*i.e. the next day*

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and all Israel obeyed him. ²⁴The rulers and the men of substance and all the sons of King Daud his father were subordinate to him. ²⁵And the Lord magnified Salomon 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 Daud son of Issai reigned over Israel ²⁷for forty years, seven years in Chebron and thirty-three in Ierusalem. ²⁸And he passed away at a

ripe old age, full of days, with wealth and honor, and Salomon his son became king in his stead. ²⁹Now the rest of the histories of King Daud, the earlier and the later, are written in the Histories of Samouel the Seer and in the Histories of Nathan the Prophet and in the Histories of Gad the Seer, ³⁰concerning all his reign and his prowess—and the times that befell him and Israel and all the kingdoms of the earth.

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2 SUPPLEMENTS

1 And Salomon son of Daud prevailed over his kingdom, and the Lord his God was with him and magnified him highly.

2 And Salomon 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. **3** And Salomon, and all the assembly with him, went to the high ground that is in Gabaon, there where God's tent of witness was, which Moyses, servant of the Lord, had made in the wilderness. **4** But Daud had carried God's ark up from the city of Kariathiarim, for he had prepared a tent for it in Ierousalem. **5** And the bronze altar, which Besaleel son of Ourias son of Hor had made, was there before the Lord's tent, and Salomon and the assembly sought it out. **6** And there Salomon offered on the bronze altar in the tent before the Lord and offered on it a thousand whole burnt offerings.

7 In that night God appeared to Salomon and said to him, "Ask what I should give you." **8** And Salomon said to God, "You have done great mercy with Daud my father and have made me king in his stead. **9** And now, Lord God, let your name be confirmed over Daud my father, because it is you who have made me king over a people as numerous as the dust of the earth. **10** 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 Salomon, "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 for yourself in order to judge my people, those over whom I have made you king, **12** 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 Salomon came from Bama in Gabaon to Ierousalem from before the tent of witness and ruled over Israel.

14 And Salomon 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 Ierousalem. **15** And the king placed gold and silver in Ierousalem like stones and the cedars in Judea, like mulberry trees that are in the plain in abundance.

16 And the export of Salomon's horses was from Egypt, and the price of the king's merchants; they would buy to trade. **17** 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. **18** ^(2.1) And Salomon said that he would build a house for the Lord's name and a house for his reign.

2 ⁽²⁾ And Salomon 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 Salomon sent to Chiram, king of Tyre, saying, "As you dealt with my father Daud and dispatched to him cedars to build a house for him to dwell in, ⁽⁴⁾ 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^a 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. ⁽⁵⁾ And the house, which I am building, is great, for great is our God compared with all the gods. ⁽⁶⁾ 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. ⁽⁷⁾ 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 Ioudas and in Ierousalem, whom my father Daud provided. ⁽⁸⁾ 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. ⁽⁹⁾ They will go to prepare me timber in abundance, for the house I am about to build will be great and glorious. ⁽¹⁰⁾ And see, I have given the workmen, those cutting wood, grain as food in payment to your servants twenty thousand kors^b, even twenty thousand kors^b of barley and twenty thousand measures of wine and twenty thousand measures of oil."

10 ⁽¹¹⁾ And Chiram, king of Tyre, said in writing and dispatched to Salomon, "In his love for his

^aI.e. of showbread ^bHeb 1 kor = 220 liters

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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 Daud 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 Daud 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 Joppe, and you will transport it to Ierousalem.”¹⁶⁽¹⁷⁾And Salomon gathered all the men, the guests, in the land of Israel after the census, which his father Daud 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 stonecutters and three thousand six hundred taskmasters over the people.

3 And Salomon began building the Lord’s house in Ierousalem, on the mountain of Hamoria, where the Lord had appeared to Daud, his father, in the place that Daud had prepared in the threshing floor of Orna the Iebousite.²And he began building in the second month of the fourth year of his reign.³And this is how Salomon began building the house of God. The length in cubits, ^athe original measure^a, was sixty cubits and the width twenty cubits.⁴And there was an ailam^b in front of the house, the length ^con face of^c 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.⁵And he lined the great house outside with cedar wood and gilded it with pure gold and engraved palms on it and chains.⁶And he adorned the house with precious stones for splendor and with gold—gold that was from Pharouaim.⁷And he gilded the house and the walls and the gateways and the ceilings and the doorways with gold and engraved cheroubin on the walls.

8 And he made the house of the holy of holies: its length ^con face of^c width was twenty cubits, and the breadth was twenty cubits, and he gilded it with pure gold—onto^d the cheroubin—as much as six hundred talents of gold.⁹And 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 cheroubin out of wood, and he gilded them with gold.¹¹And the cheroubin’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 cheroub.¹²And the wing of the one^e cheroub was five cubits, touching the wall of the house and the other wing was five cubits, touching the wing of the other cheroub.¹³And the wings of the cheroubin extended twenty cubits. And they stood on their feet, and their faces were toward the house.¹⁴And he made the veil out of blue and purple and scarlet and linen and wove cheroubin into it.

15 And he made two pillars in front of the house, thirty-five cubits in height, and their tops five cubits.¹⁶And he made serseroth^f in the dabirs and placed them on the tops of the pillars, and he made one hundred pomegranates and set them on the chains.¹⁷And 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.²And 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.³And 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 ⁴by 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 sea was on top of them, and their hind quarters were toward the inside.⁵And its thickness was a handbreadth, and its rim was like the rim of a cup, carved with lily buds; it held three thousand measures. And he completed it.⁶And 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.⁸And 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.⁹And he made the court of the priests and the great court and doors for the court and their doorways, overlaid with bronze.¹⁰And 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

^aI.e. the so-called long cubit ^bHeb = porch ^cPerhaps corresponding to ^dPossibly including ^eI.e. second ^fHeb = chains ^gHeb = inner chamber

house of God, ¹²two pillars and on them golatha^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, ¹³and four hundred golden bells on the two lattice works and two sorts of pomegranates on one of the lattice works to cover the two golath^a of the chothareth^b, which were above the pillars. ¹⁴And he made the ten mechonoth^c, and he made the washbasins on the mechonoth^c ¹⁵and the one sea and the twelve bull calves beneath it ¹⁶and the tripods^d 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. ¹⁷The king cast them in the neighborhood of the Jordan in the ^ethickness of the land^e in the house of Sokchoth and between Sir-datha. ¹⁸And Salomon made all these utensils in great abundance, because the weight of bronze did not fail.

¹⁹ And Salomon made all the utensils of the Lord's house and the gold altar and the tables (and on them were loaves of presentation) ²⁰and the lampstands and the lamps of light as prescribed and in front of the dabir^f, of pure gold—²¹and there were their snuffers and their lamps—and the saucers and the censers and the fire-pans, of pure gold. ²²And the inner door of the house toward the holy of holies, to the doors of the house of the shrine, of gold.

5 And all the activity was concluded, which Salomon had conducted in the house of the Lord. And Salomon brought in the holy things of his father Daud, the silver and the gold, and he delivered the articles into the treasury of the Lord's house.

² Then Salomon assembled the elders of Israel and all the rulers of the tribes, the leaders of the paternal families of the sons of Israel in Ierou-salem to bring up the ark of the Lord's covenant from the city of Daud (that is Sion). ³And they assembled—every man of Israel—before the king on the feast (it was the seventh month). ⁴And all the elders of Israel came, and all the Leuites took the ark. ⁵And they carried the ark and the tent of witness and all the holy vessels in the tent, and the priests and the Leuites carried it. ⁶And King Salomon and all the gathering of Israel and the fearers and their gathered ones were sacrificing calves and sheep in front of the ark, which shall not be numbered and which shall not be assessed because of their abundance. ⁷And the priests brought the ark of the Lord's covenant into its place in the dabir^f of the house in the holy of holies underneath the wings of the cheroubin. ⁸And the cheroubin extended their wings over the place of the ark, and the cheroubin concealed the ark and its carrying-poles from above. ⁹And the poles projected outwards and the ends of the carrying-poles could be seen from the holy precincts in front of

the dabir^f but were not visible outside. And they have been there until this day. ¹⁰There 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 nablas^g and cinyras^h)—as they stood facing the altar and with them one hundred and twenty priests trumpeting with their trumpets, ¹³that 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. ¹⁴And 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. ²And 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. ⁴And he said: "Blessed be the Lord, God of Israel, who spoke with his mouth to Daud my father and has fulfilled it with his hands, saying: ⁵'From the day when I brought my people up 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. ⁶And I have chosen for Ierousalem for my name to be there, and I have chosen for Daud to be over my people Israel.' ⁷And it was in my father Daud's heart to build a house for the name of the Lord, God of Israel, ⁸and the Lord said to my father Daud, 'Seeing that it was in your heart to build a house for my name, you have done well that it was in your heart. ⁹Nevertheless, 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.' ¹⁰And the Lord established his word, which he spoke, and I have taken the place of my father Daud 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, ¹¹and 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

^aHeb = *basin* ^bHeb = *capital (of a pillar)* ^cHeb = *stand(s)* ^dGk uncertain ^ePerhaps *clay soil* ^fHeb = *inner chamber*
^g = Heb *nebel* = ten or twelve stringed instrument ^h = Heb *kinnor* = *lyre*

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out his hands—¹³because 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 ¹⁴and 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. ¹⁵What you kept for your servant Daudid 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. ¹⁶And now, Lord, God of Israel, keep for your servant, for my father Daudid, 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.’

¹⁷ “And now, Lord, God of Israel, let your utterance indeed be confirmed, which you spoke to your servant Daudid—¹⁸because 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? ¹⁹And 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, ²⁰that 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. ²¹And 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.

²² “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, ²³you 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 in order to repay him according to his righteousness.

²⁴ “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, ²⁵you 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.

²⁶ “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, ²⁷you 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.

²⁸ “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 ²⁹and 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, ³⁰you 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, ³¹that they should fear your ways all the days they are alive on the face of the land, which you gave our fathers.

³² “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—³³you 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.

³⁴ “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, ³⁵you will also hear their petition and their prayer from the sky and act on their plea of right—³⁶because 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, ³⁷and 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,’ ³⁸and 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, ³⁹you 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. ⁴⁰Now, Lord, do let your eyes stand open and your ears alert to the petition from this place, ⁴¹and 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.
⁴² Lord God, do not avert your face from your
anointed;
remember your mercies toward Daudid
your slave.”

7 And when Salomon finished praying, the fire also descended from the sky and consumed the whole burnt offerings and the sacrifices, and

the Lord's glory filled the house. ²And the priests were unable to enter into the Lord's house at that time, because the Lord's glory filled the house. ³And 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. ⁵And 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. ⁶And the priests stood in their posts, and the Levites with instruments for songs to the Lord of King Daud to acknowledge before the Lord—because his mercy is forever—with hymns of Daud 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 manaa^a 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 as far as the Wadi of Egypt. ⁹And he made a concluding ceremony on the eighth day, because he had observed for seven days the dedication of the altar as a feast. ¹⁰And on the twenty-third of the seventh month he dismissed the people to their coverts, rejoicing and with a good heart at all the bounties which the Lord had done for Daud and for Salomon and for Israel, his people.

11 And Salomon completed the Lord's house and the house of the king. And all that Salomon wanted in his soul to do in the Lord's house and in his house was successful.

12 And God appeared to Salomon by night and said to him, "I have heard your prayer and have chosen for this place for myself as a house of sacrifice. ¹³If I stop up the sky and there be no rain and if I command the grasshopper to consume the wood^b and if I send death among my people ¹⁴and if my people, upon whom my name is called, feel embarrassed and they pray and seek my face and turn from their evil ways, I for my part will listen from the sky and will be gracious upon their sins and will heal their land. ¹⁵Now my eyes will be open and my ears alert to the prayer of this place. ¹⁶And now I have chosen and consecrated this place for my name to be there forever. And my eyes and my heart shall be there all the days. ¹⁷And if you walk before me like Daud your father and do according to all that I have commanded you and keep my ordinances and judgments, ¹⁸I will also

establish the throne of your kingdom as I appointed for Daud your father, saying, 'For you a man as ruler in Israel shall not be removed.'

19 "And if you turn away and abandon my ordinances and my commandments, which I have given before you, and go and serve other gods and do obeisance to them, ²⁰I will also remove you from the land that I gave them, and this house, which I consecrated for my name, I will turn it away from before me and render it an illustration and a tale among all the nations. ²¹And as for this lofty house—everyone who passes it by will be startled and say, 'For what reason did the Lord do this to this land and this house?' ²²And they will say, 'Because they abandoned the Lord, God of their fathers, who led them out of the land of Egypt and adopted other gods and did obeisance to them and were subject to them, therefore he has brought upon them all this harm.' "

8 And it happened, after twenty years in which Salomon built the Lord's house and his own house, ²also 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^c it. ⁴And he built Thedmor in the wilderness and all the fortified cities, which he built in Hemath. ⁵And he built Upper Baithoron and Lower Baithoron, fortified cities—walls, gates and bolts there were—⁶and 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 Ierusalem and in Lebanon and in all his kingdom. ⁷All the people who were left from the Chettite and the Amorrite and the Pherezite and the Heuite and the Iebousite, who are not from Israel—⁸there 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. ⁹And 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. ¹⁰And 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 Daud to the house which he had built for her, because he said, "My wife shall not live in the city of Daud, 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 front of the shrine. ¹³And according to the reckoning of ^dday by day^d to make offering according to Moyses' commandments on the sabbaths and on the month^e and on the feasts three times a year, on the feast of unleavened bread and on the feast of weeks and on the feast of tents. ¹⁴And he appointed the priests' divisions according to Daud's

^aHeb = 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 ^aday by day^a and the door keepers according to their divisions at ^bgate and gate^b, because thus were the commands of Dauid, man of God. ¹⁵They 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. ¹⁸And 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 ^cthe queen of Sabac^c 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. ²And Salomon proclaimed to her all her words, and there was no issue that eluded Salomon, which he did not proclaim to her. ³And ^cthe queen of Sabac^c saw Salomon's wisdom and the house, which he had built, ⁴and 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. ⁶And 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. ⁷Happy are your men; happy are these, your servants, who stand beside you continually and hear your wisdom. ⁸Let 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 over them as king to administer judgment and righteousness." ⁹And she gave the king one hundred and twenty talents of gold and spices in very great quantity and precious stone. And there were no spices like those which ^cthe queen of Sabac^c gave King Salomon.

¹⁰ (And Salomon's servants and the servants of Chiram brought Salomon gold from Souphir and pine wood and precious stone. ¹¹And the king made the pinewood into ascents for the Lord's house and the king's house and into lyres and nablasc^d for the singers. And such things had not been seen before in the land of Ioudas).

¹² And King Salomon gave ^cthe queen of Sabac^c 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, ¹⁴besides the men who were subordinates and merchants—what they would bring—and all the kings of Arabia and the satraps of the land—they would bring gold and silver to King Salomon. ¹⁵And King Salomon made two hundred oblong shields of beaten gold—six hundred^e of pure gold to one shield; six hundred^e of gold went into one shield—¹⁶and three hundred round shields of beaten gold; he allotted three hundred^e of gold to each shield. And the king gave them in the house of the Forest of Lebanon. ¹⁷And the king made a large ivory throne of teeth and gilded it with certified gold. ¹⁸And 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 ¹⁹and twelve lions standing there on the six steps at either side. Nothing like that had existed in any kingdom. ²⁰And 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, ²¹because a ship for^f 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. ²³And all the kings of the earth would seek out the face of Salomon to hear his wisdom, which God had given in his heart. ²⁴And every one of them brought his gifts, silver vessels and gold vessels and clothing, myrrh and spices, horses and mules, year by year, ²⁵And Salomon had four thousand mares for chariots and twelve thousand horsemen, and he stationed them in chariot cities and with the king in Ierousalem. ²⁶And he was leader of all the kings from the River^g to the land of allophytes and to the border of Egypt. ²⁷And the king presented gold and silver like stones in Ierousalem and cedars like the sycamores that are in the flat country in profusion. ²⁸And 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. ³⁰And King Salomon reigned over all Israel for forty years. ³¹And Salomon slept, and they buried him in the city of Dauid 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

^aI.e. each day ^bI.e. each gate ^cOr Queen Saba ^d= Heb *nebel* = ten or twelve stringed instrument ^ePerhaps in shekels ^fOr belonging to ^gI.e. the Euphrates

king. ²And it happened, when Ieroboam son of Nabat heard—and he was in Egypt, as he had fled from before King Salomon, and Ieroboam had taken up residence in Egypt—then Ieroboam returned from Egypt. ³And they sent and called him, and Ieroboam 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 word shall I reply to this people who have spoken to me, saying, ‘Lighten the yoke your father imposed upon us?’” ¹⁰And the youths who had been brought up with him said to him, “Thus shall you speak to the people who spoke to you saying, ‘Your father made our yoke hard. Now remove it from us.’ 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 Ieroboam 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 your 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 Ieroboam son of Nabat ¹⁶and all Israel,” that the king did not listen to them. And the people replied to the king, saying,

“What share do we have in David,
and what inheritance in the son of Iessai?
To your coverts, O Israel.

Now look at your house, David!”

And all Israel went to their coverts. ¹⁷And as for the men of Israel who were living in the cities of Ioudas—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 Ierusalem. ¹⁹And Israel has rejected the house of David to this day.

11 And Roboam went to Ierusalem and assembled Ioudas and Benjamin—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: ³Say to Roboam the son of Salomon and all Ioudas and Benjamin, 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 Ieroboam.

⁵ And Roboam resided in Ierusalem, and he built walled cities in Judea. ⁶And he built Baithleem and Aitam and Thekoe ⁷and Baithsoura and Sokchoth and Odollam ⁸and Geth and Marisa and Ziph ⁹and Adoraim and Lachis and Azeka ¹⁰and Saraa and Aialon and Chebron, walled cities, which belong to Ioudas and Benjamin. ¹¹And he fortified them with walls and set in them leaders and stores of food, oil and wine in every city, ¹²and in every city shields and spears, and he greatly strengthened them in number. And Iouda and Benjamin 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 Ierusalem in Ioudas, because Ieroboam 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 Ieroboam 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 Ierusalem to sacrifice to the Lord, God of their fathers. ¹⁷And they strengthened the kingdom of Ioudas and strengthened Roboam the son of Salomon for three years, because he walked in the ways of David and Salomon for three years.

¹⁸ And Roboam took to himself as wife Molath daughter of Ierimouth son of David and Abaia daughter of Eliab son of Iessai. ¹⁹And she bore him sons Iaous and Samarias and Roollam. ²⁰And after that he took to himself Maacha daughter of Abessalom, and she bore him Abia and Iethth and Ziza and Emmoth. ²¹And Roboam loved Maacha daughter of Abessalom more than all his wives and his concubines, because he had ten wives and thirty concubines. And he fathered twenty-eight sons and sixty daughters. ²²And Roboam appointed Abia son of Maacha as ruler, as leader among his brothers, because he intended for him to become king. ²³And he^b was increased beyond all his sons in all the regions of Ioudas and Benjamin and in the fortified cities and he gave them^c provisions in great abundance. And he claimed an abundance of women.

12 And it happened that, as Roboam’s reign became established and as it became confirmed, he abandoned the Lord’s commandments

^aLacking in Gk ^bI.e. Abia ^cI.e. the cities

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and all Israel with him. ²And it happened in the fifth year of Roboam's reign that Sousakim, king of Egypt, came up against Ierousalem because they had sinned against the Lord, ³with one thousand two hundred chariots and sixty thousand horses, and the multitude which accompanied him out of Egypt—Libyans, Troglodytes and Ethiopians—was innumerable. ⁴And they seized the fortified cities that were in Ioudas, and he came to Ierousalem. ⁵And Samaias the prophet came to Roboam and the rulers of Ioudas, who had gathered in Ierousalem from before Sousakim, and said to them, "Thus said the Lord. 'You abandoned me, and I will abandon you to the hand of Sousakim.' " ⁶And the rulers of Israel and the king were ashamed and said, "The Lord is just." ⁷And 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 ^aas a little^a for deliverance, and my wrath shall not be spread abroad in Ierousalem, ⁸because they will be as servants and will know bondage to me and bondage to earthly rule."

⁹ And Sousakim, king of Egypt, went up and took the treasures that were in the Lord's house and the treasures in the house of the king; he took everything. He also took the gold oblong shields that Salomon had made. ¹⁰And Roboam made bronze oblong shields to replace them. And Sousakim appointed over him commanders of runners, those who guard the king's gate. ¹¹And 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. ¹²And when he felt compunction, the Lord's wrath turned away from him and was not completely for destruction. Indeed matters were good in Ioudas.

¹³ And Roboam became strong in Ierousalem, and he reigned. And Roboam was forty-one years old when he became king, and he reigned in Ierousalem 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. ¹⁴And he did evil, because he did not direct his heart to seek out the Lord.

¹⁵ 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. ¹⁶And 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. ²He reigned three years in Ierousalem, and his mother's name was Maacha daughter of Ouriel from Gabaaon.

And there was war between Abia and between Ieroboam. ³And 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. ⁴And Abia got up from Mount Somoron, which is in Mount Ephraim, and said, "Listen, Ieroboam and all Israel! ⁵Is 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? ⁶And Ieroboam the son of Nabat, the servant of Salomon son of Daud, rose up and rebelled against his lord. ⁷And 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. ⁹Have you not thrown out the Lord's priests, the sons of Aaron and the Leuites, and made for yourselves priests from the people of the land? Anyone who approaches ^bto fill the hands^b with a calf from cattle and seven rams also becomes priest to what is no god. ¹⁰And we have not abandoned the Lord, our God, and his priests, the sons of Aaron, and the Leuites in their daily divisions minister to the Lord. ¹¹They fumigate^c 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. ¹²And, 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. ¹⁴And 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. ¹⁵And 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. ¹⁶And the sons of Israel fled from before Iouda, and the Lord surrendered them into their hands. ¹⁷And Abia and his people struck a great blow in their midst, and five hundred thousand mighty men of Israel fell slain. ¹⁸And 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. ¹⁹And Abia pursued after Ieroboam and seized some cities from him, Baithel and its villages and Isana and its villages and Ephron and its villages. ²⁰And Ieroboam could not regain strength all the days of Abia, and the Lord struck him, and he died. ²¹And Abia grew

^aPossibly to a small degree ^bPossibly to become consecrated ^cOr burn incense

strong and took to himself fourteen wives and fathered twenty-two sons and sixteen daughters. ²²And the rest of the histories of Abia, both his acts and his words, are written in the Book of the Prophet Addo. ²³(^{14.1})And Abia died with his fathers, and they buried him in the city of Daudid, and Asa his son became king in his stead.

14 In the days of Asa the land of Ioudas was quiet for ten years. ⁽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 Ioudas 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 Ioudas the altars and the idols and enjoyed peace. ⁵(⁶)Cities were walled in the land of Ioudas, 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 Ioudas, "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 Ioudas carrying shields and spears and two hundred and fifty thousand ^alight troops^a and archers in the land of Beniamin, 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 Ioudas, 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.

15 And Azarias son of Oded—a spirit of the Lord came upon him. ²And he went out to meet Asa and all Ioudas and Beniamin and said, "Hear me, Asa, and all Ioudas and Beniamin. 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 inhabitants of the land. ⁶And nation will war against nation and city against city, because God has confounded them in every tribulation. ⁷And you, be strong, and let your hands not fail, for there is a reward for your work."

⁸ And when he^b heard these words and the prophecy of Adad the prophet, he was both encouraged and he removed the abominations from all the land of Ioudas and Beniamin and from the cities he had gained possession of in Mount Ephraim, and he renewed the Lord's altar that was in front of the Lord's shrine. ⁹And he assembled Ioudas and Beniamin and the guests who were sojourning with him from Ephraim and from Manasse and from Symeon, 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. ¹²And he entered in a covenant to seek the Lord, God of their fathers, from all his heart and from all his soul. ¹³And 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 Iouda^c 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 And he^b 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 existing in Israel. Nevertheless, Asa's heart was full all his days. ¹⁸And he brought in the holy things of Daudid 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 And in the thirty-eighth year of Asa's reign, Baasa, king of Israel, went up against Ioudas and built Rama so as not to give to Asa, king of Ioudas, 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, ³"Make 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

^aOr *targeteers* ^bI.e. Asa ^cPossibly *everyone of Ioudas*

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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 Nephthali. ⁵And it happened, when Baasa heard, he left off building Rama any longer, and his labor came to a standstill. ⁶And 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. ⁸Did 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, ⁹because 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." ¹⁰And 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. ¹²And 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. ¹³And Asa slept with his fathers and died in the thirty-ninth year of his reign. ¹⁴And 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^a 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. ²And 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. ³And the Lord was with Iosaphat, because he walked in the first ways of his father and did not seek out the idols. ⁴But he sought out the Lord, God of his father, and walked in the commandments of his father and not like the deeds of Israel. ⁵And the Lord directed the kingdom by his hand, and all Ioudab gave gifts to Iosaphat, and wealth accrued to him and much glory. ⁶And 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, Abdias and Zacharias and Nathanael and Michaias, to teach in the cities of Ioudas. ⁸And with them were the Leuites, Samouias and Nathanas and Zabdias and Asiel and Semiramoth and Jonathan and Adonias and Tobias, the Leuites, and with them the priests Elisama and Ioram. ⁹And 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. ¹¹And some of the allophytes brought Iosaphat gifts and silver and presents, and the Arabs brought him seven thousand seven hundred rams of sheep. ¹²And Iosaphat walked taller in stature and built dwellings and fortified cities in Judea. ¹³And he had many works in Judea and men, mighty warriors, holding sway in Ierousalem. ¹⁴And 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. ¹⁵And after him was Ioanah the leader and with him two hundred and eighty thousand. ¹⁶And after him was Amasias the son of Zachri, who showed zeal for the Lord, and with him two hundred thousand mighty ones of power. ¹⁷And from Benjamin: Eliada, a mighty one of power, and with him two hundred thousand archers and light troops. ¹⁸And after him was Iozabad and with him one hundred and eighty thousand mighty warriors. ¹⁹These 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. ²And 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. ³And 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." ⁵And 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." ⁶And Iosaphat said, "Is there further no prophet of the Lord here, and we shall inquire from him?" ⁷And 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." ⁸And the king of Israel called one eunuch and said, "Quick. Michaias son of Iemla." ⁹And 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. ¹⁰And 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." ¹¹And all the

^aPossibly him ^bPossibly everyone of Ioudas ^cOr targeteers

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 from an inner chamber to hide." 25 And the king of Israel said, "Take Michaias, and return him to Emer, ruler of the city, and to Ioas, a ruler, son of the king." 26 And you will say, "Thus said the king, Put this man in a house of detention, and let him eat 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. Listen, all peoples!"

28 And the king of Israel and Iosaphat, king of Ioudas, went up to Ramoth Galaad. 29 And the king of Israel said to Iosaphat, "I will disguise myself and enter into battle, but as for you, wear my clothes." And the king of Israel disguised himself and entered into battle. 30 And the king of Syria had commanded the commanders of the chariots who were with him, saying: "Do not make war on small and great, but only on the king of Israel." 31 And it happened, when the commanders of the chariots saw Iosaphat, they too said, "It is the king of Israel," and they circled round him to fight him. And Iosaphat shouted out, and the Lord saved

him, and God drove them back from him. 32 And it happened, when the commanders of the chariots saw that he was not the king of Israel, they also 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 Ioudas, returned in peace to his house in Ierousalem. 2 And the prophet Iou 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 Ioudas and directed your heart to seek out the Lord."

4 And Iosaphat resided in Ierousalem 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 Ioudas, 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 Ierousalem to adjudicate for the Lord and to judge the inhabitants of Ierousalem. 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 Ioudas 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 Minites 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 Hasasanthamar" (this is Engaddi). 3 And Iosaphat was afraid and set his face to seek out the Lord and proclaimed a fast in all Ioudas. 4 And Ioudas was

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gathered to seek out the Lord, and from all the cities—loudas—they came to seek out the Lord.

5 And Iosaphat 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 Banaia of the sons of Eleel the son of Manthanas 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 Iosaphat: This is what the Lord says to you yourselves, 'Do not be afraid of them or alarmed from before this vast throng, because the battle line is not for you but for God. 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 Iosaphat bowed with his face down, all louda^a 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, Iosaphat 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 acknowledgement, 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 Iosaphat 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 is Valley of Blessing until today. 27 And every man of loudas returned to Ierousalem in great gladness, and Iosaphat was their leader, because the Lord had made them glad due to their enemies. 28 And they entered into Ierousalem with nablas^b and with cinyras^c 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 Iosaphat's kingdom remained peaceful, and his God gave him rest all around.

31 And Iosaphat reigned over loudas, being thirty-five years 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 Iosaphat, 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 Iosaphat, 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 Tharsis, and he made ships in Gasiongaber. 37 And Eliezer the son of Dodia from Marisa prophesied against Iosaphat, 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 Tharsis."

21 And Iosaphat slept with his fathers and was buried with his fathers in the city of Daud,

^aPossibly everyone of loudas ^b = Heb *nebel* = ten or twelve stringed instrument ^c = Heb *kinnor* = lyre

and his son Ioram became king in his stead. ²And he had six brothers, sons of Iosaphat, Azarias and Iiel and Zacharias and Azarias and Michael and Saphatias. All these were sons of Iosaphat, king of Ioudas. ³And their father gave them many gifts, silver and gold and arms along with walled cities in Ioudas. And the kingdom he gave to Ioram, because he was the firstborn. ⁴And Ioram rose up over his kingdom and became strong and killed all his brothers by sword and some of the rulers of Israel. ⁵When Ioram was thirty-two years old he became established over his kingdom, and he reigned eight years in Ierousalem. ⁶And 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. ⁷And the Lord did not wish to destroy utterly the house of Daud on account of the covenant he had made with Daud and how he had said to him that he would give a lamp to him and his sons for all days.

⁸In those days Edom revolted from Ioudas and crowned a king over themselves. ⁹And Ioram set out with his commanders, and all the cavalry with him. And it happened that Edom arose by night and struck Ioram, who was encircling him and the commanders of the chariots, and the people fled to their coverts. ¹⁰And Edom revolted from Ioudas until this day. Then Lomna revolted from his hand at that time, because he had abandoned the Lord, God of his fathers.

¹¹For indeed he made high places in the cities of Ioudas and prostituted the inhabitants of Ierousalem and perverted Ioudas. ¹²And a written note reached him from the prophet Elias, saying, "This is what the Lord, God of Daud your father, says: Because you have not walked in the way of your father Iosaphat and in the ways of Asa, king of Ioudas, ¹³but have walked in the ways of the kings of Israel and have prostituted Ioudas and the inhabitants of Ierousalem, as the house of Achaab prostituted, and your brothers, your father's sons, who were nobler than you, you killed, ¹⁴behold, the Lord will strike you with a severe blow among your people and among your sons and among your wives and all your belongings. ¹⁵And you will be in grave infirmity with a sickness of the belly until your belly comes out with the infirmity from days^a to days^a."

¹⁶And the Lord aroused the allophyles and the Arabs and the neighbors of the Ethiopians against Ioram. ¹⁷And they came up against Ioudas, 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.

¹⁸And after all this the Lord struck him with an infirmity in his belly, for which there was no cure. ¹⁹And it occurred from days^a to days^a. And when a time came during two days^a of the days^a, 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. ²⁰He was thirty-two

years old when he became king and reigned eight years in Ierousalem. And he walked not in commendation and was buried in the city of Daud and not in the tombs of the kings.

22 And the inhabitants of Ierousalem made Ochozias, his little son, king in his stead, because the band of robbers, the Arabs and the Alimazones, that fell on them had killed all the older ones. And Ochozias son of Ioram, king of Ioudas, became king. ²Being twenty years old Ochozias became king and reigned in Ierousalem for one year. And his mother's name was Gotholia daughter of Ambri. ³And he walked in the way of the house of Achaab, because his mother was his counselor in sinning. ⁴And 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. ⁵And 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. ⁶And Ioram retreated to be cured in Iezrael 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 Ioudas, went down to see Ioram son of Achaab in Iezrael, because he was sick.

⁷And from God came ruin to Ochozias that he came to Ioram. And when he arrived, Ioram went out with him against Iou son of Namessi, the Lord's anointed, against^b the house of Achaab. ⁸And it happened, as Iou was taking vengeance on the house of Achaab, he also found the rulers of Ioudas and Ochozias' brothers ministering to Ochozias, and he killed them. ⁹And 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.

¹⁰And 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 Ioudas. ¹¹And Iosabeth, the king's daughter, took Ios, 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 Iodae the priest, hid him. And she hid him from before Gotholia, and she did not kill him. ¹²And 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 Maasaia son of Adaias and Elisaphas son of Zacharias, with him into a house. ²And they went round Ioudas and gathered

^aPossibly year(s) ^bLacking in Kk

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 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 people, 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 instruments and hymning a song of praise. And Gotholia tore her garment and exclaimed and said, "Attacking you are launching an attack." ¹⁴And Iodae the priest went out, and Iodae the priest commanded 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 dagger," 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 himself 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

priests and Leuites and re-established the daily divisions of the priests and the Leuites, which Dauid had appointed for the house of the Lord and to offer whole burnt offerings to the Lord, as it is written in the law of Moyses, with gladness and with songs, through the hand of Dauid. ¹⁹And the gatekeepers stood at the gates of the Lord's house, and no one unclean shall enter on any account. ²⁰And he took the patriarchs and the magnates and the rulers of the people and all the people of the land, and they brought up the king to the Lord's house, and he entered by the exterior gate to the king's house, and they sat the king on the throne of the kingdom. ²¹And all the people of the land were glad, and the city was quiet. And they put Gotholia to death by dagger.

24 Ioas was seven years old when he became king, and he reigned forty years in Ierousalem. 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 daughters.

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 summoned 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 assembled Israel into the tent of witness?"—⁷because 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 people gave and brought and dropped into the chest 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 increased, 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 restore the Lord's house. ¹³And those doing the work kept on working, and the extent of their work expanded by their hands, and they raised up the Lord's house in its position and strengthened it.

^aPossibly *everyone of Ioudas*

¹⁴And 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 Daudid 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 Astartes 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 Lord's commandments? And you will 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 Ioas in the court of the Lord's house. ²²And Ioas 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 Ioas.

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 Daudid, and they did not bury him in the tomb of the kings. ²⁶And those plotting against him were Zabed the son of Samath the Ammanite and Ioabed the son of Somaroth 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—⁸because, 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." ⁹And 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." ¹⁰And 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 tossed them over the cliff edge, and they were all rent asunder. ¹³And the sons 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 Ioas son of Ioachaz son of Iou, king of Israel, saying, "Come, let us see face to face." ¹⁸And Ioas, king of Israel, sent to Amasias, king of Ioudas, saying, "The achouch^b in Lebanon sent a message to the cedar

^aI.e. God ^bHeb = brier or bramble

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 achoucha.¹⁹ 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 Ioudas 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 Ioudas, in Baithsamys, which belongs to Ioudas.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 ^bhe took^b 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 Ioachaz, 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 Ioudas 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 allophytes and pulled down the walls of Geth and the walls of Iabne and the walls of Azotus, and he built cities of^c Azotus and among the allophytes.⁷ And the Lord made him prevail over the allophytes and over the Arabs who lived on the rock^d 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 hewed 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 Iiel the scribe and Maasaia 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, behold, 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^e, 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^f 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 Ierousa daughter of Sadok.² And he did what was right before the Lord in accordance with everything his father Ozias had done—but he did not

^aHeb = brier or bramble ^bLacking in Gk ^cPossibly in the territory of ^dI.e. Petra ^eHeb = separateness ^fHeb = Isaiah

enter into the Lord's shrine. And still the people were becoming corrupt. ³He built the high gate of the Lord's house and built extensively on the wall of Ophla. ⁴And he built cities in the hill country of Ioudas and both dwellings and towers in the forests. ⁵He 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^a 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. ⁶And Ioatham became strong, because he ordered his ways before the Lord, his God. ⁷And the rest of the histories of Ioatham and the war and his acts, behold, they are written in the Book of the Kings of Ioudas and Israel. ⁸And Ioatham slept with his fathers and was buried in the city of Daud, 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 Ierousalem. And he did not do what was right before the Lord, as Daud his father had done. ²And he walked in the ways of the kings of Israel, for indeed he made carved objects for their idols. ³And he would sacrifice in Gaibenenom, 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. ⁴And 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 captivity and brought it to Damascus. Moreover, he also handed him over into the hands of the king of Israel, and he struck at him a severe blow. ⁶And Phakee the son of Romelias, king of Israel, killed one hundred and twenty thousand men powerful in strength in Ioudas in one day when they had abandoned the Lord, God of their fathers. ⁷And Ezekri, the powerful one of Ephraim, killed Maa-saias the king's son and Esdrikam, a commander of his house, and Elkana the king's deputy.

⁸ And the sons of Israel took captive three hundred thousand of their brothers, women, sons and daughters, and they took much plunder from them and brought the plunder to Samaria. ⁹And there, there was the prophet of the Lord, whose name was Oded, and he went out to meet the force of those entering Samaria and said to them, "See, the wrath of the Lord, God of your fathers, is upon Ioudas, and he gave them over into your hands, and you killed among them with anger. As far as the heavens it has reached. ¹⁰And now you say that you have acquired sons of Ioudas and Ierousalem as male slaves and female slaves. See, am I not with you to witness to the Lord, your God? ¹¹And now hear me, and return the captives whom you have taken captive from among your brothers, for the anger of the Lord's wrath is upon you." ¹²And

rulers of the sons of Ephraim stood up against those returning from war, Oudia the son of Ioanes and Barachias the son of Mosolamoth, Hezekias the son of Sellem and Amasias the son of Chodli. ¹³And they said to them, "You shall not bring the captives here to us, because you speak to us in regard to sinning against the Lord to add to our sins and ignorance, because great is our sin and the anger of the Lord's wrath against Israel." ¹⁴And the warriors left the captives and the plunder before the rulers and all the assembly. ¹⁵And the men got up as their name was called out and assisted the 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 ¹⁷and on this occasion, because the Idumeans had attacked and struck at Ioudas and taken a captivity captive. ¹⁸And the allophytes had attacked against the cities of the low land and from the southwest of Ioudas, and they had taken Baith-samys and Ailon and Gaderoth and Socho and its villages and Thamna and its villages and Gamzo and its villages, and they settled there, ¹⁹because the Lord humbled Ioudas on account of Achaz, king of Ioudas, because he had rebelled with rebellion against the Lord. ²⁰And Thaglathphellasar, king of Assour, came against him and struck him. ²¹And 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. ²²Rather 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, "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. ²⁴And 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 Ierousalem. ²⁵And in ^bevery city and city^b in Ioudas he made high places to ^cburn incense^c to foreign gods, and they angered the Lord, God of their fathers. ²⁶And the rest of his histories and his acts, the first and the last, behold, they are written in the Book of the Kings of Ioudas and Israel. ²⁷And Achaz slept with his fathers and was buried in the city of Daud, because they did not bring him to the tombs of the kings of Israel. And his son Hezekias reigned in his stead.

29 And Hezekias became king at age twenty-five and reigned twenty-nine years in Ierousalem. And his mother's name was Abba daughter of Zacharias. ²And he did what was right before the Lord, just as his father Daud had done.

³ And it happened that, when he was estab-

^aHeb 1 kor = 220 liters ^bI.e. each city ^cOr fumigate

lished over his kingdom, in the first month he opened the doors of the Lord's house and repaired them. ⁴And he brought in the priests and the Leuites and placed them on the side toward the east. ⁵And he said to them, "Listen, Leuites, now be purified, and purify the house of the Lord, God of your fathers, and cast out uncleanness from the holy places, ⁶because 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 neck ⁷and 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. ⁸And the Lord was angered with anger against Ioudas and against Ierousalem and gave them into terror and into annihilation and into scorn, as you see with your very eyes. ⁹And, 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. ¹⁰As 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. ¹¹And 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 Leuites arose, Maath the son of Amasi and Ioel the son of Azarias from the sons of Kaath, and from the sons of Merari, Kis the son of Abdi and Azarias the son of Iallelel, from the sons of Gedsoni, Ioa the son of Zemmatah and Iodan the son of Ioacha, ¹³and of the sons of Elisaphan, Sambri and Iiel, and of the sons of Asaph, Zacharias and Maththanias, ¹⁴and of the sons of Haiman, Iiel and Semei, and of the sons of Idithon, Samaias and Oziel. ¹⁵And they gathered their brothers and were purified according to the king's command through the Lord's ordinance to cleanse the Lord's house. ¹⁶And 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 Leuites took it to toss out into the Wadi Kedron outside. ¹⁷And 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. ¹⁸And 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, ¹⁹and all the utensils, which King Achaz defiled during his reign in his apostasy, we have made ready and purified. See, they are in front of the Lord's altar."

²⁰ And King Hezekias early in the morning gathered the rulers of the city and went up to the Lord's house. ²¹And 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 Is-

rael, and he told the priests, the sons of Aaron, to go up to the Lord's altar. ²²And 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. ²³And they brought the he-goats for sin in front of the king and the assembly and laid their hands on them. ²⁴And 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 Leuites in the Lord's house with cymbals and with nablas^a and with cinyras^b 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. ²⁶And the Leuites stood with instruments of Dauid and the priests with the trumpets. ²⁷And 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. ²⁸And all the assembly did obeisance, and the harp-singers were singing and the trumpets were trumpeting until the whole burnt offering was finished. ²⁹And as they finished offering, the king knelt, and all those present also did obeisance. ³⁰And King Hezekias and the rulers said that the Leuites 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 the assembly brought sacrifices of praise also to the Lord's house, and everyone eager in heart brought whole burnt offerings. ³²And 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. ³³And the consecrated calves were six hundred; sheep, three thousand. ³⁴But the priests were few and were unable to skin the whole burnt offering, and their brothers the Leuites assisted them until the task was finished and until the priests were purified, because the Leuites had been purified more eagerly than the priests. ³⁵And the whole burnt offering was abundant with the fats of the completion for deliverance and of the libations of the whole burnt offering. And the service in the Lord's house was restored. ³⁶And 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 Ioudas and wrote letters to Ephraim and Manasse, to come to the Lord's house in Ierousalem to hold

^a = Heb *nebel* = ten or twelve stringed instrument ^b = Heb *kinnor* = lyre ^cHeb = *passover*

the phasek^c to the Lord, God of Israel. ²And the king and the rulers and all the assembly in Ierousalem took counsel to hold the phasek^a 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 Ierousalem. 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^a to the Lord, God of Israel, in Ierousalem, because the multitude had not held it according to prescription^b. 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."

¹⁰ And 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 deriding and mocking them. ¹¹But the people of Aser and some of Manasse and of Zaboulon were moved to shame and came to Ierousalem. ¹²And the hand of the Lord was on Ioudas to give them one heart to go and act in accordance with the ordinance of the king and the rulers in the word of the Lord.

¹³ And many people gathered in Ierousalem 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 Ierousalem, and all with which they had burned incense^c to the false ones they pulled down and threw into the Wadi Kedron. ¹⁵And they sacrificed the phasek^a 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 Moyses, 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^a 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^a in contravention of prescription^b. And Hezekias

prayed for them, saying, "Let the good Lord be propitiated over ¹⁹every heart directed to seek out the Lord, God of their fathers, and not in accordance with the purity of the holy things." ²⁰And the Lord heard Hezekias and healed the people. ²¹And the sons of Israel who were found in Ierousalem 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. ²²And 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 Ierousalem. From the days of Salomon son of Daud king of Israel there had not been such a feast in Ierousalem. 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 steles and cut down the groves and completely dismantled the high places and altars^d 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 Ierousalem 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 = *bōmos*

goats, and they dedicated them to the Lord, their God, and brought them in and laid them in heaps by heaps. ⁷In the third month the heaps began to be formed and in the seventh month they were finished. ⁸And Hezekias and the rulers came and saw the heaps and blessed the Lord and his people Israel. ⁹And Hezekias learned from the priests and from the Leuites about the heaps. ¹⁰And Azarias the ruling priest said to him, and he said, "From the time that the first fruits began to be brought to the house of the Lord, we have eaten and drunk and had left over, because the Lord has blessed his people, and we still have this abundance left over."

¹¹ And Hezekias told them to prepare shrine-carriers' chambers for the house of the Lord, and they prepared them. ¹²And there they faithfully brought the first fruits and tithes, and Chonenias the Leuite was supervisor over them, and Semei his brother was deputy. ¹³And Iiel and Ozazias and Naeth and Asael and Ierimoth 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. ¹⁴And Kore the son of Iemna the Leuite, the gatekeeper on the east, was in charge of the gifts to give the first fruits to the Lord and the holies of holies items ¹⁵through 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, ¹⁶apart 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. ¹⁷This 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, ¹⁸in registers, in every generation of their sons and their daughters to their full extent, because they faithfully purified the holy place ¹⁹for the sons of Aaron, those serving as priests. And those from their cities, in ^aevery city and city^a, men who were named by name, were to give a portion to every male among the priests and to everyone enumerated among the Leuites.

²⁰ And Hezekias acted so in all Ioudas and did what was good and right before the Lord, his God. ²¹And in every task with which he began in the work in the Lord's house and in the law and in the ordinances, he sought out his God with his whole soul and acted and succeeded.

32 And after these matters and this truth, Sennacherim, king of the Assyrians, came, and he came against Ioudas and encamped against the walled cities and said that he would take possession of them. ²And Hezekias saw that Sennacherim had come and that his face was set to wage war on Ierousalem. ³And he took counsel with his elders and the magnates to seal off the waters of the

springs that were outside the city, and they supported him. ⁴And 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 Assour not come and find much water and be revived." ⁵And Hezekias 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 Dauid and fashioned many weapons. ⁶And 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: ⁷"Be strong, and be manly. Do not be terrified from before the king of Assour and from before all the nation with him, because with us are more than with him. ⁸With 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 Hezekias, king of Ioudas.

⁹ And after this, Sennacherim, king of the Assyrians, sent his servants to Ierousalem, and he himself was at Lachis, and all his army with him. And he sent to Hezekias, king of Ioudas, and to all Ioudas in Ierousalem, saying, ¹⁰"Thus says Sennacherim, king of the Assyrians: In what^b have you put your trust, that you sit in the siege in Ierousalem? ¹¹Is not Hezekias 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 Assour?' ¹²Was it not this Hezekias who removed his altars and his high places and said to Ioudas and the inhabitants of Ierousalem, saying, 'Opposite this altar you shall do obeisance and upon it you shall offer incense'? ¹³Shall 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? ¹⁴Who 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 should be able to save you from my hand? ¹⁵Now, let Hezekias 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."

¹⁶ And his servants spoke still more against the Lord God, and against Hezekias his servant. ¹⁷And 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 Hezekias' God will not deliver his people from my hand." ¹⁸And he shouted with a loud voice in Judean to the people of Ierousalem who were on the wall, to frighten them and draw them down in order that they might seize the city. ¹⁹And he talked about Ierousalem's God as he did about the gods of the peoples of the earth: works of human hands.

²⁰ And King Hezekias and the prophet Esaias

^aI.e. each city ^bOr whom

son of Amos prayed about this and shouted out to the sky. ²¹And 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 fathered from his belly struck him down with a sword. ²²And the Lord saved Hezekias and the inhabitants of Ierousalem from the hand of Senacherim, king of Assour, and from the hand of all^a. And he gave them rest on every side. ²³And many brought gifts to the Lord in Ierousalem and presents to Hezekias, king of Ioudas, 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. ²⁵And 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 Ioudas and Ierousalem. ²⁶And Hezekias was brought low from the exaltation of his heart—and the inhabitants of Ierousalem—and the Lord's anger did not come upon them in the days of Hezekias.

²⁷ And wealth and very great honor accrued to Hezekias. And he made himself treasuries for silver and gold and precious stone and for spices, and armories also for desirable articles, ²⁸and cities for the produce of grain and oil and wine and mangers for every herd and folds for the flocks ²⁹and cities, which he built for himself, and goods for sheep and cows in profusion, because the Lord gave him very abundant goods. ³⁰This same Hezekias closed above the outlet of the water of Gion and directed them^b down to the southwest of the city of Daud. And Hezekias prospered in all his works, ³¹and likewise with regard to the envoys of the commanders of Babylon, who had been sent to him 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 Prophecy of Esaias son of Amos the Prophet and in the Book of the Kings of Ioudas and Israel. ³³And Hezekias slept with his fathers, and they buried him on the ascent of the tombs of Daud's sons, and ^call Iouda^c and the inhabitants of Ierousalem 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 Ierousalem. ²And 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. ³And 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. ⁴And he built altars in the Lord's house of which the Lord had said,

"In Ierousalem shall my name be forever." ⁵And he built altars to all the host of the sky in the two courts of the Lord's house. ⁶He too passed his children through fire in Gai-Banai-enom, 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. ⁷And 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 Daud and to Salomon his son, "In this house and Ierousalem, which I have chosen out of all the tribes of Israel, I will put my name forever. ⁸And 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 Moyses' hand." ⁹And Manasses led astray Ioudas and the inhabitants of Ierousalem 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. ¹¹And 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. ¹²And 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. ¹³And he prayed to him, and he heard him. And he heard his cry and brought him back to Ierousalem to his kingdom. And Manasses knew that the Lord, he is God.

¹⁴ And afterward he built a wall outside the city of Daud 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 Ioudas. ¹⁵And 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 Ierousalem and outside the city. ¹⁶And he restored the Lord's altar and sacrificed on it a sacrifice of deliverance and of praise, and he said that Ioudas should be subject to the Lord, God of Israel. ¹⁷The 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 ¹⁹of 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. ²⁰And Manasses slept with his fathers, and they buried him in the orchard of his house. And his son Amon became king in his stead.

²¹ Amon became king at twenty-two years old and reigned two years in Ierousalem. ²²And he did

^aI.e. all his adversaries ^bI.e. the waters ^cPossibly everyone of Ioudas

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. ²³And he was not humbled before the Lord, as his father Manasses had been humbled, because his son Amon increased error. ²⁴And his servants plotted against him and struck him in his house. ²⁵And 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.

34 Josias was eight when he became king and reigned thirty-one years in Ierousalem. ²And 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. ³And 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. ⁴And 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, ⁵and the bones of the priests he burned on the altars and purged Ioudas and Ierousalem. ⁶And in the cities of Ephraim and Manasse and Symeon and Nephthali and in reference to their sites round about, ⁷he 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 and Maasias ruler of the city and Iouach son of Ioachaz, his recorder, to repair the house of the Lord, his God. ⁹And they came to Chelkias the great priest and delivered the money that had been brought into the house of God, which the Levites 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 Benjamin and people living in Ierousalem. ¹⁰And those appointed in the Lord's house gave it into the hand of people doing the tasks, and they gave it to people doing the tasks who were working in the Lord's house to make preparations to restore the house. ¹¹And they gave it to the carpenters and the builders to buy squared^a stones and wood as beams to roof the houses, which kings of Ioudas had utterly destroyed. ¹²And there were the men faithfully in charge of operations, and over them as overseers were the Levites Ieth and Abdias from the sons of Merari, and Zacharias and Mosollam from the sons of Kaath, to oversee, and every Leuite, every one skilled in instruments of singers, ¹³and over the burden bearers and over all those doing the tasks, chore by chore. And some of the Levites 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 Moyes. ¹⁵And 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. ¹⁶And 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. ¹⁷And they have smelted the silver^b 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." ¹⁸And 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. ²⁰And 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 masana^c, and they spoke to her to that effect. ²³And she said to them, "Thus said the Lord, God of Israel: Say to the man who sent you to me, ²⁴Thus 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, ²⁵since 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. ²⁶And as to the king of Ioudas, who sent you to inquire of the Lord, thus shall you say this to him: Thus says the Lord God of Israel: As for the words that you heard—²⁷and 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. ²⁸Behold, I will add you to your fathers, and you shall be added to your memorials^d 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. ³⁰And the king went up to the Lord's house, and all Iouda^e and the inhabitants of Ierousalem, both the priests and the Levites and all the people, from great to small. And

^aOr four-foot ^bOr money ^cHeb = *Second Quarter* ^dI.e. tomb ^ePossibly everyone of Ioudas

he read in their hearing all the words of the book of the covenant that had been found in the Lord's house. ³¹And the king stood by the pillar and made a covenant before the Lord to walk before the Lord, to keep his commandments and testimonies and ordinances with his whole heart and with his whole soul, the words of the covenant that are written in this book. ³²And he made all those found in Ierusalem and Benjamin stand, and the inhabitants of Ierusalem made a covenant in the house of the Lord, God of their fathers. ³³And Iosias removed all the abominations from the entire land, which belonged to the sons of Israel, and he made all those found in Ierusalem and Israel be subject to the Lord, their God, all his days. He did not stray from behind the Lord, God of his fathers.

35 And Iosias held the phasech^a to the Lord, his God, and they slaughtered the phasech^a on the fourteenth of the first month. ²And he set the priests at their watches and strengthened them for the tasks of the Lord's house. ³And he said to the Levites, who were powerful in all Israel, that they should be sanctified to the Lord, and they placed the holy ark in the house that Salomon son of Daudid, the king of Israel, had built. And the king said, "You are not to carry anything on your shoulders. Now then, minister to the Lord, your God, and to his people Israel. ⁴And prepare according to your paternal houses and according to your daily divisions according to the writing of Daudid, king of Israel, and through the hand of his son Salomon. ⁵And stand in the house according to the divisions of your paternal houses for your brothers, the sons of the people, and a portion of the paternal house is for the Levites. ⁶And slaughter the phasech^a, and prepare the holy things for your brothers to do according to the word of the Lord through the hand Moyses."

⁷ And Iosias contributed sheep and lambs and kids from the young of goats to the sons of the people, everything for the phasech^a for all those present, up to a number of thirty thousand and three thousand calves. These were from the king's substance. ⁸And his officials contributed to the people and to the priests and the Levites. Chelkias and Zacharias and Iiel, the chief officers of the house of God, gave to the priests, and they gave for the phasech^a two thousand six hundred sheep and lambs and kids and three hundred calves. ⁹And Chonenias and Banaias and Samaias and Nathaniel, his brother, and Hasabias and Iiel and Iozabad, rulers of the Levites, contributed five thousand sheep and five hundred calves to the Levites for the phasech^a.

¹⁰ And the service was set up. And the priests stood at their post, and the Levites in their divisions according to the king's command. ¹¹And they slaughtered the phasech^a, and the priests poured the blood out of their hand, and the Levites did the skinning. ¹²And they made ready the whole burnt

offering to pass on to them according to the divisions of their paternal houses to the sons of the people to offer to the Lord, as it is written in the book of Moyses, and so until morning. ¹³And they roasted the phasech^a with fire according to the rule and boiled the holy things in the copper vessels and in the cauldrons. And it was a success, and they ran to all the sons of the people. ¹⁴And after preparing for them and for the priests, because the priests offered the fat and whole burnt offerings till night, the Levites prepared both for themselves and for their brothers, the sons of Aaron. ¹⁵And the harp-singers, sons of Asaph, were at their post according to the commandments of Daudid. And Asaph and Haiman and Idithon, the king's prophets, and the rulers and the gatekeepers of ^bgate and gate^b—it was not for them to move from the ministry of the holy things, because their brothers the Levites ministered to them.

¹⁶ And all the service of the Lord was set up and prepared on that day, to hold the phasech^a and to offer the whole burnt offerings upon the Lord's altar according to King Iosias' command. ¹⁷And the sons of Israel who were present held the phasech^a at that time and the feast of unleavened bread for seven days. ¹⁸And no phasech^a like it took place in Israel from the days of Samouel the prophet, and none of the kings of Israel celebrated anything like the phasech^a that Iosias held for the Lord—and the priests and the Levites and ^call Iouda^c and Israel, who were present, and the inhabitants of Ierusalem—¹⁹in the eighteenth year of King Iosias' reign. ^{19a}And King Iosias burned the ventriiloquists and the wizards and the tharaphin^d and the idols and the karasime, which were in the land of Ioudas and in Ierusalem in order to establish the words of the law that were written in the book that Chelkias the priest found in the Lord's house. ^{19b}No one like him appeared before him who turned to the Lord with all his heart and with all his soul and with all his strength, according to all the law of Moyses, and none like him arose after him. ^{19c}Nevertheless, the Lord did not turn back from the anger of his great wrath with which the Lord was angry with wrath against Ioudas for all the provocations with which Manasses provoked him to anger. ^{19d}And the Lord said, "Indeed, Ioudas I will remove from before me as I removed Israel, and I have rejected the city I chose, Ierusalem, and the house about which I said, 'My name shall be there.'"

²⁰ And Pharao Nechao, king of Egypt, went up against the king of the Assyrians to the river Euphrates, and King Iosias went to meet him. ²¹And he sent envoys to him, saying, "What have I to do with you, king of Ioudas? I have not come against you today to make war, and God has told me to hurry. Beware of the god who is with me, lest he destroy you." ²²And Iosias did not turn away his face from him, but he was strengthened^f to fight him and did not listen to Nechao's words through God's mouth and went to fight in the plain of Magedon.

^aHeb = *passover (lamb)* ^bI.e. *different gates* ^cPossibly *everyone of Ioudas* ^dHeb = *household gods* ^eHeb = ?
^fPossibly *determined*

²³And the archers shot at King Iosias. And the king said to his servants, "Take me away, because I am very much in trouble." ²⁴And his servants removed him from the chariot and put him on the secondary chariot that he had and brought him to Ierousalem. And he died and was buried with his fathers. And ^aall Iouda^a and Ierousalem mourned for Iosias. ²⁵And Ieremias lamented over Iosias, and all the leading men and leading women have spoken the lament over Iosias until this very day. And they gave it as an ordinance for Israel, and see, it is written among the Laments. ²⁶And Iosias' affairs and his hope are written in the Lord's law. ²⁷And his affairs, the first and the last, behold, they are written in the Book of the Kings of Israel and Ioudas.

36 And the people of the land took Ioachaz son of Iosias and anointed him and established him as king in Ierousalem in his father's stead. ²Ioachaz was a son of twenty-three years when he became king and reigned three months in Ierousalem. ^{2a}And his mother's name was Amital daughter of Ieremias of Lobena. ^{2b}And he did what was evil before the Lord in all respects as his fathers had done. ^{2c}And Pharaο Nechao bound him in Deblatha in the land of Hemath so that he would not reign in Ierousalem. 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. ⁴And Pharaο Nechao appointed Iosias' son Eliakim as king of Ioudas in place of his father Iosias and changed his name to Ioakim. And Pharaο Nechao took his brother Ioachaz and led him to Egypt, and he died there. ^{4a}And they gave the gold and silver to the Pharaο. Then the land began to be subject to tribute to give the silver at the mouth^b of Pharaο, and everyone according to his power demanded silver and gold from the people of the land to give to Pharaο Nechao.

⁵ Ioakim was twenty-five years old when he became king and reigned eleven years in Ierousalem. And his mother's name was Zechora daughter of Nerias of Rama. And he did what was evil before the Lord in all respects, as his fathers had done. ^{5a}In his days, Nabouchodonosor, king of Babylon, came into the land, and he was subject to him for three years, and he left him. ^{5b}And the Lord sent upon them the Chaldeans and the robber bands of the Syrians and the robber bands of the Moabites and of the sons of Ammon and of Samaria, and they rebelled after this affair according to the Lord's word by the hand of his servants the prophets. ^{5c}Nevertheless, the Lord's wrath was upon Ioudas, to remove it from before him on account of the sins of Manasses in all that he did ^{5d}and for the innocent blood that Ioakim shed, and he filled Ierousalem with innocent blood, and the Lord did not want to destroy them utterly. ⁶And Nabouchodonosor, king of Babylon, came up against him and bound him in bronze fetters and led him away to Babylon. ⁷And he removed part of the vessels of the Lord's house to Babylon and placed them in his shrine in Babylon. ⁸And the rest of the histories

of Ioakim and all that he did, behold, is this not written in the Book of the Histories of the Days of the Kings of Ioudas? And Ioakim slept with his fathers and was buried in Ganoza with his fathers, and Iechonias his son became king in his stead.

⁹ Iechonias was a son of eighteen years when he became king and reigned three months and ten days in Ierousalem and did what was evil before the Lord. ¹⁰And as the year was turning King Nabouchodonosor sent and brought him to Babylon along with the prize vessels of the Lord's house and made his father's brother Sedekias king over Ioudas and Ierousalem.

¹¹ Sedekias was twenty-one years old when he became king and reigned eleven years in Ierousalem. ¹²And he did what was evil before the Lord, his God, and was not moved to shame from before the prophet Ieremias and out of the mouth of the Lord, ¹³when he violated the terms with King Nabouchodonosor, to which he had made him swear by God, and he hardened his neck and steeled his heart not to return to the Lord, God of Israel. ¹⁴And all those held in honor in Ioudas and the priests and the people of the land multiplied violating with violations of abominations of the nations, and they polluted the Lord's house in Ierousalem.

¹⁵ And the Lord, God of their fathers, sent out by the hand of prophets, sending his messengers early on, because he was trying to spare his people and his holy precinct. ¹⁶And they kept mocking his messengers and disregarding his words and poking fun at his prophets until the Lord's wrath went up against his people until there was no cure.

¹⁷ And he led against them a king of the Chaldeans, and he killed their young men by sword in the house of his holy precinct, and he did not spare Sedekias, and on their young women they had no mercy, and their 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 Ierousalem, 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 ²¹in order to fulfill the Lord's word by the mouth of Ieremias until the land received its sabbaths to sabbatize. All the days of its desolation it sabbatized until the fulfillment of seventy years.

²² In the first year of Cyrus, king of the Persians, after the fulfillment of the Lord's dictum through the mouth of Ieremias, 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 Ierousalem, which is in Judea. Who of you is from all his people? His god shall be with him, and let him go up."

^aPossibly *everyone* of Ioudas ^bI.e. *behest*

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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: Esdrae 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	–
5.7–45	2.1–70 // Neh 7.7–73 (2 Esd 17.7–73)
5.46–70	3.1–4.5
6.1–9.36	5.1–10.44
9.37–55	Neh 7.73–8.12 (2 Esd 17.73–18.12)

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 *ἱερ*-stem: the temple (*ἱερόν* “temple” 1.2 *et passim*), its paraphernalia and practices (*ἱερός* “holy, sacred” 1.39 *et passim*; *ἁνιερώω* “to consecrate, devote” 9.4), priests and priestly figures like the priest with the Urim and Thummim and Ezra, (*ἱερατεύω* “to serve as priest” 5.39; *ἱερατικός* “priestly” 4.54; 5.44; *ἱερεύς* “priest” 1.2 *et passim*; *ἱερωσύνη* “priesthood” 5.38; *ἄρχιερεύς* “high priest” 5.40 *et passim*) and various temple officials (*ἱεροδούλος* “temple-slave” 1.3 *et passim*; *ἱεροστάτης* “temple official” 7.2; *ἱεροψάλτης* “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.³ 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"; ἃ μετήγαγεν Ναβουχοδονοσορ . . . καὶ ἀπηρέισατο αὐτά; Ezra 1.7 אֲשֶׁר הוֹצִי'א (נְבוּכַדְנֶצַּר . . . נְבוּכַדְנֶצַּר); 3.5 ("whosever his statement seems wiser"; καὶ οὗ ἂν φανῇ τὸ ρῆμα αὐτοῦ σοφώτερον // -); 4.63 ("the temple where his name is named on it"; καὶ τὸ ἱερόν, οὗ ὠνομάσθη τὸ ὄνομα αὐτοῦ ἐπ' αὐτῷ // -); 6.32 ("the Lord, whose his name is there called upon"; καὶ ὁ κύριος οὗ τὸ ὄνομα αὐτοῦ ἐπικέκληται ἐκεῖ; Ezra 6.12 וְאֵלֶּהָ דִּי שְׁכַן שְׁמֵהּ תִּמְהָ)

Hebraisms

There is greater than normal occurrence of the conjunction καί, suggesting Semitic influence of the conjunction ו. The phrase καὶ ἐγένετο "and it happened," for Hebrew וַיְהִי, 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, הִנֵּנוּ, "Behold, us!"), but forms of הִנֵּה, "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 ἀρχιερεὺς ἐνδεδυσμένος τὴν δόλῳσιν καὶ τὴν ἀλήθειαν "until a high priest should arise wearing Explanation and Truth," (5.40) for עַד עֹמֵד כֹּהֵן לְאֻרִּים וּלְתֻמִּים (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).

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³ See Talshir, *1 Esdras*, 181–268 for a detailed analysis of the characteristics of the translation.

1 And Iosias celebrated the pascha to his Lord in Ierousalem, and he sacrificed the pascha on the fourteenth day of the first month, ²after he had arranged the priests by their daily duties, robed, in the temple of the Lord. ³And he told the Leuites, temple-slaves 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 Salomon the king, the son of Daud, had built, ⁴"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 Daud, king of Israel, and according to the magnificence of his son Salomon. ⁵And having stationed yourselves in the temple by the paternal groupings of you, the Leuites, who stand before your kindred, sons of Israel, ⁶in order, sacrifice the pascha, and prepare the sacrifices for your kindred. And keep the pascha according to the ordinance of the Lord that was given to Moyses."

⁷ To the people who were found there, Iosias 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 Leuites. ⁸Chelkias and Zacharias and Eyselos, the chief officers of the temple, gave the priests two thousand six hundred sheep, three hundred calves, for the pascha. ⁹And Iechonias and Samaias and his brother Nathanael and Hasabias and Ochielos and Ioram, officers of thousands, gave the Leuites five thousand sheep, seven hundred calves, for the pascha.

¹⁰ And when these things were done in proper order, the priests and the Leuites, 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 Moyses, and so they did in the morning. ¹¹And they roasted the pascha 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 Leuites 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 Daud—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 Leuites, made preparations for them.

¹⁶ And the things that had to do with the sacrifice of the Lord were accomplished in that day: that the pascha was celebrated and that the sacrifices were offered on the altar of the Lord according to the injunction of King Iosias. ¹⁷And the sons of Israel who were found at that time celebrated the pascha and the feast of unleavened bread for seven days. ¹⁸And no pascha like it had been celebrated in Israel since the times of Samouel the

prophet, ¹⁹and none of the kings of Israel had celebrated such a pascha as Iosias celebrated, and the priests and the Leuites and the Judeans and all of Israel, who were found in their dwelling place, in Ierousalem. ²⁰This pascha was celebrated in the eighteenth year when Iosias reigned. ²¹And the deeds of Iosias, done with his heart full of piety, were deemed right in the sight of his 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 Iosias, it happened that Pharao, king of Egypt, came to incite war at Charkamys on the Euphrates, and Iosias 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? ²⁵I 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 Iosias did not turn himself away to his chariot, but he undertook to fight with him, not heeding the words of Ieremias the prophet from the mouth of the Lord. ²⁷On the contrary, he joined battle with him in the plain of Mageddao, and the rulers came down against King Iosias. 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 Ierousalem, he departed this life and was buried in his ancestral tomb.

³⁰ In the whole of Judea they mourned for Iosias. And Ieremias the prophet lamented for Iosias. And the principal men, together with women, lament 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 Iosias 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 Ioudas.

³² And when the people of the nation had taken Iechonias son of Iosias, they appointed him king in place of Iosias his father, when he was twenty-three years old. ³³And he reigned in Ioudas and Ierousalem for three months. And the king of Egypt deposed him from reigning in Ierousalem ³⁴and fined the nation one hundred talents of silver and one talent of gold. ³⁵And the king of Egypt appointed his brother, King Ioakeim, king of Judea and Ierousalem. ³⁶And Ioakeim incarcerated the nobles. But he seized 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 Ierousalem; he did what was evil in the sight of the Lord.

³⁸Now Nabouchodonosor, the king of Babylon, came up against him, and he bound him with a bronze fetter and took him away to Babylon. ³⁹Nabouchodonosor also took some sacred vessels of the Lord and carried them away; he deposited them in his shrine in Babylon. ⁴⁰And 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. ⁴²Now he reigned in Ierousalem for three months and ten days, and he did what was evil in the sight of the Lord. ⁴³And a year later Nabouchodonosor sent and removed him to Babylon, together with the sacred vessels of the Lord. ⁴⁴And he appointed Sedekias king of Judea and Ierousalem, when Sedekias was twenty-one years old.

Now he reigned eleven years. ⁴⁵And 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. ⁴⁶And 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. ⁴⁷Now 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 Ierousalem. ⁴⁸And the God of their fathers sent word through his messenger to call them back, because he tried to spare them and his covert. ⁴⁹But they mocked at his messengers, and on the day the Lord spoke, they were scoffing at his prophets until in his anger against his nation, on account of their impious acts, he ordered that the kings of the Chaldeans go up against them. ⁵⁰These killed their young men by sword around about their holy temple, and they did not spare young man or young woman and old man and younger man, but all he handed over into their hands. ⁵¹And they took away all the sacred vessels of the Lord, great and small, the treasure chests of the Lord and the royal stores and carried them off to Babylon. ⁵²And they set fire to the house of the Lord, and they wrecked the walls of Ierousalem and burned its towers with fire. ⁵³And they finished rendering useless all its glorious features. And the survivors he led away by sword to Babylon. ⁵⁴And they were servants to him and to his sons until the Persians reigned, in fulfilment of the word of the Lord by the mouth of Jeremias, ⁵⁵"Until the land takes pleasure in its sabbaths, it shall sabbatize all the time of its desolation until the completion of seventy years."

2 In the first year that Cyrus was reigning the Persians, with a view to fulfilment of a word of the Lord by Jeremias' mouth, ²the 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,

3 "This is what Cyrus, the king of the Persians, says: The Lord of Israel, Lord the Most High, has appointed me king of the world, ⁴and he indicated to me that I should build him a house in Ierousalem in Judea. ⁵If anyone of you, therefore, is of his nation, let his Lord be with him, and when they have gone up to Ierousalem, which is in Judea, let him build the house of the Lord of Israel. This is the Lord who encamps in Ierousalem. ⁶So, as many as dwell in each place, let those in his place help him with gold and with silver, with gifts, along with horses and livestock, together with the other things added as votive offerings for the temple of the Lord that is in Ierousalem."

7 And there arose the chiefs of the paternal families of the tribe of Ioudas and Benjamin and the priests and the Levites and all whose spirit the Lord had stirred to go up to build the house for the Lord, which is in Ierousalem, ⁸and 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 Ierousalem and stored them in his own idol temple. ¹⁰Now when Cyrus, the king of the Persians, had brought them out, he gave them over to Mithridates, his own treasurer, ¹¹and they were handed over by him to Sanabassaros, administrator of Judea. ¹²Now 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. ¹³Now all the vessels were recovered, gold and silver: five thousand four hundred sixty-nine. ¹⁴Now they were carried back by Sanabassaros, along with the people of the captivity, from Babylon to Ierousalem.

15 Now in the times under Artaxerxes, the king of the Persians, Beslemos and Mithridates and Tabellios and Raoumos and Beelteemos and Samsaios 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 Ierousalem,

16 "To King Artaxerxes, Sir, your servants Raoumos the one for events and Samsaios the scribe and the rest of their council and the judges who are in Coele-Syria and Phoenicia. ¹⁷And now, let it be known to the lord king that, when Judeans came up from you to us, having come to Ierousalem, they are building the rebellious and wicked city, repairing both its market places and the walls, and are laying the foundations for a shrine. ¹⁸So if this city is built and the walls are completed, not only will they not submit to paying tribute, but they will also resist kings. And since the work on the shrine is in progress, we assume it best not to overlook such a matter but to address our lord king in order that, if it seems good to you, a search may be made in the books from your fathers. ¹⁹And you will find in the records what has been

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. ²⁰Therefore 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 and Samsaios 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 ²³and that the people in it perpetrate rebellions and wars and that strong and cruel kings used to be masters in Ierousalem and were extracting tribute from Coele-Syria and Phoenicia. ²⁴Now, 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 Ierousalem with cavalry and a throng of the first rank and began to hinder those who were building. And the construction of the temple that is in Ierousalem stopped until the second year of the reign of Darius, the king of the Persians.

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 ²and for all the satraps and generals and district governors that were under him in the hundred twenty-seven satrapies from India to Ethiopia. ³And 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, ⁵"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 ⁶and that he be clothed in purple and drink from 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. ⁷And 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, ⁹"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." ¹⁰The first

wrote, "Wine proves superior." ¹¹The second wrote, "The king proves superior." ¹²The 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. ¹⁴And he sent and summoned all the nobles of Persia and of Media and satraps and generals and district governors and consuls^a, and he took his seat in the council chamber, and what was written was read in their presence. ¹⁵And he said, "Call the young men, and they themselves shall explain their statements." And they were summoned and came in. ¹⁶And 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, ¹⁷"O Gentlemen, how does wine prove superior? It leads astray the thoughts of all men who drink it. ¹⁸It 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. ¹⁹And it turns every thought to feasting and mirth and does not remember any sorrow or any obligation. ²⁰And it makes all hearts rich and does not remember king or satrap and makes everyone talk in talents^b. ²¹And when people drink, they do not remember to be friendly with friends and kindred, and before long they draw daggers. ²²And when they recover from the wine, they do not remember what they did. ²³O Gentlemen, does not wine prove superior, since it forces people to behave thus?" And when he had said this, he fell silent.

4 And the second, who had spoken of the strength of the king, began to speak, ²"O Gentlemen, do not humans prove superior, since they rule over land and sea and all that is in them? ³But the king proves superior and is lord of all and their master, and whatever he says to them they heed. ⁴If 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. ⁵They 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. ⁶And 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. ⁷And he is one single man! If he tells them to kill, they kill. He tells them to release, they release; ⁸he tells them to smite, they strike; he tells them to lay waste, they lay waste; he tells them to build, they build; ⁹he tells them to cut down, they cut down; he tells them to plant, they plant. ¹⁰And all his people and his forces heed him. Furthermore, he himself reclines; he eats and drinks and sleeps, ¹¹but they keep watch all around him, and no one may go away and tend to his own affairs, nor do they disobey him. ¹²O Gentlemen, how

^aPossibly *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 lovely 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 remembers father or mother or country. ²²And as a result you must realize that women are lords over you.

"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 Bartacos, 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^a works quake and tremble, and with him^a 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 in^b 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 superior!"

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 Ierousalem ⁴⁴and to send back all the vessels that had been taken from Ierousalem, 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 Ierousalem. ⁴⁸He also wrote letters to all the district governors in Coele-Syria and Phoenicia and to those in Lebanon, to convey cedar timber from Lebanon to Ierousalem, and that they should build the city with him. ⁴⁹He also wrote for all the Judeans who were going from his kingdom to Judea, in the interest of their freedom, that no officer or satrap or district governor or steward should assail their doors ⁵⁰and 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 ⁵¹that 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

^aI.e. heaven ^bOr by

would be finished and Ierousalem built. ⁵⁶He also stipulated that they give allotments of land and wages to all who would guard the city. ⁵⁷He 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 Ierousalem.

58 And when the young man went out, he lifted up his face to heaven toward Ierousalem 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. ⁶⁰Blessed 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. ⁶²And they blessed the God of their fathers, because he had given them permission and release ⁶³to go up and build Ierousalem 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. ²And Darius sent along with them a thousand cavalry until they would restore them to Ierousalem in peace, and with the music of drums and flutes. ³And 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: ⁵the priests, sons of Phinees son of Aaron: Iesous the son of Iosedek the son of Saraias and Ioakeim the son of Zorobabel the son of Salathiel, of the house of Dauid, of the lineage of Phares and of the tribe of Ioudas, ⁶who 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 Nabouchodonosor, the king of Babylon, had deported to Babylon, ⁸and each returned to Ierousalem and the rest of Judea, to his own town, those who came with their leaders Zorobabel and Iesous, Neemias, Zariaias, Resaias, Enenios, Mardoचाios, Beelsaros, Aspharasos, Borolias, Roimos and Baana.

9 The number of those from the nation and their leaders: sons of Phoros, two thousand one hundred seventy-two; sons of Saphat, four hundred seventy-two; ¹⁰sons of Aree, seven hundred fifty-six; ¹¹sons of Phaathmoab, with respect to the sons of Iesous and Ioab, two thousand eight hundred twelve; ¹²sons of Olanos, one thousand two hundred fifty-four; sons of Zatos, nine hundred forty-five; sons of Chorbe, seven hundred five; sons of Bani, six hundred forty-eight; ¹³sons of Bebai, six hundred twenty-three; sons of Asgad, three thousand three hundred twenty-two; ¹⁴sons

of Adonikam, six hundred sixty-seven; sons of Bagoi, two thousand sixty-six; sons of Adinos, four hundred fifty-four; ¹⁵sons of ^aAter son of Hezekias^a, ninety-two; sons of Kilan and Azetas, sixty-seven; sons of Azouros, four hundred thirty-two; ¹⁶sons of Hannias, one hundred one; sons of Arom; sons of Bassai, three hundred twenty-three; sons of Hariphos, one hundred twelve; ¹⁷sons of Baiterous, three thousand five; sons from Baithlomon, one hundred twenty-three. ¹⁸Those from Netebas, fifty-five; those from Enatos, one hundred fifty-eight; those from Baitasmon, forty-two; ¹⁹those from Kariathiaros, twenty-five; those from Kapiaras and Berot, seven hundred forty-three. ²⁰The Chadiasai and Hammidians, four hundred twenty-two; those from Kiramas and Gabbes, six hundred twenty-one; ²¹those from Makalon, one hundred twenty-two; those from Baitolion, fifty-two. Sons of Niphis, one hundred fifty-six; ²²sons of the other Kalamo and Onous, seven hundred twenty five; sons of Ierechos, three hundred forty-five; ²³sons of Sanaas, three thousand three hundred thirty.

24 The priests: sons of Ieddos the son of Iesous, with reference to the sons of Anasib, nine hundred seventy-two; sons of Emmeros, one thousand and fifty-two; ²⁵sons of Phassouros, one thousand two hundred forty-seven; sons of Charme, one thousand seventeen.

26 Now, the Leuites: sons of Iesous and Kadmielos and Bannos and Houdias, seventy-four. ²⁷The temple-musicians: sons of Asaph, one hundred forty-eight. ²⁸The doorkeepers: sons of Saloum, sons of Atar, sons of Tolman, sons of Akoub, sons of Hateta, sons of Sobi, in all one hundred thirty-nine.

29 The temple-slaves: sons of Esau, sons of Hasipha, sons of Tabaoth, sons of Keras, sons of Soua, sons of Phadaias, sons of Labana, sons of Haggaba, ³⁰sons of Akoud, sons of Outa, sons of Ketab, sons of Hagaba, sons of Sybai, sons of Hanan, sons of Kathoua, sons of Geddour, ³¹sons of Iairos, sons of Daisan, sons of Noeba, sons of Chaseba, sons of Gazera, sons of Ozias, sons of Phinoe, sons of Asara, sons of Basthai, sons of Asana, sons of Maani, sons of Naphisi, sons of Akouph, sons of Hachiba, sons of Hasour, sons of Pharakim, sons of Basaloth, ³²sons of Meedda, sons of Koutha, sons of Charea, the sons of Barchous, sons of Serar, sons of Thomoi, sons of Nasie, sons of Hatipha.

33 Sons of Salomon's servants: sons of Hasaphioth, sons of Pharida, sons of Ieli, sons of Lozon, sons of Geddel, sons of Saphyithi, ³⁴sons of Hatil, sons of ^bPhakareth of Sabie^b, sons of Sarothie, sons of Masias, sons of Gas, sons of Addous, sons of Soubas, sons of Apherra, sons of Barodis, sons of Saphat, sons of Amon.

35 All the temple-slaves and the sons of Salomon's servants were three hundred seventy-two.

36 And the following are those who came up from Thermelee and Thelersas with Charaath lead-

^aOr Ater Hezekias ^bOr Phakareth Sabie

ing them: Adan and Amar—³⁷and 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 Phartzellaia, 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 Hatharias 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 Ierousalem, vowed that they would erect the house on its site according to their power ⁴⁴ and that they would give to the temple treasury for the work a thousand minas^a of gold and five thousand minas of silver and one hundred priests' vestments.

⁴⁵ And the priests and the Leuites and those who were from his people were settled in Ierousalem 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 Iesus the son of Iosedek with his brothers, the priests and Zorobabel the son of Salathiel with his kindred took their places and prepared the altar of the God of Israel ⁴⁸ so that they could offer whole burnt offerings upon it, following what was prescribed in the book of Moyses the man of God. ⁴⁹ And some from the other nations of the land joined them. And they erected the altar in their place, because all the nations that were in the land were hostile to them and were stronger than they, and they offered sacrifices at the proper time and whole burnt offerings to the Lord in the morning and late afternoon. ⁵⁰ They celebrated the feast of tent pitching, as it is ordered in the law, and sacrifices every day, as was proper, ⁵¹ and thereafter the perpetual offerings and sacrifices on sabbaths and new moons and all the consecrated feasts. ⁵² And as many as had made a vow to God began to offer sacrifices to God from the new moon of the seventh month, and the shrine of God had not yet been built.

⁵³ And they gave money^b to the masons and carpenters and food and drink and carts to the Sidonians and the Tyrians, to deliver cedar logs from Lebanon, to convey them in rafts to the harbor of Joppe, according to the written ordinance that they had from Cyrus, the Persians' king.

⁵⁴ And in the second year after his arrival at the temple of God in Ierousalem, during the second month, Zorobabel the son of Salathiel and Iesus the son of Iosedek and their kindred, the Leuitical priests, and all who had arrived at Ierousalem from the captivity made a beginning ⁵⁵ and laid the foundation of the shrine of God on the new moon of the second month in the second year of their coming to Judea and Ierousalem. ⁵⁶ And they appointed the Leuites who were twenty or more years of age to have charge of the work of the Lord. And Iesus stood, along with his sons and kindred, both Kadmiel his brother and the sons of Iesus Emadaboun^c and the sons of Ioda son of Iliadoun with their sons and kindred, all the Leuites, as taskmasters functioning with a single purpose for the work on the house of the Lord.

And the builders built the shrine of the Lord, ⁵⁷ and the priests stood in their vestments with musical instruments and trumpets, and the Leuites, sons of Asaph, holding cymbals, were singing hymns to the Lord and blessing according to David, the king of Israel, ⁵⁸ and they intoned through hymns, acknowledging the Lord, because his goodness and his glory are forever in all Israel. ⁵⁹ And all the people trumpeted and shouted with a loud voice, singing hymns to the Lord for the erection of the house of the Lord. ⁶⁰ And some of the Leuitical 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, ⁶¹ 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 Ioudas 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 Iesus and the leaders of the paternal families they said to them, "We will build along with you. ⁶⁶ For, like you, we hear^d your Lord, and we have been ^emaking offerings^e to him ever since the days of Asbasareth, the king of the Assyrians, who transferred us to here." ⁶⁷ And Zorobabel and Iesus 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 ^ffalling asleep over^f those in Judea and laying siege to them, con-

^aGk 1 mina = 0.6 kg ^bOr silver ^cPerhaps son of Emadaboun ^dPossibly obey ^eOr burning incense ^fGk uncertain

strained the building. ⁷⁰And 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.

6 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. ²Then Zorobabel the son of Salathiel and Iesous the son of Iosedek arose and began to build the house of the Lord that is in Ierousalem, the prophets of the Lord joining in and helping them.

³ At the same time, there came to them Sisinnes, the governor of Syria and Phoenicia, and Sathrabouzan and their associates, and they said to them, ⁴"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?" ⁵And the elders of the Judeans had favor with the captives, due to consideration from the Lord, ⁶and they were not prevented from building until Darius would be notified about them and his orders be issued.

⁷ A copy of a letter Sisinnes, the governor of Syria and Phoenicia—and Sathrabouzan and their associate leaders in Syria and Phoenicia—wrote to Darius and sent,

"To King Darius, greetings! ⁸Let 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, ⁹and 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. ¹⁰Then we inquired of these elders, saying, 'By whose orders are you building this house and laying the foundations of these projects?' ¹¹So, 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. ¹²But they answered us, 'We are the servants of the Lord who created heaven and earth. ¹³And the house had been built rather many years ago by a great and strong king of Israel, and it was completed. ¹⁴And when our fathers sinned against the heavenly Lord of Israel, provoking him, he gave them into the hands of Nabouchodonosor, king of Babylonia, king of the Chaldeans. ¹⁵They, having pulled it down, both burned the house and carried off the people captive to Babylon. ¹⁶But in the first year that Cyrus reigned over the country of Babylonia, King Cyrus wrote that they could build this house. ¹⁷And 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, ¹⁸and 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. ¹⁹Then 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.' ²⁰Now therefore, O King, if it is judged right, let there be a search in our lord king's royal archives in Babylon, ²¹and 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."

²² Then King Darius ordered that search be made in the royal archives that were stored in Babylon. And in Ecbatana, the bastion^a that is in the country of Media, one volume was found in which the following was recorded, ²³"The first year of the reign of Cyrus: King Cyrus ordered that the house of the Lord that is in Ierousalem, where they ^bmake offerings^b with perpetual fire, be built; ²⁴its 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, ²⁵and that 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."

²⁶ Now, he ordered Sisinnes, the governor of Syria and Phoenicia, and Sathrabouzan 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. ²⁷"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 ²⁸and 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, ²⁹and 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, ³⁰in order that libations may be offered to the Most High God for the king and his servants^c, and they might pray for their life, ³¹and 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.

³² "For the same reasons, also, may the Lord,

^aOr tower ^bOr burned incense ^cPossibly 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 Ierusalem.

33 "I, King Darius, have decreed that it be done with all diligence as here prescribed."

7 Then Sisinnus, the governor of Coele-Syria and Phoenicia, and Sathrabouzan and their associates, in compliance with the orders given by King Darius, ²supervised the sacred work with very great care, assisting the elders of the Judeans and the temple officials. ³And the sacred work prospered while the prophets Haggai and Zacharias were prophesying, ⁴and 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. ⁵The holy house was completed by the twenty-third of the month of Adar, in the sixth year of King Darius. ⁶And 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. ⁷At the dedication of the temple of the Lord, they offered one hundred bulls, two hundred rams, four hundred lambs, ⁸twelve male goats for the sin of all Israel, according to the number of the twelve tribal leaders of Israel, ⁹and 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.

¹⁰And the sons of Israel, of those from the captivity, celebrated the pascha on the fourteenth of the first month, when the priests and the Leuites had been sanctified together. ¹¹And not all sons of the captivity were sanctified, because the Leuites were all sanctified together ¹²and sacrificed the pascha for all the sons of the captivity and for their brothers the priests and for themselves. ¹³And the sons of Israel who had returned from captivity ate it, all those who had been separated from the abominations of the nations of the land, as they were seeking the Lord. ¹⁴They also celebrated the feast of unleavened bread seven days, rejoicing before the Lord, ¹⁵because 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 Ezerias the son of Chelkias the son of Salemos ²the son of Saddoukos the son of Achitob the son of Amarias the son of Ezias the son of Mareroth the son of Zariaas the son of Saouia the son of Bokka son of Abisoué the son of Phinees the son of Eleazar the son of Aaron the first priest. ³This 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, ⁴and the king showed him honor, for he found favor before

the king ^ain all his requests^a. ⁵And 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 Ierusalem ⁶in 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 Ierusalem on the new moon of the fifth month, due to the successful journey that the Lord gave them. ⁷For 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.

⁸The 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. ¹⁰Since 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 Ierusalem. ¹¹Let as many as are so disposed, therefore, set out with you, just as both I and the seven Friends, my counsellors, have decreed, ¹²in order to look into the affairs of Judea and the affairs of Ierusalem, in accordance with what is in the law of the Lord, ¹³and to take along to Ierusalem the gifts for the Lord of Israel that both I and the Friends have vowed and to collect for the Lord in Ierusalem 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 Ierusalem, ¹⁴both the gold and the silver for bulls and rams and lambs and what goes with them, ¹⁵so as to offer sacrifices to the Lord on the altar of their Lord, which is in Ierusalem. ¹⁶And whatever you, along with your kindred, wish to do with gold and silver, discharge it in accordance with the will of your God; ¹⁷also you shall place before your God who is in Ierusalem the sacred vessels of the Lord that have been given you for the use of the temple of your God that is in Ierusalem. And whatever else occurs to you as required for the temple of your God, ¹⁸you 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, ²⁰and likewise also up to one hundred kors^b of wheat and one hundred measures^c of wine and salt in abundance. ²¹Let 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. ²²You 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

^aOr for all his worthy projects ^bHeb 1 kor = 22 liters ^cGk 1 metretres = 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 Ierousalem, 26 and who honored me before the king and those who give him counsel and all his Friends and nobles. 27 As 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, Gamelos. Of the sons of Daud, Hattous 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 Phaathmoab, Eliaonias son of Zariaas, and with him two hundred men. 32 Of the sons of Zathoe, Sechanias son of Iezelos, and with him three hundred men. Of the sons of Adinos, Ben son of Ionathos, and with him two hundred fifty men. 33 Of the sons of Elam, Iesias son of Gotholias, and with him seventy men. 34 Of the sons of Saphatias, Zariaas son of Michaelos, and with him seventy men. 35 Of the sons of Ioab, Abadias son of Iezelos, and with him two hundred twelve men. 36 Of the sons of Bania, Salimoth son of Iosaphias, and with him a hundred sixty men. 37 Of the sons of Babi, Zacharias son of Bebai, 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 Adonikam—they were the last ones, and these were their names: Eliphalatos, Ieouel and Samaias, and with them seventy men. 40 Of the sons of Bago, Outhi the son of Istalkouras, and with him seventy men.

41 And I 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 Idouelos and Maasmas and Elnatan and Samaias and Ioribos, Nathan, Ennatan, 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: Asebias 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 Daud 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 Ierousalem, 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 Ierousalem 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 Ierousalem by the mighty hand of our Lord, which was upon us; the Lord rescued us from investigation—from every enemy, and we came to Ierousalem. 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, Iosabdos son of Iesous and Moeth son of Sabannos—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 Pheriezites and Iebousites and Moabites and Egyptians and Idumeans. ⁶⁷For 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. ⁶⁹And 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. ⁷⁰And 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. ⁷²For our sins have exceeded the height of our heads, and our mistakes had piled up to the sky ⁷³already from the times of our fathers, and we are in great sin to this day. ⁷⁴And 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. ⁷⁵And 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, ⁷⁶even 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, ⁷⁷but he brought us into favor before the kings of the Persians, to give us nourishment ⁷⁸and to honor our temple and to raise desolate Sion for us as a stronghold in Judea and Ierousalem.

⁷⁹ “And now, O Lord, what shall we say, when we have these things? For we have transgressed your ordinances, which you gave by the hand of your servants the prophets, saying, ⁸⁰‘The land that you are entering to possess is a land polluted with the pollution of the aliens of the land, and they have filled it with their uncleanness. ⁸¹And now, do not let their daughters marry your sons, and do not give your daughters to their sons, ⁸²and do not seek at any time to have peaceful relations with them in order that you may prevail and eat the good of the land and leave it for an inheritance to your children forever.’ ⁸³And all that is happening to us results from our evil deeds and our great sins. For you, O Lord, you canceled our sins ⁸⁴and gave us such a root as this. Again we have turned back to transgress your law so as to be mixed up with the uncleanness of the nations of the land. ⁸⁵Were you not angry enough with us to destroy us without leaving us root and seed and name? ⁸⁶O Lord of Israel, you are genuine, for we were left as a root

on this very day. ⁸⁷Behold, 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 Ierousalem, men and women and youths. For there was great weeping among the multitude. ⁸⁹And Iechonias son of Ieelos, 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. ⁹⁰Let 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. ⁹¹Rise up, and get it done, for the task is yours, and we are with you to enforce it.” ⁹²And 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. ²And though he spent the night there, he did not taste food or drink water, mourning over the great acts of lawlessness of the multitude. ³And a proclamation occurred throughout the whole of Judea and Ierousalem to all who had returned from the captivity that they should assemble at Ierousalem. ⁴And 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 Ioudas and Benjamin assembled together at Ierousalem within three days; this was the ninth month, on the twentieth of the month. ⁶And the entire multitude sat together in the large open area before the temple, shivering because of present winter. ⁷And Esdras stood up and said to them, “You have broken the law and married alien women to add sins to Israel. ⁸Now then, give glory, as a confession, to the Lord, God of our fathers, ⁹and do his will, and be separated 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. ¹¹But 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. ¹²But 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, ¹³and furthermore the elders and judges of each location, until they undo from us the anger of the Lord over this matter.”

^aOr *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. ¹⁵Those 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. ¹⁷And 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: ¹⁹of the sons of Iesus son of Iozedek and his kindred, Maseas and Eleazaros and Ioribos and Iodanos. ²⁰And they ^aput on their hands to put away their wives and as expiation to offer rams for their mistake. ²¹And of the sons of Emmer: Hananias and Zabdaïos and Manes and Samaïos and Iereel and Azarias. ²²And of the sons of Phaisour: Elïoenais, Maesias, Ismaelos and Nathanaelos and Okidelos and Salthas.

23 And of the Leuites: Iozabdos and Semeis and Kolios (this is, Kalitas) and Pathaios and Ooudas and Ioanas. ²⁴Of the temple-musicians: Eliasibos, Bakchouros. ²⁵Of the doorkeepers: Salloumos and Tolbanes.

26 Of Israel: of the sons of Phoros: Iermas and Iezias and Melchias and Miaminos and Eleazaros and Hasibias and Bannaias. ²⁷Of the sons of Elam: Matthaias and Zacharias and Iezrielos and Obadios and Ieremoth and Elias. ²⁸And of the sons of Zamoth: Eliadas, Eliasimos, Othonias, Iarimoth and Sabathos and Zerdaias. ²⁹And of the sons of Bebai: Ioanes and Hananias and Zabdos and Emathis. ³⁰And of the sons of Mani: Olamos, Mallouchos, Iedaïos, Iasoubos and Asaelos and Ieremoth. ³¹And of the sons of Addi: Naathos and Moossias, Lakkounos and Naidos and Matthaias and Sesthel and Balnouos and Manasseas. ³²And of the sons of Hannan: Elionas and Asaias and Melchias and Sabaias and Simon Chosamaios. ³³And of the sons of Hasom: Maltannaïos and Mattathaias and Sabadaïos and Eliphalat and Manasses and Semei. ³⁴And of the sons of Baani: Ieremias, Moadios, Maeros, Iouel, Mamdai and Pedias and Anos, Karabasion and Eliasibos and Mamnitanaïmos, Eliasis, Bannous, Elialis, Someis, Selemias, Nathania. And of the sons of Ezora: Sesis, Ezril, Azaelos, Samatos, Zambris, Iosepos. ³⁵And of the sons of Nooma: Mazitias, Zabadaïas, Edais, Iouel, Banaïas. ³⁶All 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 Ierousalem and throughout the country. On the new moon of the seventh month—and the sons of Israel were in their settlements—³⁸and the entire multitude gathered with one accord in the large open area before the gateway toward the east of the temple, ³⁹and 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. ⁴⁰And 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. ⁴¹And 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. ⁴²And Esdras the priest and reader of the law stood on the wooden platform that had been prepared, ⁴³and beside him stood Mattathias, Sammouos, Hananias, Azarias, Ourias, Hezekias and Baalsamos on his right ⁴⁴and on his left Phadaïos, Misael, Melchias, Lothasoubos, Nabarias, Zacharias. ⁴⁵And 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) ⁴⁶and when he opened the law, they all stood straight. And Esdras blessed the Lord, God Most High, God Sabaoth, Almighty, ⁴⁷and the whole multitude exclaimed "Amen," and when they lifted up their hands and fell to the ground, they did obeisance to God. ⁴⁸The Leuites Iesus and Annious and Sarabias, Iadinos, Iakoubos, Sabbataïos, Hautaias, Maiannas, Kalitas, Azarias and Iozabdos, 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, ⁵²for the day is holy to the Lord. And do not be sorrowful, for the Lord will exalt you." ⁵³And the Leuites were commanding all the common people, saying, "This day is holy; do not be sorrowful." ⁵⁴And they all departed to eat and drink and enjoy themselves and to give portions to those who had none and to be greatly joyful, ⁵⁵because they were also inspired by the words by which they had been taught, and they had gathered together.

^aPossibly *pledged themselves*

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2 ESDRAS

TO THE READER

EDITION OF GREEK TEXT

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: Esdrae 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 Esdras 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 (Esdras 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 Esdras 1–10), and Nehemiah (2 Esdras 11–23). The general relationship of content among the various versions is as follows:

2 Esdras	1 Esdras	Additional parallels
1.1–3	2.1–5	2 Chr (2 Suppl) 36.22–23
1.4–11	2.6–14	
4.6–24	2.15–25	
2.1–70 // 17.7–73	5.7–45	
3.1–4.5	5.46–70	
5.1–10.44	6.1–9.36	
17.73–18.12	9.37–55	

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

¹ Henry H. Howorth, "Some Unconventional Views on the Text of the Bible: I. The Apocryphal Book Esdras A and the LXX," *PSBA* 23 (1901) 151.

² S. A. Cook, "1 Esdras," in Charles 1:3.

³ Pfeiffer, *History* 248.

⁴ R. Glenn Wooden, "Interlinearity in 2 Esdras: A Test Case," in *Septuagint Research: Issues and Challenges in the Study of the Greek Jewish Scriptures* (W. Kraus and R. G. Wooden, eds; SBLSCS 53; Atlanta: SBL, 2006) 119–144.

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 ׀ 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 ׀ 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, נְתַנִּי, we find ναθινάοι (2.43; 21.3) and ναθινίμ (2.58, 70; 7.7, 24; 8.17, 20; 13.26; 17.46, 60, 73; 20.28), and for another, עֶפֶל, 'Οφάλ (13.26) and 'Οφλά (13.27). The treatment of names in the book is also inconsistent, so that one finds, for example, 'Αδδίν (2.15), 'Αδίν (8.6) and 'Ηδίν (17.20) for יְדִי; 'Αμμανίται (23.1) and 'Αμμωνί (9.1) for עַמּוֹנִי; Βανουί (2.10), Βανί (10.29) and Βανάϊας (18.7) for בְּנֵי; 'Ηράμ (2.32), 'Ηρέμ (2.39), 'Ιράμ (20.5) and 'Αρέμ (22.15) for אֶרֶם; Κωλίτας (10.23), Καλλίτας (18.7) and Καλιτάν (20.10) for קָלִיטָא; Σαδδούκ (7.2), Σαδούκ (20.21) and Σαδώκ (23.13) for שְׂדֻךְ.

Pleonasm

In this book there are scattered examples of redundant adverbs and pronouns where the Greek uses the relative pronoun to translate אשר or ׀ 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 (אשר – οὗ) he resides there (שם – 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 ἀνὴρ, 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:

Hanhart and English translations of Nehemiah	MT and Rahlfs
14(4).1–6	3(13).33–38/37
14(4).7–23	4(14).1–17
18(8).1a	7(17).73b
19(9).38	10(20).1
20(10).1–39	10(20).2–40

Compared to the MT, some text is not represented in 2 Esdras at 14.6 (Neh 3.37-38); 21(11).12-35; and 22(12).2-9, 25, 29. Where the material is lacking in chapters 21 and 22, the versification follows that of the MT, and thus there are gaps in the sequences of numbers.

BIBLIOGRAPHICAL NOTE

The only English translation of this book that I consulted in the process of developing this translation was that by Brenton.

R. GLENN WOODEN

1 And in the first year of Cyrus, king of the Persians, in order that the word of the Lord from the mouth of Ieremias might be fulfilled, the Lord stirred up the spirit of Cyrus, king of the Persians, and he commanded an utterance^a 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 Ierousalem, which is in Judea. ³Who is there among you from all his people? And his God will be with him, and he will go up to Ierousalem, which is in Judea, and let him build the house of Israel's God; he is the God who is in Ierousalem. ⁴And every one left 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 Ierousalem."

5 And the chiefs of the paternal families of Iouda and Benjamin and the priests and the Leuites got up, all of whom God had stirred up their spirit, to go up to build the Lord's house, which is in Ierousalem. ⁶And 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. ⁷And King Cyrus brought out the vessels of the house of the Lord, which Nabouchodonosor took from Ierousalem and placed them in the house of his god. ⁸And Cyrus, king of the Persians, brought them out onto the hand of Mithridates Garbarenos^b, and he counted them for Sasabassar, the ruler of Iouda. ⁹And this was their number: gold wine coolers, thirty, and silver wine coolers, one thousand, assorted items, twenty-nine, ¹⁰gold chephoures^c, thirty, and silver ones and other vessels, one thousand, ¹¹All 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 Ierousalem.

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 Ierousalem and Iouda, a man to his city, ²who went with Zoroba-

bel: Iesous, Neemias, Saraias, Reelias, Mardochaios, Balasan, Masphar, Bagouai, Reoum, Baana.

Number of the men of the people of Israel: ³sons of Phoros, two thousand one hundred seventy-two; ⁴sons of Saphatia, three hundred seventy-two; ⁵sons of Ares, seven hundred seventy-five; ⁶sons of Phaathmoab—in reference to the sons of Ilesou, of Ioab^d—two thousand eight hundred twelve; ⁷sons of Ailam, one thousand two hundred fifty-four; ⁸sons of Zaththoua, nine hundred forty-five; ⁹sons of Zakchai, seven hundred sixty; ¹⁰sons of Banoui, six hundred forty-two; ¹¹sons of Babai, six hundred twenty-three; ¹²sons of Azgad, one thousand two hundred twenty-two; ¹³sons of Adonikam, six hundred sixty-six; ¹⁴sons of Bagouai, two thousand fifty-six; ¹⁵sons of Addin, four hundred fifty-four; ¹⁶sons of Ater—in reference to Hezekias—ninety-eight; ¹⁷sons of Bassou, three hundred twenty-three; ¹⁸sons of Iora, one hundred twelve; ¹⁹sons of Hasoum, two hundred twenty-three; ²⁰sons of Gaber, ninety-five; ²¹sons of Baithleem, one hundred twenty-three; ²²sons of Netopha, fifty-six; ²³sons of Anathoth, one hundred twenty-eight; ²⁴sons of Azmoth, forty-two; ²⁵sons of Kariathiarim, Chaphira and Beroth, seven hundred forty-three; ²⁶sons of the Rama and of Gabaa, six hundred twenty-one; ²⁷men of Machmas, one hundred twenty-two; ²⁸men of Baithel and Aia, four hundred twenty-three; ²⁹sons of Nabo, fifty-two; ³⁰sons of Magebis, one hundred fifty-six; ³¹sons of Elamar, one thousand two hundred fifty-four; ³²sons of Heram, three hundred twenty; ³³sons of Lod, Hadid and Ono, seven hundred twenty-five; ³⁴sons of Iericho, three hundred forty-five; ³⁵sons of Senaa, three thousand six hundred thirty.

36 And the priests: sons of Iedoua—in reference to the house of Iesous—nine hundred seventy-three; ³⁷sons of Emmer, one thousand fifty-two; ³⁸sons of Phasour, one thousand two hundred forty-seven; ³⁹sons of Herem, one thousand seven.

40 And the Leuites: sons of Iesous and Kadmiel—in reference to the sons of Hodouia—seventy-four. ⁴¹The singers: sons of Asaph, one hundred twenty-eight. ⁴²Sons of the gatekeepers: sons of Selloum; sons of Ater; sons of Telmon; sons of Akoub; sons of Hatita; sons of Sobai, in all one hundred thirty-nine.

^aI.e. proclamation ^bCf. Heb = treasurer ^cHeb = bowls ^dPossibly Iesous Ioab

43 The nathineans^a; sons of Souaa; sons of Hاسوبها; sons of Tabbaoth; ⁴⁴sons of Keraos; sons of Sias; sons of Phadon; ⁴⁵sons of Labano; sons of Hagaba; sons of Akoub; ⁴⁶sons of Hagab; sons of Selami; sons of Hanan; ⁴⁷sons of Geddel; sons of Gaar; sons of Raia; ⁴⁸sons of Rason; sons of Nekoda; sons of Gazam; ⁴⁹sons of Aza; sons of Phase; sons of Basi; ⁵⁰sons of Asena; sons of Mooünim; sons of Nephousim; ⁵¹sons of Bakkouk; sons of Hakoupha; sons of Harour; ⁵²sons of Basaloth; sons of Meida; sons of Harsa; ⁵³sons of Barkos; sons of Sisara; sons of Thema; ⁵⁴sons of Nasie; sons of Hatipha.

55 Sons of Abdeselma: sons of Sotai; sons of Hasepherath; sons of Phadoura; ⁵⁶sons of Ieala; sons of Kerkon; sons of Geddel; ⁵⁷sons of Saphatia; sons of Hattil; sons of Phacherath of Hasaboim; sons of Emei. ⁵⁸All the nathinim^a and sons of Abdeselma were three hundred ninety-two.

59 And the following were those who went up from Thelmelech, Thelaresa, Cheroub, Edan, Emmer and were not able to proclaim their paternal house and their offspring, whether they were from Israel: ⁶⁰sons of Dalaia; sons of Boua; sons of Tobia; sons of Nekoda, six hundred fifty-two. ⁶¹And from sons of the priests: sons of Hobai; 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^b, looked for their registration, and they were not found, and they were made near kin from the priesthood, ⁶³and Hathersatha spoke to them so that they would not eat from the holy of holies until a priest should arise for^c the things that enlighten and the things that are flawless.

64 Now 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.

68 And some from the chiefs of the ancestral families, when they came to the Lord's house, which is in Ierousalem, made freewill offerings to the house of God in order to erect it on its prepared basis. ⁶⁹According to their ability they gave to the treasury for the work sixty-one thousand drachmas of gold and five thousand minas^d of silver and one hundred priests' robes.

70 And the priests and the Leuites and those from the people and the singers and the gatekeepers and the nathinim^a settled in their cities, and all Israel in their cities.

3 And the seventh month arrived, and Israel was in their cities, and the people gathered as one man to Ierousalem. ²And Iesus the son of Iosedek 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. ³And they prepared the altar on its prepared basis, because they had dread 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. ⁴And 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, ⁵and 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 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 Joppe, according to the grant of Cyrus, king of the Persians, to them.

8 And in the second year of their going to the house of God at Ierousalem, in the second month, Zorobabel the son of Salathiel and Iesus the son of Iosedek and the rest of their brothers, the priests and the Leuites and all who were coming to Ierousalem 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 Iesus and his sons and his brothers, Kadmiel and his sons, sons of Iouda, sons of Henadad, their sons and their brothers the Leuites supervised those doing the projects in the house of God.

10 And they laid the foundation to build the house of the Lord, and the priests stood in their vestments with trumpets, and the Leuites, sons of Asaph, with cymbals, to praise the Lord upon the hands of Dauid, king of Israel, ¹¹and they responded with praise and confession to the Lord,

"For it is good,

for his mercy is forever upon Israel."

And all the people signaled with a loud voice to praise the Lord for the foundation of the house of the Lord. ¹²And many from the priests and the Leuites and chiefs of the paternal families, the old people, who had seen the first house on its foundation and this house with their eyes, were weeping with a loud voice, also the crowd at a signal with merriment to raise up a song. ¹³And the people were not distinguishing the sound of the signal of merriment from the sound of the people's weeping, for the people shouted with a loud voice and the sound was being heard even at great distance.

4 And those who were afflicting Iouda and Benjamin heard that the sons of the exile were building a house to the Lord, God of Israel, ²and they approached Zorobabel and the chiefs of the

^aHeb = temple servants ^bHeb = genealogical records ^cI.e. to pronounce on ^dGk 1 mina = 100 drachmas = 0.6 kg

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."³ 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."

4 And the people of the land were weakening the hands of the people of Iouda, and they were trying to hinder them from building⁵ 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.

6 And in the reign of Asoueros, in the beginning of his reign, they wrote a letter against those inhabiting Iouda and Ierousalem.

7 And in the days of Arthasastha, they wrote in peace—^aMithridates, Tabeel^a with also the rest of his fellow-slaves—to Arthasastha, king of the Persians; the tribute collector wrote in Syrian^b a document, also having been translated. ⁸Reoum, Baaltam and Samsai the scribe wrote one letter against Ierousalem to Arthasastha the king. ⁹"Reoum, Baaltam and Samsai the scribe and the rest of our fellow-slaves, the Dinians, Apharsathachians, Tarpallians, Apharsians, Archyians, Babylonians, Sousanachians, Dauians, ¹⁰the rest of the nations, whom the great and honorable Asennaphar deported and whom he settled in the cities of Somoron, and the rest ^cbeyond the river^c have rendered judgment as follows." ¹¹This is the commandment^d of the letter that they sent to him:

"To Arthasastha the king. Your servants, men ^cbeyond the river^c. ¹²Let 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. ¹³Now 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. ¹⁴And it is not fitting for us to see the king's dishonor; therefore we have sent and informed the king ¹⁵so that he might look in the book of the record of your fathers, and you will discover and know that that is a rebellious city and 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. ¹⁶Therefore, we are making it known to the king that, if that city is built and its walls are finished, you do not have peace."

17 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 ^cbeyond the river^c: ¹⁸"The tribute collector whom you sent to us was summoned before me. ¹⁹And 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, ²⁰and kings became strong in Ierousalem and ruled over the whole west of the river, and full tributes and a share were given to them. ²¹And now, make a decision that those men stop. And the city will no longer be built due to the decision, ²²since you have been on guard against being slack in this matter, lest^e damage might perchance multiply to the detriment of kings."

23 Then the tribute collector of Arthasastha 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^f and a force. ²⁴Then 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.

5 And Haggaios 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. ²At 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 ^cbeyond the river^c, and Satharbouzanai, 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?" ⁴Then they said to them this: "What are the names of the men who are building this city?" ⁵And 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 ^cthe areas beyond the river^c, Satharbouzanai and their fellow-slaves, the Apharsachians, who were in ^cthe areas beyond the river^c, sent to Darius the king. ⁷They sent him a report and in it^h these things were written: "To Darius the king, all peace! ⁸Let it be known to the king that we went to 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. ⁹Then we asked those elders and spoke to them thus, 'Who gave you a decision to build this house and to supply these materials?' ¹⁰And we asked them their names, to inform you, so we could record for you the names of the men who are their rulers. ¹¹And 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). ¹²But after that our fathers angered the God of heaven; he

^aOr *Mithridates Tabeel* or *Mithridates of Tabeel* ^bI.e. Aramaic ^cPerhaps *Beyond the River* ^dPossibly *disposition*
^ein order that no = Ha ^fI.e. cavalry ^gLacking in Gk ^hAntecedent unclear

gave them into the hands of Nabouchodonosor, king of Babylon, the Chaldean, and he destroyed this house and exiled the people to Babylon. ¹³But in the first year of Cyrus the king, Cyrus the king had a decision made that this house of God should be built. ¹⁴And, as for the gold and silver vessels of the house of God, which Nabouchodonosor brought out from the house, which is in Ierousalem, 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 ¹⁵and said to him, "Take all the vessels, and go; put them in the house, which is in Ierousalem, in their place." ¹⁶Then this Sanabassar came and laid the foundations of the house of God in Ierousalem, and from then until now it was built and was not finished. ¹⁷And 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 Ierousalem. 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. ²And 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: ³In the first year of Cyrus the king, Cyrus the king issued a decision concerning the house of God, which is in Ierousalem: 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, ⁴and there were three courses of hard stones and one course of timber), and the cost will be paid from the house of the king. ⁵And, as for the silver and gold vessels of the house of God, which Nabouchodonosor brought out of the house, which was in Ierousalem, and carried off to Babylon, let them also be given, and let them go to the shrine, which is in Ierousalem, to the place where they were put in the house of God."

6 "Now, commanders ^abeyond the river^a, Satharbouzanai and their fellow-slaves, the Apharsacheans, who are in ^athe area^b beyond the river^a, you will give these things, though being far away from there. ⁷And 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. ⁸And 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 ^abeyond the river^a, so that they are not delayed. ⁹And whatever the need—^bin a case of^b 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 Ierousalem—let it be given to them day by day,

whatever they request, ¹⁰so that they may be offering fragrances to the God of heaven and be praying for the life of the king and his sons. ¹¹And 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. ¹²And 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 Ierousalem. I, Darius, have issued a decision; it shall be done with all diligence."

13 Then Thaththanai, governor ^abeyond the river^a, Satharbouzanai and his fellow slaves in this way acted with all diligence toward what Darius the king had sent. ¹⁴And 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. ¹⁵And 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. ¹⁷And 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. ¹⁸And they set the priests in their divisions and the Leuites in their orders for the service of the God who is in Ierousalem, 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 pascha^c. ²⁰Because the priests were purified and the Leuites pure, one and all, they also slaughtered the pascha^c for all the sons of the exile and for their brothers the priests and for themselves. ²¹And 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 pascha^c. ²²And 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 ²son of Selloum son of Saddouk son of Achitob ³son of Amaria son of Ezria son of Maraioth ⁴son of Zariaa son of Ozios son of Bokki ⁵son of Abisoué son of Phinees son of Eleazar son of Aaron the first priest. ⁶Esdras 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,

^aPerhaps (of) *Beyond the River* ^bLacking in Gk ^cI.e. *Passover*

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 Leuites and the singers and the gatekeepers and the nathinim^a went up to Ierousalem in the seventh year of Arthasastha the king. ⁸And they came to Ierousalem in the fifth month, that is, the seventh year of the king—⁹because 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 Ierousalem, for the hand of his God was good upon him—¹⁰because 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 words of the commandments of the Lord and his ordinances for Israel: ¹²“Arthasastha, king of kings, to Esdras, the scribe of the law of the Lord the God of heaven. The message and its answer have been completed. ¹³A decision was issued from me that any from the people of Israel and priests and Leuites in my kingdom who freely offer to go to Ierousalem are to go with you. ¹⁴It^b was sent from before the king and the seven counselors that you^c conduct an inspection of Judea and of Ierousalem in accordance with the law of their God, which is in your hand—¹⁵and that you inspect^c the silver and gold for the house of the Lord that the king and counselors freely offered to the God of Israel who encamps in Ierousalem ¹⁶and 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 Ierousalem, ¹⁷and everything 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^d is in Ierousalem. ¹⁸And if something seems good to you and your brothers to do with the rest of the silver and gold, do as is pleasing to your God. ¹⁹And the vessels that are being given you for the service of the house of God, deliver them before God in Ierousalem. ²⁰And as for the rest of the requirements for the house of your God—whatever you think you should provide, you will provide out of the houses of the king’s treasure.

21 “And I, Arthasastha the king, have issued a decision from me for all the treasures in ^ethe area^f beyond the river^e 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, ²²up to one hundred talents of silver and up to one hundred kors^g of wheat and up to one hundred bath^h of wine and one hundred bath^h of oil and salt for which there is no writ. ²³Everything that is in the decision of the God of heaven, let it be done. Beware of someone attacking the house of the God of

heaven, lest wrath come upon the realm of the king and his sons. ²⁴And this has been made known to youⁱ among all the priests and Leuites, singers, gatekeepers, nathinim^a and ministers of God’s house. Let there be no tribute for youⁱ, 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 ^ethe area^f beyond the river^e, all who know the law of your God, and you shall make it known to the one who does not know it. ²⁶And 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 Ierousalem, ²⁸and 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: ²of Phinees’ sons, Gersom; of Ithamar’s sons, Daniel; of Daud’s sons, Hattous; ³of Sachania’s sons; of Phoros’ sons, Zacharias, and with him the company of one hundred fifty; ⁴of Phaathmoab’s sons, Eliana son of Saraia, and with him two hundred males; ⁵of Zathoes’ sons, Sechenias son of Haziell, and with him three hundred males. ⁶And of Adin’s sons, Obeth son of Jonathan, and with him fifty males. ⁷And of Elam’s sons, Isaia son of Athelia, and with him seventy males. ⁸And of Saphatia’s sons, Zabdias son of Michael, and with him the eighty males. ⁹And of Ioab’s sons, Abadia—he being son of Ieiel—and with him were the two hundred eighteen males. ¹⁰And of Baani’s sons, Selimouth son of Iosephia, and with him the one hundred sixty males. ¹¹And of Babi’s sons, Zacharias son of Babi, and with him the twenty-eight males. ¹²And of Azgad’s sons, Ioanan—he being son of Hakkatan—and with him the one hundred ten males. ¹³And of Adonikam’s sons—they were last—and these were their names: Eliphalath, Ieiel and Samaia, and with them the sixty males. ¹⁴And 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 Leui’s sons. ¹⁶And I sent intelligent people to Eleazar, to Ariel, to Samaia and to Maonam and to Iarib and to Elnathan and to Nathan and to Zacharia and to Mesoulam and to Ioarib and to Elnathan, ¹⁷and I brought

^aHeb (Aram) = *temple servants* ^bI.e. *the decision* ^cLacking in Gk ^dOr *who* ^ePerhaps *Beyond the River* ^fLacking in Greek ^gHeb 1 kor = 220 liters ^hHeb 1 bath = 22 liters ⁱGk = pl ^jGk = 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^a, so that they would bring for us, with the silver of the place, singers for the house of our God. ¹⁸And since the good hand of our God was upon us, there came to us a man of Sachol^b, some of Mooli's sons, son of Leui son of Israel (and his sons and his brothers, eighteen of them, came at the beginning), ¹⁹and Hasebia and Isaia of Merari's sons, his brothers and their sons, twenty, ²⁰and of the nathinim^a whom Daud and his rulers had given into slavery to the Leuites, two hundred twenty nathinim^a. 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. ²²Because 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." ²³And 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, ²⁵and 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. ²⁶And I weighed onto their hands six hundred fifty talents of silver and one hundred silver vessels and one hundred talents of gold, ²⁷and for the journey twenty gold chaphoure^c worth a thousand drachmas and excellent, desirable vessels of fine polished bronze in gold. ²⁸And 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. ²⁹Be vigilant, and keep them until you weigh^d them before the rulers of the priests and the Leuites and the chiefs of paternal families in Ierousalem, at the tents of the house of the Lord." ³⁰And the priests and the Leuites took the weight of the silver and the gold and the vessels, to bring to Ierousalem to the house of our God.

³¹ And we started out from the river Aoue on the twelfth of the first month, to go to Ierousalem, and the hand of our God was upon us, and he delivered us from the hand of the enemy and hostility on the journey. ³²And we came to Ierousalem and settled there three days. ³³And it happened on the fourth day, in the house of our God, we weighed the silver and the gold and the vessels into the hand of Marimoth son of Ouria the priest (and with him was Eleazar son of Phinees, and with them Iozabad son of Iesous and Noadia son of Banaia, the Leuites), ³⁴everything by number and by

weight, and the total weight was recorded. At that time ³⁵those 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. ³⁶And they gave the king's currency to the administrators of the king and to the commanders beyond the river^e, 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'^f, in reference to the Chanani—the Heththi, the Pherezi, the Iebousi, the Ammoni, the Moab, the Mosri and the Amori—²because 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." ³And 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. ⁴And 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.

⁵And 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 ⁶and 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. ⁷From 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. ⁸And now the Lord, our God, was fair with us to leave us for salvation and give us support in the place of his holiness^g in order that he might brighten our eyes and grant us a little vitality in our slavery. ⁹Because 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^h in Iouda and in Ierousalem.

¹⁰ "Our God, what shall we say after this? Because we have forsaken your commandments, ¹¹which 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'^f, who they have filled it from mouth to mouth with their impurities. ¹²And now

^aHeb = temple servants ^bOr sachol ^cHebrew = bowls ^dOr set ^ePerhaps of Beyond the River ^fPossibly abominations
^gOr holy precinct ^hOr fortification

do not give your daughters to their sons, and do not take some of their daughters for your sons, and never seek out their peace and their prosperity so that you may be strong and eat the good of the land and distribute it to your sons forever.¹³ And after all that is coming upon us for our evil deeds and for our great error—because there is none like our God, because you canceled our acts of lawlessness and gave us salvation,¹⁴ because we returned to scatter your commandments and to intermarry with the peoples of the lands, do not be provoked at us until destruction so that there is no remnant and survivor.¹⁵ O Lord, God of Israel, you are just, because we have been left over as survivors, as this day. Behold, we are before you with our errors, because it is not possible to stand before you because of this.”

10 And as Esdras prayed and as he declared, weeping and praying before the house of God, a very great assembly—men and women and young men—gathered to him from Israel, because the people wept and lifted up while weeping.² And Sechenias son of Ieiel, of Elam’s sons, answered and said to Esdras, “We were faithless with our God and ^aset up^a foreign women from the peoples of the land, and now there is endurance for Israel in this.³ And now let us make a covenant with our God to cast out all the women and the issue from them, however you want. Arise, and scare them with the commandments of our God, and let it be done according to the law.⁴ Arise! The word is upon you, and we are with you; be strong, and act.”⁵ And Esdras arose and made the rulers, the priests and Leuites and all Israel swear to act according to this word. And they swore.

⁶ And Esdras arose from before the house of God and went to the treasure chamber of Ioanan son of Elisoub, and he went there. He did not eat bread and did not drink water, because he was mourning over the faithlessness of the exile.⁷ And they presented an utterance^b in Iouda and in Ierousalem to all sons of the exile that they should assemble in Ierousalem:⁸ “Anyone who does not come within three days, as the council of the rulers and the elders demands^c—all his property will be anathematized, and he himself banned from the assembly of the exile.”

⁹ And all the men of Iouda and Benjamin assembled to Ierousalem within the 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 ^dtumult about^d the word and because of the winter.¹⁰ And Esdras the priest arose and said to them, “You have been faithless and ^aset up^a 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 ^aset up^a 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 Thekoue 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 ^ewere set apart^e, 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 ^aset up^a foreign women by the first day of the first month.

¹⁸ And there were found some sons of the priests who had ^aset up^a foreign women: some sons of Iesus son of Iosedek and his brothers: Maaseia and Eliezer and Iarib and Gadalia.¹⁹ And they ^fgave their hand^f 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 Ozia.²² And of Phasour’s sons: Elioenai, 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 Ioudas and Eliezer.²⁴ And of the singers: Elisab. And of the gatekeepers: Solmen and Telmen and Odoue.

²⁵ And of Israel: of Phoros’ sons: Ramia and Iazia and Melchia and Meamin and Eleazar and Hasabia and Banaia.²⁶ And of Elam’s sons: Maththania and Zacharia and Iaiel and Abdia and Ierimoth and Elia.²⁷ And of Zaththoua’s sons: Elioenai, Elisoub, Maththanai 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 Phaathmoab’s sons: Edne and Chalael and Banaia, Maasea, Maththania, Beselel and Banoui and Manasse.³¹ And of Heram’s sons: Eliezer, Ieseia, Melchia, Samaias, Semeon,³² Benjamin, Malouch, Samaria.³³ And of Hasem’s sons: Maththanai, Maththatha, Zabad, Eliphalet, Ieremi, Manasse and Semei.³⁴ And of Bani’s sons: Moodia, Amram and Ouel,³⁵ Banaia, Badaia, Chelia,³⁶ Ououania, Marimoth, Eliasib,³⁷ Maththania, Maththanai, and so did ³⁸Banoui’s sons and Semei’s sons³⁹ and Selemia and Nathan and Adaias,⁴⁰ Machnadaabou, Sesei, Arou,⁴¹ Ezriel and Selemia and Samarias,⁴² Selloum, Amarias, Ioseph.⁴³ And of Nabou’s sons: Ieiel, Maththathias, Zabad, Zebinnas, Iadai and Ioel and Banaia.⁴⁴ All these had married foreign women, and they fathered sons by them.

^aI.e. married ^bOr proclamation ^cLacking in Gk ^dOr clamor after ^eOr given express orders ^fI.e. pledged

11 ^(Neh 1.1)Words of Neemias son of Hachalia. And it happened in the month of Chaseleu, in the twentieth year, and I was in Sousan Habira^a, ²and one of my brothers, Hanani, he and men of Iouda came, and I asked them about those that survived, those who had been left over from the captivity, and about Ierousalem. ³And 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 Ierousalem are broken down, and its gates were burned with fire."

⁴ And 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, ⁵And I said, "Nay indeed, O Lord, you the strong and the great and the awesome God of heaven, one who keeps covenant and mercy with those who love him and keep his commandments, ⁶let now your ear be attentive and your eyes opened to hear the prayer of your slave that I am praying before you today, day and night, for Israel's sons, your slaves, and I am declaring with regard to the sins of Israel's sons, which we have sinned against you. Both I and my father's house have sinned. ⁷In breaking up we broke up with you and did not keep the commandments and the ordinances and the judgments that you commanded your servant Moyses. ⁸Remember now the word that you commanded your servant Moyses, saying, 'You, if you are faithless, I will scatter you among the peoples, ⁹and if you return to me and keep my commandments and do them, if your dispersion is to the farthest skies, from there I will gather them and lead them to the place where I have chosen my name to encamp there.' ¹⁰And they are your servants and your people, whom you redeemed by your great power and by your strong hand. ¹¹Nay indeed; rather, let your ear be attentive to the prayer of your slave and to the prayer of your servants who want to revere your name, and give now success to your servant today, and ^bgive him over to feelings of ^ccompassion before this man!"

And I was cupbearer to the king.

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 else before him. ²And the king said to me, "Why is your face sad," and, "You are not unwell, are you? This is nothing except sadness of the heart." And I was very much afraid. ³And I said to the king, "Let the king live forever! Why should my face not be sad, since the city, the home of my fathers' graves, was laid waste, and its gates have been consumed with fire?" ⁴And the king said to me, "For what are you looking in this matter?" And I prayed to the God of heaven ⁵and 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 Iouda, to the city of my fathers' graves, I will also rebuild it." ⁶And

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. ⁷And I said to the king, "If it is good to the king, let him give me letters to the governors ^cbeyond the river^c so that I may go on my way until I arrive in Iouda, ⁸and 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.

⁹ And I came to the governors ^cbeyond the river^c and gave them the king's letters, and the king had sent leaders of the force and horsemen with me. ¹⁰And 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.

¹¹ And I came to Ierousalem and was there for three days. ¹²And 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. ¹³And I went out by the gate of Golela^d 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 Ierousalem, which they^e are pulling down. And its gates were consumed by fire. ¹⁴And 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. ¹⁵And I kept going up in the wall off the wadi by night and kept crushing in the wall. And I was in the gate of the ravine and returned. 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.

¹⁷ And I said to them, "You see the trouble in which we are in it, how Ierousalem is in ruins, and its gates were given to fire. Come, and let us wall off Ierousalem's wall, and we will no longer suffer disgrace." ¹⁸And 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. ¹⁹And 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?" ²⁰And 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 Ierousalem."

13 ^(3.1)And the great priest Elisoub and his brothers the priests set out and built the

^aHeb = the citadel ^bI.e. grant that he may be shown ^cPerhaps of Beyond the River ^dHeb = by night + Valley ^eReferent unclear ^fPossibly at

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,² and at the hand of the sons of the men of Iericho and at the hand of the sons of Zakchour 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. ⁴And at their hand, one of Ramoth son of Ouria son of Hakkos took control. And at their hand Mesoulam son of Barachiou son of Masezebel took charge. And at their hand Sadouk son of Baana took charge. ⁵And 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 lasana; they covered it and set up its doors and its bars and its bolts. ⁷And at their hand Maltias the Gabaonite and Euaron the Meronothite, men of Gabaon and of Maspha, took control as far as the throne of the ruler ^abeyond the river^a. ⁸And 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 Ierousalem alone as far as the broad wall. ⁹And at their hand Raphaia son of Hour, ruler of half the area around Ierousalem, took control. ¹⁰And at their hand and opposite his home Iedaia son of Heromaph took control. And at his hand Hattous son of Hasbania took control. ¹¹And a second Melchias son of Heram and Hasoub son of Phaathmoab took control as far as the tower of the Thannourim. ¹²And at his hand Salloum son of Halloes, ruler of half the area around Ierousalem, took control, he and his daughters.

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.

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 Daud. ¹⁶Behind him Neemias son of Azbouch, ruler of half the area around Bethsour, took control as far as the garden of the grave of Daud and as far as the artificial pool and as far as Bethagabarim. ¹⁷Behind 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. ¹⁸After him their brothers took control: Benei son of Hanadad, ruler of half the area around Keila. ¹⁹And at his hand Azour son of Iesous, ruler of Masphe, controlled a second sec-

tion of the tower of ascent, which joins the corner.

²⁰And after him Barouch son of Zabou took control of the next section from the corner to the door of Bethelisoub the great priest. ²¹And after him Meramoth son of Ouria son of Hakkos controlled a second section from the door of Bethelisoub to where Bethelisoub leaves off. ²²And after him the priests, the men of Hachchechar, took control. ²³And after him Benjamin and Hasoub took control opposite their house. And after him Azaria son of Maasias son of Anania took control beside his house. ²⁴After him Bani son of Henadad controlled a second section, from Bethazaria to the corner and as far as the bend ²⁵of Phalal son of Euzai from opposite the corner—and ^bit is^b the upper tower that projects from the house of the king at the court of the guard—and after him Padaia son of Phoros. ²⁶(And the nathinim^c were dwelling in Ophal as far as the garden of the gate of water to the east. And the tower is^b the one projecting.) ²⁷After him the Thekoim took control of a second section from opposite the great projecting tower and as far as the wall of Ophla.

28 Above the gate of the horses the priests took control, a man opposite his house. ²⁹After him Saddouk son of Emmer took control opposite his house. And after him Samaia son of Sechenia, the keeper of the gate of the east, took control. ³⁰After him 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 treasure chamber. ³¹After him Melchia son of Sarephi took control as far as Bethannathinim and the hucksters opposite the gate of Maphekad and as far as the ascent at the bend. ³²And in the midst of the sheep gate the smiths^d and the hucksters took control.

14 ^(4.1)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. ²And 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?" ³And 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?" ⁴Hear, O our God, for we have become despised, ⁵and return their taunt to their heads, and give them over to sneering in a land of captivity, ⁶and 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 Ierousalem was rising because the gaps were beginning to be closed, and it looked very bad to them. ⁸And they all gathered together to come and get ready to fight in Ierousalem. ⁹And we prayed to our God and set up an

^aPerhaps of *Beyond the River* ^bLacking in Gk ^cHeb = *temple servants* ^dPossibly bronze smiths

advance guard against them day and night because of their presence.

10 And Ioudas 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 body-armor and the rulers behind every house of Iouda 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 his young man, pass the night inside Ierousalem, 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^a 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.

14 From the day that he commanded me to be their ruler in the land of Iouda, from the twentieth year even to the thirty-second year of Arthasastha, 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 Sanaballat and Tobias and to Gesam the

^aPossibly by means of

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 against me, and Tobias and Sanaballat had hired ¹³a crowd against me, so I might become afraid and do so and sin and become a bad name for them so they could taunt me. ¹⁴Remember, O God, against Tobias and against Sanaballat as these acts of his and against the prophet Noadia and against the rest of the prophets who were trying to make me afraid.

¹⁵ And the wall was finished on the twenty-fifth of the month Eloul, in fifty-two days. ¹⁶And it happened, when all our enemies heard, and all the nations around us were afraid, and fear fell severely on their eyes, and they knew that this work came to be completed with the help of our God. ¹⁷And in those days letters were going from many of Iouda's distinguished to Tobias, and those of Tobias were coming to them, ¹⁸because many in Iouda were bound by oath to him, because he was the son-in-law of Sechenia son of Erae, and his son Jonathan had taken the daughter of Mesoulam son of Barachia as wife. ¹⁹And they were telling me his words and were conveying my words to him, and Tobias sent letters to intimidate me.

17 ^(7.1)And it happened, when the wall was built, and I set up the doors, and the gate-

keepers and the singers and the Leuites were reviewed. ²And I commanded my brother Hanania and Hanania, ruler of the bira^a in Ierousalem, because he was like a truthful man and feared God more than many, ³and I said to them, "The gates of Ierousalem will not be opened until ^bat the same as the sun^b, 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." ⁴And 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, Mardochoaios, Balsan, Maaspharath, 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 Bagoui, two thousand sixty-seven. ²⁰Sons of Edin, six hundred fifty-four. ²¹Sons of Ater, in reference to Hezekias, ninety-eight. ²²Sons of Hesami, three hundred twenty-eight. ²³Sons of Basi, three hundred twenty-four. ²⁴Sons of Hariph, one hundred twelve. Sons of Hasen, two hundred twenty-three. ²⁵Sons of Gabaon, ninety-five. ²⁶Sons of Baithleem, one hundred twenty three. Sons of Netopha, fifty six. ²⁷Sons of Anathoth, one hundred twenty-eight. ²⁸Men of Beth, forty-two. ²⁹Men of Kariathiarim, Chaphira and Beroth, seven hundred forty-three. ³⁰Men of Harama and Gabaa, six hundred twenty-one. ³¹Men of Machmas, one hundred twenty-two. ³²Men of Baithel and Ai, one hundred twenty-three. ³³Men of Nabiar, fifty-two. Sons of Magebos, one hundred fifty-six. ³⁴Men of Elamaar, one thousand two hundred fifty-four. ³⁵Sons of Heram, three hundred twenty. ³⁶Sons of Iericho, three hundred forty-five. ³⁷Sons of Lod, Hadid and Ono, seven hundred twenty-one. ³⁸Sons 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,

^aHeb = citadel ^bI.e. the hottest time of the day

one thousand two hundred forty-seven. ⁴²Sons of Hiram, one thousand seventeen.

⁴³The Levites: sons of Iesous, in reference to Kadmiel, in reference to the sons of Houdouia, seventy-four. ⁴⁴The singers: sons of Asaph, one hundred forty-eight. ⁴⁵The gatekeepers: sons of Selloum, sons of Ater, sons of Tolmon, sons of Akoub, sons of Hatita, sons of Sabi, one hundred thirty-eight.

⁴⁶The nathinim^a: sons of Siaa, sons of Hasipha, sons of Tabbaoth, ⁴⁷sons of Kiras, sons of Siaia, sons of Phadon, ⁴⁸sons of Labana, sons of Hangaba, sons of Akoud, sons of Outa, sons of Ketar, sons of Hagab, sons of Selmei, ⁴⁹sons of Hanan, sons of Sadel, sons of Gaar, ⁵⁰sons of Raaia, sons of Rason, sons of Nekoda, ⁵¹sons of Gezam, sons of Ozi, sons of Phese, ⁵²sons of Besi, sons of Meinom, sons of Nephosasim, ⁵³sons of Bakbouk, sons of Hachipha, sons of Harour, ⁵⁴sons of Basaloth, sons of Meida, sons of Hadasan, ⁵⁵sons of Barkous, sons of Sisarath, sons of Thema, ⁵⁶sons of Nisia, sons of Hatipha.

⁵⁷Sons of Salomon's slaves: sons of Soutei, sons of Sapharath, sons of Pherida, ⁵⁸sons of Ieale, sons of Dorkon, sons of Gaddel, ⁵⁹sons of Saphatia, sons of Hettel, sons of Phacharath, sons of Sabaim, sons of Emim.

⁶⁰All the nathinim^a and sons of Salomon's slaves, three hundred ninety-two.

⁶¹And these went up from Thermelech, Thelaresa, Cheroub, Eron, Iemmer, and they could not declare their paternal houses and their seed, whether they were from Israel: ⁶²sons of Dalaia, sons of Boua, sons of Tobia, sons of Nekoda, six hundred forty-two. ⁶³And from the priests: sons of Hebja, sons of Hakkos, sons of Berzellai (because they had taken of the daughters of Berzellai the Galaadite as wives and were called by their name). ⁶⁴These sought their registration of the company, and it was not found, and they were made near kin from the priesthood, ⁶⁵and Hathersatha spoke so that they would not eat from the holy of holies until the priest should arise to enlighten.

⁶⁶And all the assembly was as one, forty-two thousand three hundred sixty, ⁶⁷apart from their male and female slaves—these were seven thousand three hundred thirty-seven and two hundred forty-five male singers and female singers—⁶⁸seven hundred thirty-six horses, two hundred forty-five mules, ⁶⁹four hundred thirty-five camels, six thousand seven hundred twenty donkeys.

⁷⁰And some of a portion of the leaders of paternal families contributed to the work of Hathersatha, they contributed to the treasury one thousand gold coins, fifty saucers and thirty chothonoth^b of the priests. ⁷¹And some of the leaders of paternal families gave to the building fund twenty thousand gold coins and two thousand two hundred minas^c of silver, ⁷²and the rest of the people gave twenty thousand gold coins, two thousand two hundred minas^c of silver and sixty-seven chothonoth^b of the priests.

⁷³And the priests and the Levites and the gatekeepers and the singers and those from the people and the nathinim^a and all Israel settled in their cities.

18 ^(8.1)And the seventh month came, and the sons of Israel were in their cities, and all the people gathered together as one man into the square that is before the gate of the water, and they told Esdras the scribe to bring the book of the law of Moyses, which the Lord had commanded Israel. ²And Esdras the priest brought the law before the assembly, from man to woman and every person who understands, to listen on the first day of the seventh month, ³and he read in it from the hour the sun dawned until half the day, opposite the men and the women, and they were understanding, and the ears of all the people were unto the book of the law. ⁴And Esdras the scribe stood on a wooden platform, and beside him stood Matathias and Samaias and Hananias and Ouria and Helkia and Maasia on his right hand, and Phadaias and Misael and Melchias and Hosam and Hasabdama and Zacharias and Mesoulam on the left hand. ⁵And Esdras opened the book before all the people, because he was above the people, and it happened, when he opened it, all the people stood. ⁶And Esdras blessed the Lord, the great God, and all the people answered and said, "Amen," lifting up their hands, and they bowed and did obeisance to the Lord with their face to the ground. ⁷And Iesous and Banaia and Sarabia were instructing: Akoub, Sabbathaios, Kallitas, Azarias, Iozabad, Hanani, Phalaia and the Levites tutored the people in the law, and the people kept their stance. ⁸And they read from the book of the law of God, and Esdras was teaching and expanding on the knowledge of the Lord, and the people understood during the reading.

⁹And Neemias said, and Esdras the priest and scribe and the Levites 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. ¹⁰And 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." ¹¹And the Levites tried to still all the people, saying, "Be quiet, because the day is holy, and do not be downcast." ¹²And 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.

¹³And on the second day the chiefs of paternal families of all the people, the priests and the Levites, gathered together to Esdras the scribe, to give their attention to all the words of the law. ¹⁴And they found it written in the law, which the Lord had commanded Moyses, that sons of Israel should live in tents during a feast of the seventh

^aHeb = temple servants ^bHeb = robes ^cone mina = 100 drachmas

month¹⁵ and that they should sound with trumpets in all their cities and in Ierousalem. 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 housetop, 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 Iesous 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.² And 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.³ And they kept their stance and read in the book of the law of the Lord, their God, and they were declaring to the Lord and doing obeisance to the Lord, their God.⁴ And Iesous and the sons of Kadmiel, Sechenia 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.⁵ And the Leuites, Iesous 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 with every blessing and praise."

6 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,⁸ 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 Iebousites and Gergesites, and you have established your word, because you are righteous."

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 Pharaon 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 Moyses.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 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 their 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

^aI.e. made

you heard from your heaven, and through your great mercies you gave them deliverers and delivered them from the hand of their oppressors. ²⁸And 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. ²⁹And 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. ³⁰And 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. ³¹And in your many mercies you did not make an end of them and forsake them, because you are strong and merciful and compassionate.

³² "And now, our strong, great, mighty and awesome God, in keeping the covenant and your mercy, let all the hardship not be treated lightly before you, which found us and our kings and our rulers and our priests and our prophets and our fathers and among all your people from the days of the kings of Assour even until this day. ³³And you are just in all that has come upon us, for you have dealt truthfully, and we did wrong. ³⁴And our kings and our rulers and our priests and our fathers did not practice your law and did not heed your commandments or your testimonies about which you repeatedly warned them. ³⁵And 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. ³⁶Behold, we are slaves today, and the land that you gave to our fathers to eat its fruit ³⁷belongs to the kings whom you gave over us because of our sins, and they have power over our bodies and over our animals as seems best to them, and we are in great affliction."

³⁸ 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.

20 ^(10.1)And over those affixing seals were Neemias son of Hachalia and Sedekias ²son of Saraia and Azaria and Ieremia, ³Phasour, Amaria, Melchia, ⁴Hattous, Seban, Malouch, ⁵Hiram, Meramoth, Abdia, ⁶Daniel, Gaannathon, Barouch, ⁷Mesoulam, Abia, Miamin, ⁸Maazia, Belgai, Samaia—these are priests. ⁹And the Leuites were Iesus son of Azania, Banaïou of Banaïou's sons of Henadad's sons, Kadmiel ¹⁰and his brothers, Sabania, Hodouia, Kalitan, Pheleia, Hanan, ¹¹Micha, Roob, Hesebias, ¹²Zakchor, Sarabia, Sebania, ¹³Hodoua, sons of Banounai. ¹⁴The rulers of the people were Phoros, Phaathmoab, Elam, Zaththouia. The sons of Bani were ¹⁵Azgad, Bebai,

¹⁶Adania, Bagoi, Edin, ¹⁷Ater, Hezekia, Azour, ¹⁸Hodouia, Hesam, Besi, ¹⁹Hariph, Anathoth, Nobai, ²⁰Magaphes, Mesoulam, Hezir, ²¹Mesozebel, Sadouk, Ieddoua, ²²Phaltia, Hanan, Anaia, ²³Hosee, Hanania, Hasoub, ²⁴Haloos, Phalai, Sobek, ²⁵Raoum, Hesabana, Maasaia ²⁶and Aia, Hainan, Enan, ²⁷Malouch, Reoum and Baana.

²⁸ And the rest of the people, the priests, the Leuites, the gatekeepers, the singers, the nathinim^a 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, ²⁹were 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, ³⁰and in order not to give our daughters to the peoples of the land. And we will not take their daughters for our sons. ³¹And 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.

³² And we will lay on ourselves the commandments to charge ourselves yearly one-third of a didrachma^b for the service of the house of our God ³³for 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 projects of the house of our God. ³⁴And 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, ³⁵and 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, ³⁶and 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.

³⁷ We will bring the first fruit of our grain and the fruit of every tree, wine and oil, for the priests, to the treasure chamber of the house of God, and the tithes of our soil for the Leuites. And the Leuites themselves are collecting the tithes in all the cities of our service, ³⁸and the priest, the son of Aaron, shall be with the Leuite in the tithe of the Leuite, and the Leuites shall bring up the tithe of the tithe to the house of our God, to the treasure chambers at the house of God. ³⁹Because the sons of Israel and the sons of Leui shall bring into the storerooms the first fruits of the grain and wine and the oil, and the holy vessels and the priests that minister and the gatekeepers and the singers are there. And we will not neglect the house of our God.

^aHeb = temple servants ^bI.e. two-drachma coin

21 ^(11.1)And the rulers of the people lived in Ierousalem, and the rest of the people cast lots to bring one out of ten to live in Ierousalem, the holy city, and nine-tenths remained in the other cities. ²And the people blessed all the men who willingly offered to live in Ierousalem.

³ And these are the rulers of the province who lived in Ierousalem and in the cities of Iouda: they lived, a man on his holding, in their cities: Israel, the priests and the Leuites and the nathineans^a and sons of Salomon's slaves. ⁴And in Ierousalem lived some of the sons of Iouda and some of the sons of Benjamin. 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 Adaias—he being son of Ioarib—he being son of Zacharias—he being a son of the Seloni. ⁶All the sons of Phares, who lived in Ierousalem, were four hundred sixty-eight men of power.

⁷ And these are sons of Benjamin: Selo son of Mesoulam—he being a son of Ioad—he 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 Iessia. ⁸And after him Gebi, Seli, nine hundred twenty-eight. ⁹And Ioel son of Zechri 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 Hasoub—he being a son of Ezri ¹⁷and Maththanias son of Micha and Iobeb son of Samoui, 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 Hasabia—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 ^bthe king's hand for every ^cword for^c the people^b ²⁵and went to the country villages, in their field.

And some of the sons of Iouda lived in Kariatharbok ²⁶and in Iesou ²⁷and in Bersabee, ³⁰and their country villages were Lacheis and its fields, and they camped in Bersabee. ³¹And sons of

Benjamin were from Gabaa, Machmas. ³⁶And from the Leuites were divisions of Iouda for Benjamin.

22 ^(12.1)And these are the priests and the Leuites who went up with Zorobabel son of Salathiel and Iesous: Saraia, Iermia, Esdra, ²Amaria, Malouch, ³Sechenia. ⁷These were the rulers of the priests and their brothers in the days of Iesous.

⁸ And the Leuites: Iesou, Banoui, Kadmiel, Sarabia, Iodae, Maththania. He was over^d the hands, and their brothers were in the daily divisions. ¹⁰And Iesous begat Ioakim, and Ioakim begat Eliasib, and Eliasib, Iodae, ¹¹and Iodae begat Ionathan and Ionathan begat Iadou.

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, Ionathan; for Sechenia, Ioseph; ¹⁵for Harem, Hannas; for Marioth, Helkai; ¹⁶for Addai, Zacharias; for Ganathoth, Mesoulam; ¹⁷for Abia, Zechri; for Benjamin, in the times of Peleti; ¹⁸for Balga, Samoue; for Semeias, Ionathan; ¹⁹for Iarim, Maththania; for Idia, Ozi; ²⁰for Salai, Kallai; for Amek, Abed; ²¹for Helkia, Hasabias; for Iedeiou, Nathanael.

²² The Leuites, in the days of Eliasib, Ioadae and Ioa and Ioanan and Idoua, were recorded as the chiefs of paternal families and priests in the reign of Darius the Persian: ²³sons of Leui were chiefs of paternal families, having been recorded in the book of the words of the days, even until the days of Ionan son of Elisoue. ²⁴And the rulers of the Leuites, Hasabia and Sarabia and Iesou and sons of Kadmiel, and their brothers were over against them, to sing hymns and to praise, by the commandment of Daud the man of God, class with class, ²⁵when I gathered the gatekeepers ²⁶in the days of Ioakim son of Iesous son of Iosedek and in the days of Neemias. And Esdras was the priest and the scribe.

²⁷ And at the rededications of the wall of Ierousalem they sought the Leuites in their places, to bring them to Ierousalem, to celebrate the rededications and the merriment with thodatha^e and with odes, while playing the cymbal and harps and cinyras^f. ²⁸And the sons of the singers and some from the region that circles around Ierousalem and some from villages ²⁹and some from the fields gathered, because the singers in Ierousalem 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^g 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 Benjamin and Samaias and Ieremia ³⁵and some of the sons of priests with trumpets: Zacharias son of Ionathan—he being a son

^aHeb = temple servants ^bOr the service of the king for every word concerning the people ^cOr pronouncement to ^di.e. in charge of ^eHeb = thanksgivings ^f = Heb kinnor = lyre ^gPossibly companies; Gk = masc.

of Samaia—being a son of Maththania—being a son of Michaiā—being a son of Zakchour—being a son of Asaph,³⁶ and his brothers were Samaia and Oziel, Gelolia, Maaia, Nathanael and Ioudas, Hanani, so that they might sing with the songs of Dauid the man of God, and Esdras the scribe was in front of them³⁷ at the gate of Ain, opposite them, and they went up to the stairs of the city of Dauid, in the ascent of the wall above the house of Dauid and as far as the gate of water in the east.

38 And concerning praise, the second one^a 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 wall³⁹ and above the gate of Ephraim and to the Eisiana 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^b of praise stood in the house of God, and I and half of the generals with me⁴¹ and the priests Eliakim, Maasias, Benjamin, Michaias, Elionai, Zacharias, Hananias⁴² and Semeias and Eleazar and Ozias and Ioanna and Melchias and Ailam and Ezour and the singers were heard and reviewed.⁴³ 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 Ierousalem 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 for the rulers of the cities, portions for the priests and for the Leuites, because there was joy in Iouda both over the priests and over the Leuites that stood.⁴⁵ And they guarded the guard stations of the house of their God and the guard stations for purification and the singers and the gatekeepers, according to the commandments of Dauid and his son Salomon.⁴⁶ Because in the days of Dauid, Asaph from the beginning was the first of those that sing both hymn and praise to God,⁴⁷ and in the days of Zorobabel all Israel was giving portions for the singers and the gatekeepers, the rule of a day for its day, and were sanctifying for the Leuites, and the Leuites were sanctifying for sons of Aaron.

23 ^(13.1) On that day there was read from the book of Moyses in the hearing of the people, and there was found written in it that Ammanites and Moabites should not enter in the assembly of God forever,² because they did not meet the sons of Israel with bread and with water and hired Balaam against him^d to curse him^d, and our God turned the curse into a blessing.³ And it happened, when the people heard the law, and every person of mixed race in Israel was separated.

4 And before this, Eliasib the priest, while living in the treasure chamber of the house of our God, being next of kin to Tobias, ⁵also prepared for him^e a large treasure chamber, and there they had previously put the manaa^f and the frankin-

cense and the vessels and the tithe of grain and of the wine and of the oil (a commandment of the Leuites and of the singers and of the gatekeepers) and the first fruits of the priests.⁶ And in all this I was not in Ierousalem, because in the thirty-second year of Arthasastha, king of Babylon, I went to the king. And after the end of the days, I made a request from the king⁷ and went to Ierousalem. 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.⁸ 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 manaa^f and the frankincense.

10 And I knew that the portions of the Leuites had not been given, and the Leuites 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 Iouda brought the tithe of the wheat and the wine and the oil into the storehouses¹³ upon the hand of Selemia the priest and Sadok the scribe and Phadaia from the Leuites, and upon their hand was Hanan son of Zakchour—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 Iouda people treading wine presses on the sabbath and bringing in sheaves of grain and loading them on donkeys and also bringing into Ierousalem 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^h, bringing fish and selling all kinds of merchandise on the sabbath to the sons of Iouda, and in Ierousalem.¹⁷ And I remonstrated with the free sons of Iouda 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 Ierousalem 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 Ierousalem 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 Leuites who were purifying them-

^aPossibly *company*; Gk = fem ^bPossibly *companies*; Gk = fem ^cPossibly *were appointed* ^dI.e. *Israel* ^eI.e. *Tobias*
^fHeb = *grain offering* ^gAntecedent unclear ^hI.e. *Ierousalem*

selves and were coming, guarding the gates, to keep the sabbath day holy. Remember me for these things, O God, and spare me according to the fullness of your mercy.

23 And in those days I saw Judeans who had ^aset up^a women of Azotia, Ammanites, Moabites ²⁴(and half of their sons speak Azotian and do not know how to speak Judean), ²⁵and 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!" ²⁶Did not Salomon, 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. ²⁷And shall we listen to you to do all this evil to be faithless with our God to ^aset up^a foreign women?"

28 And one of the sons of Ioada the son of Elisoub, the great priest—he was the son-in-law of Sanaballat the Horanite—and I chased him away from me. ²⁹Remember 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, ³¹and the gift of the wood carriers, in seasons of the times and in the bakchouria^b. Remember me, O our God, for goodness.

^aI.e. married ^bHeb = *firstlings*

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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 Auctoritate 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 σ . The second Greek version is known as the Alpha-text (AT) and is printed on the bottom of the page with the siglum *L*, 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 σ text of Esther was the first Greek translation made of the Hebrew and that the AT was a later revision of it. The σ 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 σ text into English with the title "Esther: The Greek Version Containing the Additional Chapters" and includes it within the Apocryphal/Deuterocanonical Books.

Both the σ 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 over-worked 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 (σ), and its versification differs from both. This translation follows the Göttingen versification.

The siglum *L*, 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 σ 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 σ 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 σ text.

Although the σ 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 προστίθῃμι 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 σ 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 σ 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 σ 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 Mardocheios', (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 σ 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 σ 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 σ 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 Mardocheios (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 Mardocheios 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 σ text. That may be because the σ 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

OLD GREEK

A In the second year when Artaxerxes the Great was king, on the first day of Nisa, Mardochoaios the son of Iairos son of Semeias son of Kisaiois, from the tribe of Beniamin, saw a dream. ²He was a Judean man dwelling in the city of Susa, a great man, serving in the court of the king. ³Now he was of the group of exiles which Nabouchodonosor, king of Babylon, took captive from Ierousalem with Iechonias, the king of Judea. ⁴And this was his dream: Look! Shouts and confusion! Thunder and earthquake! Chaos upon the earth! ⁵Look! Two great dragons came forward, both ready to fight, and a great noise arose from them! ⁶And at their sound every nation prepared for war, to fight against a nation of righteous people. ⁷Look! A day of darkness and gloom! Affliction and anguish! Oppression and great chaos upon the earth! ⁸And the whole righteous nation was in chaos, fearing the evils that threatened themselves, and they were ready to perish. ⁹Then they cried out to God, and from their cry, as though from a small spring, there came a great river, abundant water; ¹⁰light, and the sun rose, and the lowly were exalted and devoured those held in esteem. ¹¹Then when Mardochoaios, 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.

¹² And Mardochoaios took his rest in the courtyard with Gabatha and Tharra, the two eunuchs of the king who guarded the courtyard. ¹³He 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. ¹⁴Then the king interrogated the two eunuchs, and when they confessed, they were led away. ¹⁵And the king wrote these things in the record, and Mardochoaios wrote concerning these things. ¹⁶And the king ordered Mardochoaios to serve in the court and gave to him gifts for these things. ¹⁷But Haman son of Hamadathos, a Bougean, was highly esteemed by the king, and he sought to harm Mardochoaios and his people because of the two eunuchs of the king.

1 Now it happened after these things in the days of Artaxerxes—this Artaxerxes controlled one hundred twenty-seven lands from India—²in those days when King Artaxerxes was enthroned in the city of Susa, ³in the third year when he was king, he gave a feast for his Friends and for the other nations and for those highly esteemed of the Persians and Medes and for the rulers of the satrapies. ⁴And 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 ⁵and when the days of the wedding feast were completed, the king gave a

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A In the second year when Assyeros the Great was king, on the first day of the month of Adar Nisan (which is Dystros Xanthikos) Mardochoaios the son of Iaeiros son of Semeias, son of Kisaiois, of the tribe of Beniamin, saw a dream. ⁽²⁾He was a great man, ²⁽³⁾one of the exiles whom Nabouchodonosor, king of Babylon, took captive with Iechonias, the king of Judea. ³⁽⁴⁾And this was his dream: Look! A shout and a cry of confusion! Thunder and earthquake and chaos upon the earth! ⁴⁽⁵⁾Look! Two dragons! And they came forward, both ready to fight, ⁵and a noise arose from them! ⁽⁶⁾And everything was troubled by the sound of this cry. ⁶It was a testimony to all the peoples—⁽⁷⁾a day of darkness and gloom ⁽⁸⁾and chaos of war! And every nation prepared to fight. ⁽⁹⁾And we cried out to the Lord because of the sound of their cry. ⁷And there came from a small spring abundant water, a great river. ⁸⁽¹⁰⁾Light, the sun rose, and the rivers were exalted and swallowed those held in esteem. ⁹⁽¹¹⁾Then, when Mardochoaios arose from his sleep, he pondered what the dream meant and what the Mighty One was preparing to do. ¹⁰And his dream was hidden in his heart, and at every opportunity he was trying to figure it out. ¹¹Its interpretation would become clear to him on the day ⁽¹²⁾on which Mardochoaios napped in the courtyard of the king with Astaos and Thedeutes, the two eunuchs of the king. ¹²⁽¹³⁾And he overheard their words and their schemes as they were plotting to assault Assyeros the king to kill him.

¹³ So after thinking about it, Mardochoaios reported about them. ¹⁴Then the king questioned the two eunuchs and found Mardochoaios' words true, and when the eunuchs confessed, they were led away. ¹⁵So Assyeros the king wrote about these things, and Mardochoaios was written about in the book of the king so that these things would be remembered. ¹⁶And the king commanded concerning Mardochoaios that he serve in the court of the king and conspicuously guard every door. ¹⁷And he assigned to him for these things ⁽¹⁷⁾Haman son of Hamadathos, a Macedonian in the presence of the king. ¹⁸And Haman was seeking to harm Mardochoaios and all his people because of what he had said to the king concerning the eunuchs, because they had been executed.

1 Now it happened after these things in the days of Assyeros the great king, one hundred twenty-seven lands from India to Ethiopia were subjected to him. ²While Assyeros was sitting upon the throne of his kingdom, ³then the king gave a wine party for the rulers of the court of the Persians and Medes and the rulers of the lands before him—⁴that the wealth of the king's glory and the honor of which he boasted be put on display for one hundred and eighty days, ⁵until the days were completed, during which 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

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wine party for the nations present in the city, for six days, in the courtyard of the house of the king. ⁶It had been decorated with linen and cotton curtains hung on cords of linen and purple attached to gold and silver blocks on pillars of marble and other stones. There were couches of gold and silver on a mosaic pavement of emerald, mother-of-pearl and marble. There were gossamer throws in many colors embroidered with roses round about. ⁷The goblets were made of gold and silver, and a miniature cup made of ruby was on display that was worth thirty thousand talents. The wine was abundant and sweet, which the king himself drank. ⁸Now this wine party was not by established law, but so the king wanted it, and he ordered his stewards to do as he and his men wanted.

⁹ And Astin the queen gave a wine party for the women in the royal quarters where King Artaxerxes was.

¹⁰ Now on the seventh day, when he was feeling merry, the king told Haman and Bazan and Tharra and Boraze and Zatholtha and Abataza and Tharaba, the seven eunuchs who attended King Artaxerxes, ¹¹to bring the queen to him in order to proclaim her queen and to place the diadem on her and to show her to the rulers and her beauty to the peoples, because she was beautiful. ¹²But Astin the queen did not obey him to come with the eunuchs. The king was angry, and he was enraged! ¹³Then he said to his Friends, "This is how Astin spoke, therefore give your ruling and judgment on this." ¹⁴So Arkesaios, Sarsathaios and Malesear, the rulers of the Persians and Medes who were close to the king and seated first by the king, came to him. ¹⁵And they reported to him what, according to law, must be done with Astin the queen, because she had not done the things ordered by the king through the eunuchs. ¹⁶Then 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, ¹⁸so 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. ¹⁹Therefore, 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. ²⁰Let 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." ²¹This word pleased the king and the rulers, and the king did as Mouchaios said. ²²He sent word throughout the whole kingdom, to every land in its own language so that they had fear in their homes.

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courtyard, celebrating his deliverance. ⁶And there were tapestries of linen and cotton with lavender and scarlet embroidered in flowers and an awning hung by linen and purple cords on silver blocks and pillars of marble and gilded with gold. And there were couches of gold on an emerald pavement and roses round about.

⁷ And the golden goblets were each different, and the wine was royal, which the king drinks. ⁸And this wine party was according to law, for so the king had ordered that the will of the men be done.

⁹ And Ouastin 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 ¹¹to bring Ouastin the queen into the assembled banquet, in her royal diadem, before his army. ¹²And Ouastin did not want to do the will of the king through the hand of the eunuchs. Now when the king heard that Ouastin denied his will, he was very angry! Rage burned within him! ¹³Then the king asked all the wise men who knew law and justice what to do with the queen, because she had not been willing to do the will of the king. ¹⁴And the rulers of the Persians and Medes and those who see the face of the king and those seated among royalty came to him. ¹⁶And Bougaios advised him, saying, "Ouastin the queen has wronged not only the king, but also the rulers of the Persians and Medes, and to all the peoples her affront has gone out, because she ignored the ordinance of the king. ¹⁸(¹⁹)If, therefore, it pleases our lord and is acceptable to his thinking, let it be written to all the lands and to all the nations, and make it known that Ouastin rejected the word of the king. And let her royal position be given to another, one better than she. ²⁰And let it be seen that she is obeying the voice of the king, and he will do good for all the kingdoms. And all wives will give honor and glory to their husbands from the poor to the rich." ²¹This word was good in the heart of the king, and he acted readily according to this advice.

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2 After these things, the king got over his anger, and he no longer remembered Astin, recalling what she^a had said and how he condemned her. ²Then the king's ministers said, "Let pure girls be sought for the king, beautiful in appearance. ³And 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. ⁴And whichever woman is pleasing to the king will be queen instead of Astin." The advice pleased the king, and he did so.

⁵ Now there was a Judean man in Susa the city, and his name was Mardochaïos the son of Iairos son of Semeias son of Kisaïos, from the tribe of Benjamin, ⁶who was an exile from Ierousalem, which Nabouchodonosor, king of Babylon, had taken captive. ⁷And 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. ⁸So 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. ⁹The 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. ¹⁰Esther did not reveal her race or her ancestry, for Mardochaïos had commanded her not to tell. ¹¹Each day Mardochaïos walked around in front of the harem court, to learn how Esther would fare.

¹² Now time for a girl to go in to the king was when she had completed twelve months, for the days of treatment were like this: six months being rubbed with oil of myrrh and six months with perfumes and cosmetics for the women. ¹³And then she would go in to the king. And to whomever he spoke he would give her to go with him from the harem to the royal quarters. ¹⁴In the evening she would go in; then toward day she would depart into the second harem of which Gai, the king's eunuch, was the guard of the women. And she would not go in to the king again, unless she was summoned by name.

¹⁵ When the time was completed for Esther the daughter of Aminadab, brother of Mardochaïos's father, to go in to the king, she turned down nothing of the things the king's eunuch, the guard of the women, commanded. For Esther was favored by all who saw her. ¹⁶Esther went in to Artaxerxes the king in the twelfth month, which is Adar, in the seventh year of his reign. ¹⁷And the king fell in love with Esther, and she found favor beyond all the virgins; so he set the queen's diadem on her. ¹⁸Then the king gave a wine party for all his Friends and forces for seven days. He celebrated Esther's wedding feast and ^bgave rest to^b those under his rule.

^aOr *he* ^bOr *canceled debts of*

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2 And so was established the tradition about Ouastin and what she did to Assyeros the king. ²Then those serving the king said, "Let us seek virgins beautiful in appearance, ⁽³⁾and let them be given to be placed under the charge of Gogaïos the eunuch, the guard of the women. ⁴And whichever girl is pleasing to the king will be appointed to replace Ouastin." And they readily acted accordingly.

⁵ Now there was a Judean man in Susa the city, whose name was Mardochaïos son of Iaeiros son of Semeias son of Kisaïos, of the tribe of Benjamin. ⁷And 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. ⁸And the girl was taken into the house of the king. And Bougaïos, the eunuch who guarded, saw the girl, ⁽⁹⁾and she was more pleasing to him than all the women. ⁹And 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.

¹⁴ When nightfall came, she was led in, and in the early morning she was dismissed. ¹⁷And 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. ¹⁸And so the king held a splendid wedding feast for Esther and ^agave rest to^a all the provinces.

^aOr *canceled debts of*

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19 And Mardochoaios was serving in the court.
²⁰But Esther did not reveal her ancestry. For so Mardochoaios had commanded her: to fear God and to do his ordinances, just as when she was with him. So Esther did not change her way of life.

21 The two eunuchs who were the king's chief bodyguards were irritated because Mardochoaios was promoted, and they sought to kill Artaxerxes the king. ²²But the matter became known to Mardochoaios, and he alerted Esther, and she explained to the king the details of the plot. ²³So the king interrogated the two eunuchs and hanged^a them. Then the king ordered to make an entry as a memorial in the royal archive in commendation of Mardochoaios's loyalty.

3 After these things King Artaxerxes honored Haman son of Hamadathos, a Bougean, and exalted him and set him above all his Friends. ²And all who were in the court would do obeisance to him, for the king had commanded them to do so. But Mardochoaios would not do obeisance to him. ³Then those in the court of the king spoke to Mardochoaios, "Mardochoaios, 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 Mardochoaios was opposing the commands of the king, and Mardochoaios revealed to them that he was a Judean. ⁵When Haman learned that Mardochoaios would not do obeisance to him, he was very angry. ⁶And 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 Mardochoaios 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. ⁹If 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." ¹⁰And the king took his signet ring and put it in^b the hand of Haman to seal what had been written against the Judeans. ¹¹The 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. ¹³It 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.

^aOr hung ^bOr on

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3 Now it happened after these things that King Assyeros promoted Haman son of Hamadathos, a Bougean, and advanced him and set his throne above those of his Friends so that all would bend over and bow themselves on the ground before him. ²Therefore, although everyone would do obeisance to him in accord with the king's ordinance, Mardochoaios would not do obeisance before him. ³And the servants of the king saw that Mardochoaios was not doing obeisance before Haman, and the servants of the king said to Mardochoaios, "Why do you disobey the king and not do obeisance before Haman?" ⁴So he told them that he was a Judean. And they informed Haman about him. ⁵Now when Haman heard, he was provoked to jealousy against Mardochoaios, and rage burned within him. So he was seeking to destroy Mardochoaios and all his people on one day. ⁶Since Haman was provoked and all his rage was stirred up, he turned red, driving him from his sight. And with a malicious heart, he kept speaking evil to the king about Israel, ⁸saying, "There is a people scattered throughout all the kingdoms, a people of war and insubordinate, who have different laws from your laws, O King. They do not pay heed though they are known among all nations because they are evil, and they set aside your commands to undermine your glory. ⁹Therefore, if it pleases the king and this judgment is good in his heart, let this nation be given to me for destruction, and I will pay into the treasury ten thousand talents of silver." ¹¹So the king said to him, "Keep the silver, but treat the nation as it pleases you." ¹⁰So the king took his signet ring from his hand and gave it to Haman saying, "Write to all the lands, and seal it with the signet ring of the king. For there is none who will reject the seal."

7 So Haman went to his gods to learn the day of their death and cast lots for the thirteenth day of the month of Adar Nisan to murder all the Judeans, from male to female, and to take their young children as plunder. ¹³And he hurried and delivered it into the hands of swift horsemen.

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B 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 unchanging goodwill and steadfast fidelity and has attained the second place in the kingdom—⁴pointed 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. ⁵Therefore, 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.

6 "We 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, ⁷so 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 ¹⁴Copies of the letters were posted in every land, and it was ordered all the nations to be ready for this day. ¹⁵The 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 Mardochoaios 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!" ²He went up to the king's gate and stood there, for it was not permitted him to enter the courtyard clothed with sackcloth and ashes. ³And 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. ⁴The queen's attendants and eunuchs came in and told her, and she was troubled when she heard what had happened.

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(B) ¹⁴⁽¹⁾ And he subjoined the following letter: "The Great King Assyeros 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 unchanging goodwill and steadfast fidelity having attained the second place in the kingdom—⁽⁴⁾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. ¹⁷⁽⁵⁾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—women and children included—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 ⁽⁷⁾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."

(3) ¹⁹⁽¹⁵⁾ And in Susa this decree was posted.

4 Now Mardochoaios learned everything that had happened, and the city of Susa was in turmoil because of the things that had taken place. For all the Judeans there was great and bitter sorrow in the whole city. ²Now Mardochoaios went to his home, folded up his clothes and put on sackcloth. After he had sprinkled ashes on himself, he went out as far as the outer courtyard and stood there, for he could not enter the royal precincts in sackcloth. ³⁽⁴⁾So he called one eunuch and sent him to Esther. And the queen said, "Take off his sackcloth, and bring him in." ⁴But he did not want to. ⁽⁸⁾Instead he said, "Thus you will say to her,

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She sent someone^a to clothe Mardocheaios and to take off his sackcloth, but he was not persuaded. ⁵Then Esther called for Hachrathaïos, her eunuch who attended her, and sent him to learn for her from Mardocheaios the facts.

⁷ So Mardocheaios 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. ⁸He 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 Hachrathaïos went in and told her all these things. ¹⁰Then Esther said to Hachrathaïos, "Go to Mardocheaios, and say, ¹¹'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 Hachrathaïos reported to Mardocheaios everything Esther had said. ¹³Mardocheaios said to Hachrathaïos, "Go, and say to her, 'Esther, do not say to yourself that you alone of all the Judeans in the empire will be safe. ¹⁴Because even if you keep silent at this time, from elsewhere help and protection 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?' " ¹⁵Then Esther sent the messenger who had come to her back to Mardocheaios, saying, ¹⁶"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." ¹⁷And Mardocheaios went and did what Esther had commanded him.

C 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, ³because you have made heaven and earth and every wonderful thing in what is under heaven. ⁴You are Lord of all, and there is no one who can withstand you, the Lord. ⁵You 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 prideful Haman, ⁶for I would have been willing to kiss the soles of his feet for Israel's safety! ⁷But I did this so that I might not set human glory above

^aLacking in Gk

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'Do not turn away from going to the king and flattering his person for the sake of me and my people, remembering your humble days when you were being brought up by my hand, because Haman, who is the second in command, has spoken to the king against us to put us to death. ⁵Therefore call upon God, and speak about us to the king, and deliver us from death!' "

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. ⁸And I have not been called to him for thirty days. So how can I go now, not being invited?"

⁹(¹³) So Mardocheaios 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 helper and deliverance, but you and your father's household will perish. ¹⁰And 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 Mardocheaios 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, (³)because you have made heaven and earth and every wonderful thing in what is under heaven, (⁴)and you rule everything. ¹⁴(⁵) For you know all things and the race of Israel you know. ¹⁵It was not in insolence nor for any love of glory that I did not bow down to this uncircumcised Haman, (⁶)since I would have been willing to kiss the soles of his feet for the sake of Israel, (⁷)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

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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, God 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."

11 And all Israel cried out from their strength, because their death was before their eyes.

12 Then 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^a hair. ¹⁴Then she petitioned the Lord, God of Israel, 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 Israel out 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 ^bput their hands into the hands of their idols^b, ²⁰to 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*

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covenanted with Abraam, spare your people, because they have advanced to ruin us, and they desire to re-move and take away the inheritance that has been yours from the beginning. ⁽⁹⁾Do not neglect your portion, which you redeemed out of the land of Egypt. ¹⁷⁽¹⁰⁾Hear our petition, and have mercy upon your inheritance; turn our mourning into re-joicing, that we may live and sing hymns to you; do not silence the mouth of those who sing hymns to you."

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 sign of her beauty and adornment she covered humbly with her lovely hair. ¹⁹⁽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. ²⁰⁽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. ²¹⁽¹⁷⁾We have sinned before you, and you delivered us into the hand of our enemies ⁽¹⁸⁾if we honored their gods. ²²You are righteous, O Lord! ⁽¹⁹⁾And now they were not satisfied that we are in bitter slavery, but they have ^aput their hands into the hands of their idols^a, ⁽²⁰⁾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. ²⁵⁽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. ²⁶⁽²⁷⁾You, O Lord, know my predicament—that I abhor the sign of proud posi-

^aPossibly *covenanted with their idols*

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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.

⁷And 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."

¹²Then 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

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tion that is upon my head, and I do not wear it except on days when I appear in public. I abhor it like a cloth of a woman that sits apart. ²⁷⁽²⁸⁾And your slave has not eaten with them at their table, ²⁸and I have not honored the king's banquets nor drunk the wine of libation. Your slave has not rejoiced since the day of my change, except in you, Master. ²⁹⁽³⁰⁾And now, you who have power over all things, hear the voice of those who despair, and save us from the hand of those who do evil against us. And take me, Lord, out of the grip of my fear!"

5 ^(D.1)And it happened on the third day, as Esther ceased praying, she took off the garments of service and put on the garments of glory. ²Then, when she had become majestic, and after calling upon the all-knowing One and savior God, she took along with her two attendants; ⁽³⁾on one she leaned gently for support, ⁽⁴⁾while the other followed, holding up her train. ⁽⁵⁾She was radiant with the full flush of her beauty, and her face looked as if she were cheerful, but her heart was in anguish. ⁽⁶⁾When she had gone through the doors, she stood before the king. And the king was seated on the throne of his kingdom, clothed in the full array of splendor, all covered with gold and precious stones upon him. And he was most terrifying.

⁵⁽⁷⁾And when he raised his face inflamed with glory, he gazed right at her like a bull in the full flush of his anger. ⁶The queen was terrified, and her face turned pale from faintness, and she stooped on the head of the attendant who went before her. ⁷⁽⁸⁾Then God changed the spirit of the king and turned his anger to gentleness, ⁸and alarmed, the king jumped down from his throne and took her in his arms. He comforted her, ⁽⁹⁾and said, "What is it, Esther? I am your brother. ⁹Take heart! ⁽¹⁰⁾You shall not die, for our act is only for the common person. ⁽¹¹⁾The threat is not against you. Look, the scepter is in your hand."

¹⁰⁽¹²⁾Then he lifted the scepter and placed it on her neck. He welcomed her and said, "Speak to me!" ¹¹⁽¹³⁾She said to him, "I saw you like a divine angel, and my heart melted from the glory of your rage, Lord." ¹²⁽¹⁴⁾And upon her face was a measure of sweat. ⁽¹⁶⁾Then the king and all his servants were troubled, and they reassured her.

5 ¹³⁽³⁾And the king said, "What is it, Esther? Tell me, and I will do it for you—up to half of my kingdom." ¹⁴⁽⁴⁾Then Esther said, "Tomorrow is a special day for me. If, therefore, it pleases the king, you and Haman, your Friend, come to a wine party that I will prepare tomorrow." ¹⁵⁽⁵⁾Then the king said, "Bring Haman quickly so that we may do what Esther has said." ¹⁶So both came to the dinner that Esther made, a sumptuous meal. ¹⁷⁽⁶⁾So the king said to Esther "O Queen, what is your will? Ask up to half my kingdom, and it shall be yours, whatever you ask." ¹⁸⁽⁷⁾Then Esther said, "This is my petition and my request: ⁽⁸⁾If I have

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and Haman come again tomorrow to the dinner that I will prepare for them, and tomorrow I will do these same things."

9 So Haman went out from the king very happy and rejoicing. But when Haman saw Mardochoaios the Judean in the courtyard, he became very angry. ¹⁰So he went home and called his friends and Zosara his wife, ¹¹and 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. ¹²Haman said, "The Queen has not summoned with the king anyone but me to the dinner. Tomorrow also I have been invited. ¹³Yet all this does not please me when I see Mardochoaios the Judean in the courtyard." ¹⁴Then his wife Zosara and his friends said to him, "Let a pole fifty cubits^a high be cut for you, and early in the morning speak to the king and have Mardochoaios hanged^b 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. ²And he found the entries written concerning Mardochoaios, how he informed the king about two of the king's eunuchs, while they were on guard and sought to lay hands on Artaxerxes. ³Then the king said, "What honor or distinction have we bestowed on Mardochoaios?" The king's servants said, "You have done nothing for him." ⁴While the king was inquiring about Mardochoaios' goodwill—Look! Haman was in the courtyard! The king said, "Who is in the courtyard?" Now Haman had just entered to speak to the king to hang Mardochoaios on the pole that he had prepared for him. ⁵So the king's servants said, "Look! Haman is standing in the courtyard." And the king said, "Call him." ⁶So 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?" ⁷So he replied to the king, "For the person whom the king wants to extol, ⁸let the king's servants bring a fine linen robe, which the king wears, and a horse upon which the king rides. ⁹And 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.' " ¹⁰Then the king said to Haman, "You have spoken well. So do to Mardochoaios the Judean who serves in the court. And let not a word of what you have said be transgressed." ¹¹So Haman took the robe and the horse and robed Mar-

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found favor before you, O King, and if it pleases the king to grant my petition and to do my request, let the king and Haman come to the dinner that I will prepare for them again tomorrow. For again tomorrow I will do likewise." ¹⁹So the king said, "Do as you want."

²⁰(9) And it was reported to Haman likewise, and he marveled. And the king departed and retired. ²¹(10) So Haman went into his home and gathered together his friends, his sons and Zosara his wife. ¹²And he boasted saying how the queen had invited no one on her special day "except the king and me only. Tomorrow also I have been invited. ²²(13) Yet this alone distresses me: whenever I see Mardochoaios the Judean in the court of the king, and he does not bow down to me." ²³(14) Then his wife Zosara said to him, "He is from the race of the Judeans. Since the king has allowed you to destroy the Judeans and the gods have given you a day of destruction to take revenge on them, let a pole fifty cubits^a high be cut for you and be set up, and hang him on the pole. And early in the morning you shall speak to the king about him. And now go; rejoice with the king." ²⁴This pleased Haman, and he did so.

6 But the Mighty One kept sleep from the king that night, and he stayed awake. ²So the readers were called, and the court record was read to him. ³(2) And there was the record of the eunuchs and what good deed Mardochoaios had done for the king. ⁴And the king thought seriously on that matter, saying, "Mardochoaios 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(3) So the king said to his servants, "What should we do for Mardochoaios, 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. ⁶And the king understood. And morning came. ⁴The king asked, "Who is outside?" And it was Haman. ⁷Now Haman had come early to speak to the king so that he might hang Mardochoaios. ⁸(5) And the king said to bring him in. ⁹(6) 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?" ¹⁰So Haman reasoned, saying, "Whom would the king wish to extol if not me?" ¹¹(7) So Haman replied, "For the person whom the king wishes to extol, ⁸let a royal robe be brought, and a royal horse upon which the king rides. ⁹And 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.' " ¹²(10) So the king said to Haman, "Run quickly, and take the horse and robe as you have said, and do so to

^aI.e. over seventy feet ^bOr hung

^aOr over seventy feet

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dochaïos and mounted him on the horse and went through the square of the city and proclaimed, saying, "So shall it be for every man whom the king wants to extol." ¹²Then Mardochoaios returned to the court, but Haman returned home distressed, with his head covered. ¹³Haman explained what had happened to him to Zosara his wife and to his friends. His friends and his wife said to him, "If Mardochoaios is of the race of the Judeans, you have begun to be humiliated before him; you will fall when you fall. You will never be able to ward him off, because a living god is with him."

¹⁴ While they were still speaking, the king's eunuchs arrived hurrying Haman off to the wine party that Esther had prepared.

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

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Mardochoaios 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 Mardochoaios, his heart was utterly broken, and his spirit became feeble.

¹⁴(11) And Haman took the robe and the horse, showing reverence to Mardochoaios even on the very same day on which he intended to impale him. ¹⁵And he said to Mardochoaios, "Tear off the sackcloth." ¹⁶And Mardochoaios was distressed as one dying, and with anguish he took off the sackcloth and put on the garments of glory. ¹⁷And Mardochoaios 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 Mardochoaios 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 ⁽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 people be given for my petition, and my nation for my life. ⁴For I and my people have been sold into slavery, and their young children as booty. But I did not want to tell you, lest I trouble my lord. For the man who did evil against us has changed his manner." ⁵Then the king became angry and said, "Who is this who dared to humiliate the sign of my rule so as to disregard fear of you?" ⁶When the queen saw that it seemed a grave offense to the king and that he hated evil, she said, "Do not be angry, lord, for it is enough that I have found your conciliation. Enjoy your meal, O King, and tomorrow I will do according to your word."

⁷ But the king swore that she must tell him who was so arrogant to do this, and with an oath he took it upon himself to do for her whatever she wished. ⁸(6) So Esther was emboldened and said, "Haman, your Friend, is this liar, this evil man!"

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the king said, "So then, you even violate my wife in my own house?" When Haman heard this, he covered his face.^a ⁹Then Bougathan, one of the eunuchs attending the king, said, "Look! Haman has even prepared a pole for Mardochoaios, 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 Mardochoaios. Then the king got over his anger.

8 On that very day King Artaxerxes granted to Esther all that belonged to Haman the slanderer, and Mardochoaios 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 Mardochoaios. So Esther appointed Mardochoaios 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 letters 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^b on the pole, because he plotted to lay hands on the Judeans, what more do you seek? ⁸You^c also write in my name as it pleases you, and seal it with my ring, for whatever is written as the king commands and sealed with my ring cannot be countermanded."

⁹ And so the secretaries were summoned in the first month, which is Nisa, on the twenty-third day of the same year, and they wrote to the Judeans what had been commanded to the administrators and rulers of the satrapies from India to Ethiopia, one hundred twenty-seven satrapies country by country, each according to its own language. ¹⁰It was written by the king and sealed with his ring, and they sent the orders by couriers, ¹¹how he ordered them to live in accordance with their laws in every city, both to help themselves and to deal with their adversaries and their enemies as they wished, ¹²on a single day in the whole kingdom of Artaxerxes, on the thirteenth of the twelfth month, which is Adar.

E What is written below is a copy of the letter: "The Great King Artaxerxes, to the rulers of the lands from India to Ethiopia, the one hundred twenty-seven satrapies, and to those who are loyal to our interests, greetings.

² "Many people, who are frequently honored

^aOr *his face changed* ^bOr *hung* ^cGk = pl

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⁹⁽⁷⁾The king, becoming angry and filled with rage, jumped up and was pacing around. ¹⁰And Haman was terrified and prostrated himself at the feet of Queen Esther as she still reclined on her couch. ¹¹⁽⁸⁾Just then the king returned to the banquet, and when he saw this he said, "A crime against my kingdom is not enough for you? You also molest my wife in my presence? Let Haman be led away, and let him not live!" ¹²And so he was led away. ⁽⁹⁾Then Agathas, one of his servants, said, "Look! A pole is in his courtyard fifty cubits tall, which Haman cut down to hang Mardochoaios, the man who spoke good things concerning the king; therefore, lord, order that he himself be hanged^a upon it."

¹³ So the king said, "Let him be hung upon it." And the king removed the signet ring from his hand, and his life was sealed with it.

¹⁴ And the king said to Esther, "He even planned to hang Mardochoaios, who saved me from the hand of the eunuchs? Did he not know that Esther is of his race?" ¹⁵So the king called Mardochoaios and granted him all that belonged to Haman. ¹⁶And he said to him, "What do you want? I will do it for you." And Mardochoaios 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, "Allow me to punish my enemies with bloodshed." 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.

(E) ²²So he wrote the following letter: "The Great King Assyeros, to the rulers of the one hundred and twenty-seven lands from India to Ethiopia and to the satraps who are loyal to our interests, greetings.

²³⁽²⁾ "Many people, who are frequently hon-

^aOr *hung*

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with the greatest kindness of their benefactors, become the more ambitious ³and 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. ⁴They 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. ⁵Furthermore, 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 irremediable calamities ⁶by 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. ⁸And it is possible to look out hereafter in order that we may render the kingdom quiet for all people, with peace, ⁹utilizing changes and always discerning what comes to our attention with a rather considerate response. ¹⁰For whereas Haman son of Hamadathos (a Macedonian who was in truth ^aa foreigner to the blood of the Persians^a and quite devoid of our kindness), when he was entertained by us as our guest, ¹¹obtained 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 throne, ¹²but being unable to restrain his arrogance, he made it his business to deprive us of our rule and our breath ¹³and by the crafty deceit of ruses asked to destroy Mardoचाios, our savior and constant benefactor, and Esther, the innocent companion of our kingdom, together with their whole nation. ¹⁴For 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 ¹⁶and 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, ¹⁸because 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 ^byou will do well^b to post a copy of this letter publicly in every place and to allow the

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ored with the greatest kindness of their benefactors, after becoming the more ambitious, ⁽³⁾not only seek to harm those subject to us, but not being able to deal with prosperity, they even undertake to scheme evil against their own benefactors. ⁽⁴⁾They not only take away gratitude from among people, but gone astray due to the boasts of those who are inexperienced in goodness, they even imagine they will escape the evil-hating justice of the just Judge who rules all things. ⁽⁵⁾Many times, after having been appointed to places of authority to administer the affairs of trusting friends, having made them partly liable for the shedding of innocent blood, they brought about irremediable calamities ⁽⁶⁾by the lie of trickery, when they misconstrue the sincere goodwill of their sovereigns.

²⁴⁽⁷⁾ "And it is possible to see this from the records that have been handed down to us, and to the extent that we duly see what lies at our feet due to the savagery of those that hold power, ⁽⁸⁾it is possible to look out in the future and to render the kingdom quiet for all nations with peace, ⁽⁹⁾since we do not utilize slanders but manage the matters that come to our attention with consideration. ²⁵⁽¹⁰⁾For as our guest, Haman son of Hamadathos, the Bougean (who was in truth a stranger to the thinking of the Persians and quite devoid of our kindness), ⁽¹¹⁾obtained so fully the goodwill from us for every nation to such an extent that he was publicly proclaimed our Father and was continually done obeisance to by all as the second person to the royal thrones. ²⁶⁽¹²⁾But, unable to restrain his arrogance, he undertook to divest us of our rule and our breath ⁽¹³⁾and by crafty ruses finagled to destroy Mardoचाios, our constant savior, and Esther, his innocent partner, together with their whole nation. ⁽¹⁴⁾For when by these methods he had caught us undefended he thought that he would bring about an alienation of the rule of the Persians to the Macedonians.

²⁷⁽¹⁵⁾ "Therefore, we find that the Judeans, who were consigned to you by this thrice-accursed man, are not criminals but are governed by most righteous laws ⁽¹⁶⁾and are even children of the only and true God, who has directed the kingdom for us until now in the most excellent order.

²⁸⁽¹⁷⁾ "Therefore, do well not to pay attention to the letters previously sent to you by Haman, ⁽¹⁸⁾because he himself who did such things has been crucified at the gates of Susa, since the Judge who always sees all things has recompensed him with the deserved penalty.

²⁹⁽¹⁹⁾ "So let a copy of this letter be posted in every place, so the Judeans might both live by their

^aOr not of Persian descent ^bLacking in Gk

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Judeans to live in accordance with their own precepts ²⁰and 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. ²¹For 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.

²² "Therefore, you also shall celebrate this with all good cheer as a holiday among your commemorative feasts ²³so 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.

²⁴ "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.

8 ¹³ "Now, let the copies be posted conspicuously in all the kingdom so that all the Judeans be ready on this day to fight against their adversaries."

¹⁴ So the horsemen went out in a hurry to perform what the king had commanded, and the ordinance was posted also in Susa. ¹⁵Then Mardochoaios 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. ¹⁶For the Judeans there was light and gladness; ¹⁷in 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.

9 Now in the twelfth month, on the thirteenth day of the month that is Adar, the letter written by the king arrived. ²On that same day the opponents of the Judeans perished, for no one resisted, because they feared them. ³For the rulers of the satraps and the tyrants and the royal secretaries esteemed the Judeans, for the fear of Mardochoaios weighed upon them. ⁴For it turned out that the king's ordinance was referred to by name throughout all the kingdom. ⁶And in the city of Susa the Judeans killed five hundred men, ⁷including Pharsannestain, Delphon, Phasga ⁸and Phardatha and Barea and Sarbacha ⁹and Marmasim and Arouphaaios and Arsaaios and Zabouthaios, ¹⁰the ten sons of Haman son of Hamadathos, a Bougean, the enemy of the Judeans, and they plundered ¹¹on that same day. The number of those killed in Susa was reported to the king. ¹²The king said to Esther, "The Judeans have killed in the city of Susa five hundred men. In the surrounding countryside how do you suppose they have fared? Therefore, what more do you ask? It shall be

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own laws ⁽²⁰⁾and strengthen them in order that they might defend themselves against those who attack in a time of oppression. ³⁰And it has been decided by the Judeans throughout the kingdom to observe the fourteenth day of the month, which is Adar, and to hold a feast on the fifteenth, ⁽²¹⁾because on those days the Almighty has made for them deliverance and rejoicing.

³¹⁽²³⁾ "And now hereafter they^a rightly spell deliverance for the Persians but a memorial of destruction for those who plotted against them.

³²⁽²⁴⁾ "Every city and country that does not do according to this by spear and fire shall be consumed with wrath. And it shall be stretched out not only impassable for people but also for wild animals and birds."

(8) ³³⁽¹⁴⁾And a public notice containing these things was posted also in Susa. And the king authorized Mardochoaios to write whatever he wished. ³⁴So Mardochoaios 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. ³⁵And the letter which Mardochoaios sent contained these things:

³⁶ "Haman sent to you letters containing thus, 'Hasten quickly to send the disobedient nation of the Judeans to me for destruction.' ³⁷But I, Mardochoaios, inform you that the one who did this has been hung at the gates of Susa, and his household has been despatched. ³⁸For this one wished to kill us on the thirteenth of the month that is Adar."

³⁹⁽¹⁵⁾ Then Mardochoaios went out wearing the royal clothing and a diadem of purple linen, ⁴⁰and when the people in Susa saw him they rejoiced. ⁽¹⁶⁾For the Judeans there was light, drinking, feasting. ⁴¹⁽¹⁷⁾And many of the Judeans were circumcised, and no one rose up against them. For they feared them.

(9) ⁴²⁽³⁾Now the rulers and the tyrants and the satraps and the royal secretaries esteemed the Judeans; for the fear of Mardochoaios weighed upon them. ⁴³⁽⁴⁾And in Susa it turned out that Haman was referred to by name and so were the opponents throughout the whole kingdom. ⁴⁴⁽⁶⁾In Susa the Judeans killed seven hundred men ⁽⁷⁾as well as Pharsan and his brother and Pharna ⁽⁸⁾and Gagaphardatha ⁽⁹⁾and Marmasaima and Izathouth ⁽¹⁰⁾and the ten sons of Haman son of Hamadathos, the Bougean, the enemy of the Judeans, and they plundered all they owned. ⁴⁵⁽¹²⁾And the king said to Esther, "How have your people here and in the surrounding countryside fared?" ⁴⁶⁽¹³⁾And Esther said, "Let it be granted to the Judeans to destroy and plunder whomever

^ai.e. the 14th and 15th of Adar

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yours.” ¹³And 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.” ¹⁴So he thus permitted it to be done and handed over to the Judeans of the city the bodies of Haman’s sons to hang. ¹⁵The 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.

¹⁶ 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. ¹⁷And they rested on the fourteenth of the same month and celebrated it as a day of rest with joy and gladness. ¹⁸But 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. ¹⁹Therefore 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^a to those nearby. But those living in the large cities also celebrate the fifteenth of Adar as a joyful holiday, sending portions^a to those nearby.

²⁰ Now Mardochoaios 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, ²¹to keep these days, the fourteenth and fifteenth of Adar—²²for 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^a to their friends and to the poor.

²³ So the Judeans accepted just what Mardochoaios had written to them—²⁴how 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, ²⁵and how he went in to the king, telling him to hang Mardochoaios, but as much evil as he had devised to bring upon the Judeans came upon him, and he himself and his children were hanged^b. ²⁶Because of this, these days are called Phourai, because of the lots (because in their language they 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. ²⁷He 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. ²⁸These days of Phourai shall be celebrated for all time, and the commemoration of them shall never cease among their generations.

^aOr gifts of food ^bOr hung

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they want.” And he agreed. ⁽¹⁶⁾And they killed seventy thousand one hundred men.

47(20) So Mardochoaios recorded these things in a book and sent it to the Judeans who were in the kingdom of Assyeros—both far and near—⁽²¹⁾to keep these days for hymns and rejoicing in the place of pain and grief, the fourteenth and fifteenth. ⁴⁸⁽²²⁾And he sent portions^a to the poor, ⁽²⁷⁾and they welcomed them. ⁴⁹⁽²⁶⁾Because of this these days are called Phouraia, because of the lots that fell on these days as a memorial.

^aOr gifts of food

OLD GREEK

29 Then Esther the queen daughter of Amīnadab, along with Mardochoaios, the Judean, wrote what they had done, and the confirmation of the letter about Phrourai. ³⁰And Mardochoaios and Esther the queen established these things for themselves on their own initiative, then also having established them by their own well-being and counsel^a. ³¹And Esther established the matter by ordinance forever, and it was written for a memorial.

10 The king recorded during his rule over both land and sea ²both his strength and bravery, 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 memorial. ³And Mardochoaios ^btook over from^b 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 Mardochoaios 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; Esther 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 Israel, 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 great 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^c his own 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 generation 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 existed^d, and Lysimachus son of Ptolemy, one of those in Ierousalem, translated it.

^aGk uncertain ^bPossibly *succeeded* ^cOr *made righteous*
^dPossibly *was authentic*

ALPHA

(10) ⁵⁰⁽¹⁾The king recorded the dues of land and sea ⁽²⁾and his strength, both the riches and the glory of his kingdom. ⁵¹And Mardochoaios extolled him and wrote in the books of the Persians and Medes as a memorial. ⁵²⁽³⁾And Mardochoaios ^atook over from^a 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.

(F) ⁵³And Mardochoaios 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 judgment. 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 people and vindicated^b 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."

^aPossibly *succeeded* ^bOr *made righteous*

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IOUDITH TO THE READER

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-

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 ποιέω ("to make"), the core meaning of which pertains to the production of things external to some agent. This verb was evidently assigned to Hebrew פָּעַל, which in very many cases denotes agency without a view to production. The result is that the translator repeatedly deploys ποιέω 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 ἐξέρχομαι ("to go out"), which likely rendered Hebrew יָצָא. It 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 εὐφρων ("cheerful") to convey the cheerful response of the people to Ioudith's account of her triumph, he supplies the much less common form εὐφρόσυνος (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 *vioi titánōn* and the *γίγαντες*. While the translator no doubt had a warrant in the parent text for both of these mytho-poetic figures, the רָפָאִים (see Gen 14.5) and the נַפְלִים (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 καί ("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.

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 εἰς. 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 ל.

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 פָּנִים occurs in a number of thoroughly conventional prepositional constructions, e.g., לְפָנָיו and פָּנָיו, marking relative spatial position. Here the lexeme פָּנִים 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 פָּנִים 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 πᾶσα σὰρξ (“all flesh” 2.3) and λαλήσαι εἰρήνην (“speak peace” 15.8). In the Hebrew, 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: ὧν οὐκ ἦν ἀριθμὸς (2.17) “which were without number”; μῆνα ἡμερῶν (3.10) “a month of days”; and εἰς γενεάς γενεῶν (8.32) “to generations of generations.”

At various points in the narrative, characters profess an oath using some variant on the formula ζῆ [τις] . . . ὅτι [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 Ecbatana² and who had built walls around Ecbatana from stones hewn to a breadth of three cubits^a and to a length of six cubits and made the height of the wall seventy cubits and its breadth fifty cubits³ and raised up its towers at its gates^b one hundred cubits and laid out their foundations to a breadth of sixty cubits⁴ and made its gates, gates rising to a height of seventy cubits and their width being forty cubits for the passage of his army^c of chief men and the ranks of his foot-soldiers. ⁵And 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. ⁶And there rallied against^d 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^e gathered for the battle of the sons of Cheleoud^e.

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 coast⁸ and those among the nations of Carmel and Galaad and Upper Galilee and the great plain of

Esdreloom⁹ and all those in Samaria and its cities and beyond the Jordan as far as Ierousalem and Batane and Chelous and Kades and the wadi^f of Egypt and Taphnas and Ramesse and all the land of Gesem,¹⁰ until one comes above Tanis and Memphis, and all the inhabitants of Egypt, until one comes to the frontier of Ethiopia. ¹¹And all the inhabitants throughout all^g the land had contempt for the word of Nabouchodonosor, king of the Assyrians, and did not join with him for the war, for they did not fear him; rather, in their eyes he was but one man, and they sent back his messengers empty-handed and shamefaced.

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 Damascene 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,¹⁴ 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. ¹⁵And he overtook Arpha-

^aIn the measurement of stone, the cubit was equivalent to about one and a half feet ^bI.e. the city-gates
^carmies = Ha ^dPerhaps to ^ePerhaps of the sons of Cheleoud gathered for battle ^friver = Ha ^gOm = Ha

xad in the mountains of Rhagau and struck him down with his spears and destroyed him ^aunto that day^a. ¹⁶And he returned with them, he and all his mongrel force, an enormously large body of warriors, and he spent one hundred and twenty days there, he and his army, in idleness and merriment.

2 And in the eighteenth year, on the twenty-second day of the first month^b, there was word in the household of Nabouchodonosor, king of the Assyrians, that he would punish all the land, just as he had said. ²And he summoned together all his attendants and all his nobles and put before them the secret of his purpose. And from his mouth he ^crecounted every vice^c of the land, ³and they decided to destroy all flesh, all who did not heed the word from his mouth.

⁴ 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: ⁵"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 infantry and a troop of horse with twelve thousand riders. ⁶And you shall go forth to meet all the land to the west, for they disobeyed the word of my mouth, ⁷and you shall instruct them to make ready ^dearth and water^d, for in my fury I will come upon them and cover all the face of the land with the feet of my army and hand them over for their plunder. ⁸And their slain shall fill their ravines, and every ^ewadi and river overflowing^e shall be filled with their dead. ⁹And I will lead them captive to the ends of all the earth. ¹⁰Now 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. ¹¹As for those who refuse to comply, your eye shall not spare to hand them over for slaughter and plunder in each of your lands. ¹²For as I live, and on the might of my kingdom, I have spoken, and I will accomplish these things by my hand. ¹³You 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."

¹⁴ 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, ¹⁵and 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, ¹⁶and he formed them up in the way troops are drawn up for war. ¹⁷And 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, ¹⁸and for every man a store of provisions

aplenty and ever so much gold and silver from the king's household.

¹⁹ 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. ²⁰Great 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.

²¹ 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^f of upper Cilicia. ²²And he took all his army, infantry and cavalry, and his chariots and departed from there into the highlands. ²³And he broke through Phoud and Loud and plundered all the sons of Rassis and the sons of Ismael, those facing the wilderness toward the south of Cheleon. ²⁴And he went along the Euphrates and through Mesopotamia and razed all the high cities along the wadi Abron until one comes to the sea. ²⁵And he seized the region of Cilicia and cut down all those who resisted him, and he went as far as the frontier of Iapheth, which is toward the southwest facing Arabia. ²⁶And he encircled all the sons of Madiam and set alight their coverts and plundered their sheepfolds. ²⁷And he went down to the plain of Damascus in the days of the wheat harvests 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.

²⁸ 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 Azotus and Ascalon feared him exceedingly.

3 And they sent envoys to him with a suit for peace, saying: ²"Behold, we the servants of Nabouchodonosor the Great King are at your disposal; treat us as is pleasing in your sight. ³Behold, our dwellings and all our buildings and every plain of wheat and the flocks and the herds and all the sheepfolds of our tents are at your disposal; treat them as it pleases you. ⁴Behold, so too our cities and their inhabitants are your slaves; when you come, meet them as is good in your sight."

⁵ And the men arrived before Olophernes and reported to him according to these very words. ⁶And he descended upon the coast, he and his army, and garrisoned the high cities and conscripted select men for an auxiliary. ⁷And they and all their environs received him with garlands and dances and tambourines. ⁸And he razed all their temples^h 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

^ai.e. to this day ^bi.e. March/April ^cPerhaps recounted all the vice, i.e. concluded the affliction ^di.e. tokens of submission ^ewadis, and the river overflowing = Ha ^fi.e. Heb = north ^gi.e. early summer ^hthe territory = Ha

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^a and in what manner he had stripped all their sacred precincts and handed them over for destruction. ²And they became most exceedingly frightened by his visage and distressed for Ierousalem and the shrine of the Lord their God, ³for 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^b purified of their desecration. ⁴And 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, ⁵and 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^c, 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, ⁷bidding 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. ⁹And every man of Israel cried out most ardently to God and humbled their spirits with fasting^d. ¹⁰About their waists they wrapped sackcloth, they and their women and their infants and their cattle and all the resident aliens and laborers and their bought slaves. ¹¹And every man and woman and child of Israel living in Ierousalem threw themselves down facing the shrine and made ashen their heads^e and spread out their sackcloth in front of the Lord. ¹²And they draped the altar with sackcloth, and with one accord they ardently called upon the God of Israel not to hand over their infants for plunder and the women for pillage and their ancestral cities to oblivion and their holy precincts to desecration and mocking humiliation amongst the nations.

13 And the Lord listened to their cry and beheld their distress. And for rather many days the people throughout all Judea and Ierousalem continued fasting in front of the holy precincts of the omnipotent Lord. ¹⁴And Ioakeim the great priest

and all those who attend the Lord, priests and ministers of the Lord, their waists girt with sackcloth, offered the perpetual^f whole burnt offering and the vows and the voluntary gifts of the people. ¹⁵And 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. ²And he grew violently angry with rage and summoned all the rulers of Moab and the generals of Ammon and all the satraps^g of the coast ³and 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, ⁴and 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. ⁶These people are descendants of the Chaldeans. ⁷And in former times they sojourned in Mesopotamia, for they had no wish to follow the gods of their fathers, who were in the land of the Chaldeans. ⁸And they had departed from the ways of their forebears and did obeisance to the God of heaven, ⁹for a god they had come to acknowledge^h, and their forebears had driven them from the sight of their gods, and they had fled into Mesopotamia and sojourned there for many days. ⁹And 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. ¹⁰And they descended into Egypt, for famine covered the face of the land of Chanaan, and they sojourned there until they throveⁱ. And there they grew to a very large number, and their race was countless. ¹¹And the king of Egypt outwitted them, and they^j befooled them; with clay^k and brick they abased them and reduced them to slaves. ¹²And 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.

¹³And their God dried up the Red Sea before them ¹⁴and led them toward the way of Sina and Kades Barne. And they drove out all the inhabitants of the wilderness ¹⁵and dwelt in the land of the Amorrites, and with their strength they destroyed all the Hesebonites. And when they crossed the

^aI.e. foreign nations ^bI.e. temple ^cI.e. High Priest ^dmost ardently = Ha ^eI.e. cast ashes upon their heads ^fI.e. daily
^gI.e. governors ^hPossibly the god they knew ⁱPerhaps as long as they were sustained ^jI.e. the Egyptians ^ktoil = Ha

Jordan they inherited all the highlands ¹⁶and drove from their sight the Chananite and the Pherezite and the Iebousite and Sychem and all the Gergesites, and they inhabited them for many days.

17 "And as long as they did not sin in the sight of their God, good fortune was with them, for with them is a God who hates injustice. ¹⁸But when they revolted from the way which he had decreed for them, they were completely and utterly destroyed in numerous wars and taken captive into a land not their own, and the shrine of their God was razed to the ground, and their cities were conquered by their enemies. ¹⁹And now, having turned back to their God, they have come up out of the dispersion, there where they were dispersed and have occupied Ierusalem, where their holy precinct is, and have settled in the highlands, for they were deserted.

20 "And now, O lord and master, if there is in fact negligence amongst this people, and they are sinning against their God, we will also mark this offense which is amongst them, and we will go up and make war on them. ²¹But if there is no lawlessness in their nation, then let my lord pass them by, rather than have their Lord and their God shield them. And we shall be disgraced before all the earth!"

22 And it came to pass, when Achior had finished speaking these words, that all the people encircling the tent and standing around muttered, and the nobles of Olophernes and all those inhabiting the coast and Moab demanded that he be thrashed: ²³"For we will not flee from the sons of Israel, for behold, they are a people in whom there is neither the power nor the strength for a hard battle; ²⁴surely then we will go up, and they shall be fodder for all your army, Master Olophernes."

6 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 allophyles:

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 Nabouchodonosor? This very one will dispatch his might and wipe them from the face of the earth. And their God will not rescue them, ³but we his^a slaves shall strike them down as a single person, and they will not withstand the might of our horses, ⁴for with them we shall incinerate^b 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 Nabouchodonosor, lord of all the earth, for he has spoken^c; 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. ⁶And when I return, the blade of my army and the spears^d of my attendants shall then thrust through your sides, and you shall fall amongst their wounded. ⁷And now my slaves shall restore you to the highlands and place you in one of the cities of the ascents, ⁸and you shall not perish until such time as you are utterly destroyed with them. ⁹And 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 restore him to Baityloua and to give him into the hands of the sons of Israel. ¹¹And 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. ¹²And 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 summit, and every man armed with a sling checked their ascent and kept pelting them with rocks. ¹³And 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, ¹⁵who in those days were Ozias, Micha's son from the tribe of Symeon, and Chabris, Gothoniell's son, and Charmis son of Melchiel. ¹⁶And 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. ¹⁷And in reply he reported the words of the council 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. ¹⁸And 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, ²¹and Ozias took him along from the assembly to his house and gave a drinking bout for the elders, 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-

^aI.e. of Nabouchodonosor ^bwash away = Ha ^cPossibly he has said that ^dpeople = Ha

cents of the highlands and to make war on the sons of Israel. ²And 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. ³And 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." ⁵And 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, ⁷and he surveyed the ascents of their city, and he inspected their^a 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^a rulers of the sons of Esau and all the leaders of the people of Moab and the generals of the coast, approaching him, said: ⁹"Do but let our master hear a word, that there be no fracture within your army; ¹⁰for this people of the sons of Israel do not rely upon their spears but upon the heights of the mountains, wherein they themselves dwell, for it is not easy to ascend the summits of their mountains. ¹¹And now, O Master, do not wage war against them as a military force is wont to do in regular battle, and not a single man of your people will fall. ¹²Remain at your camp, preserving every man of your army, and let your servants hold the spring of water, which issues forth from the foot of the mountain, ¹³for all those who inhabit Baityloua draw their water from there, and the thirst will kill them, and they will surrender their city. And we and our people shall climb up to the neighboring summits of the mountains and encamp upon them for an advanced guard, that not a single man set out from the city. ¹⁴And they will waste away in their famine, they and their women and their children, and before the sword comes upon them they will be laid out in the streets of their dwelling place. ¹⁵And you will pay them back a painful repayment, because they broke out in rebellion and did not meet your face in peace."

¹⁶ And their words were pleasing in the eyes of Olophernes and in the eyes of all his attendants, and he instructed them to do just as they had said. ¹⁷And the detachment of the sons of Ammon departed, and with them five thousand of the sons of Assour, and they encamped in the valley and occupied in advance the waters and the springs of water of the sons of Israel. ¹⁸And the sons of Esau and sons of Ammon went up and encamped in the

highlands opposite Dothaim. And they sent from among them to the ^bsouth and east^b opposite Egrebel, which is near Chous, which is on the Wadi Mochmour. And the remainder of the Assyrian army encamped in the plain and covered all the face of the land, 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^a, and there was no escape from their midst. ²⁰And 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, ²¹and 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. ²²And 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: ²⁴"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. ²⁵And 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. ²⁶And now, call upon them and surrender the whole city to the people of Olophernes and to all his army for pillage. ²⁷For 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. ²⁸Against you we call to witness heaven and earth and our God and the^a Lord of our fathers, who punishes us according to our transgressions and according to the transgressions of our fathers, lest he^f 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. ³⁰And 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, ³¹but if they should pass and help not come upon us, I shall do according to your words."

³² And he dispersed the people ^aeach one^a 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.

8 And in those days Ioudith heard, the daughter of Merari son of Ox son of Ioseph son of Oziel son of Helkia son of Hananias son of Gedeon son

^aOm = Ha ^bI.e. southeast ^cI.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. ²And her husband was Manasses of her tribe and of her clan. And he had died in the days of the barley harvest;^a 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 fasting^b 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 summoned^c Chabris 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 between God and you and have said that unless the Lord turn his assistance to you^d within them^e, you will hand over the city to our enemies. ¹²And who now are you, you who on this very day have tried God, and stand ^fon God's behalf^f amongst the sons of men? ¹³And now you question the omnipotent Lord, and you will never know anything at all. 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, ¹⁹on account of which our fathers were handed over for the sword and for plunder and suffered a great fall before our enemies. ²⁰We 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 blood^g, ²²and 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 Iakob 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. ³⁰But 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. 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

^aI.e. prior to the wheat harvest, hence in April/May ^bfasted = Ha ^c + Ozias and = Ha ^dus = Ha ^eI.e. the aforementioned five day period ^fPerhaps instead of God ^gsmouth = Ha

before you for the vengeance of our enemies.”
³⁶And turning away from the tent, they went to their posts.

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 Ierousalem the incense^a 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 ones who ravaged the virgin’s vulva for defilement and stripped naked the thigh for shame and polluted the vulva for disgrace, for you said: ‘It shall not be thus,’ and they did; ³therefore you handed over their rulers for slaughter, and their bed which, deceived, felt ashamed at their deceit, for blood, and you struck down slaves with lords and lords upon their thrones, ⁴and you handed over their wives for pillage and their daughters for captivity and all their spoils for division among the sons loved by you, who also were zealous in 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, ⁶and 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; ⁸the 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 the resting place of the name of your glory, to strike down with the blade the horn of your altar. ⁹Look upon their arrogance; dispatch your anger for their heads; place in the hand of me, the widow, the strength that I have contemplated. ¹⁰By the lips of my deceit^b strike down the slave with the ruler and the ruler with his attendant; shatter their stature by the hand of a female.

11 “For your strength is not in numbers, nor is your dominance 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. ¹²Yes, 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, ¹³and grant ^cmy word and deceit^c for their 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. ¹⁴And ^damong every nation and every tribe^d bring about the knowledge to realize that you are God, God^e of all power and strength, and that there is no one other than you shielding the race of Israel.”

10 And it came to pass, when she had ceased crying out to the God of Israel and had finished all these words, ²and 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, ³and 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 fixed^f 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, ⁴and 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 charming of the eyes of men, all who would cast eyes upon her. ⁵And she gave her favorite slave a skin of wine and cruse 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 Ozias standing at it and the elders of the city, Chabris and Charmis; ⁷now 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: ⁸“May the God of our fathers ^ggive you as a favor, and may you accomplish your mission, for the pride of the sons of Israel and the exaltation of Ierousalem.” And she^h 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. ¹⁰And so they did. 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. ¹²And they seized her and asked: “Of whomⁱ 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, ¹³and 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

^aI.e. incense offering ^bI.e. by the deceit of my lips ^cI.e. my deceitful word ^dto your entire nation and all the tribes = Ha
^eOm = Ha ^fput in order = Ha ^gI.e. make you a cause for gratitude ^hthey = Ha ⁱI.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. ¹⁶Now 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. ¹⁸And 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. ¹⁹And 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. ²¹And Olophernes was resting on his bed in the mosquito netting, which was of purple^a and gold and emerald and costly stones interwoven. ²²And they reported to him concerning her, and he came out to the anteroom, and silver torches were leading his way. ²³Now when Ioudith 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, Nabouchodonosor. ²And 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. ³And now, tell me why you ran away from them and came to us, for you have come to safety. Be of courage; you shall live in this night and the future; ⁴for there is no one who will harm you, but rather will treat you well, as is done with the slaves of my lord, King Nabouchodonosor."

5 And Ioudith 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. ⁶And 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. ⁷For Nabouchodonosor, king of all the earth, lives, and his might lives, he who sent you for the correction

of every soul; not only will^b people be^b 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 Nabouchodonosor and all his house. ⁸For 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 Baityloua saved him, and he reported to them everything that he had said before you. ¹⁰For 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. ¹²When 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. ¹³And 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 Ierousalem, which it is not proper for any of the common people to touch with their hands, they have decided to consume entirely. ¹⁴And to Ierousalem, for there too the inhabitants did these things, they have sent envoys ^cto convey^c dispensation to them from the senate. ¹⁵And 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. ¹⁷For 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. ¹⁸And when I come I shall bring back^d to you, and you will march forth with all your army, and there is not one of them who will withstand you. ¹⁹And I shall lead you through the midst of Judea until you come before Ierousalem, 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^e them to you."

20 And her words were pleasing before Olophernes and before all his attendants, and they

^aI.e. purple cloth ^bare ^cwho conveyed = Ha ^dI.e. the news ^erelate = Ha

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." ²²And 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. ²³And 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 ^ato spread for her some of his finest foods^a and some of his wine to drink. ²And Ioudith said: "I shall not eat from them, lest there be offense, but it will be supplied from the things which have accompanied me." ³And 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." ⁴And Ioudith said to him: "Your spirit lives, my lord, that^b 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. ⁶And she sent to Olophernes, saying: "Let my lord now give the order to permit your slave to set forth for prayer." ⁷And 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 Baityloua and bathed at the spring of water^c. ⁸And when she came up, she would plead the Lord, God of Israel, to direct her path for the grandeur of the sons of his^d people. ⁹And 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 to^e the invitation any of those engaged in duties. ¹¹And 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. ¹²For 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 Bagoas 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 ^fto drink^f 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." ¹⁴And Ioudith said to him: "Who in-

deed 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." ¹⁵And 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^g had taken from Bagoas for her daily use so that she might eat reclining upon it.

¹⁶ And Ioudith entered and reclined, 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. ¹⁷And Olophernes said to her: "Now drink, and be merry with us." ¹⁸And Ioudith said: "I shall drink now, my^h lord, for today my life has been exalted within me ⁱbeyond all the days of my birthⁱ." ¹⁹And she took, and she ate and drank before him what her slave had prepared. ²⁰And 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. ²Ioudith 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 iher bedchamber^j 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. ⁴And 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 Ierousalem; ⁵for 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, ⁷and 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." ⁸And she struck at his neck twice with her strength and took his head from him. ⁹And 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, ¹⁰and 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

^athat some of his finest foods be spread for her = Ha ^bI.e. I assure you that ^c+ in the camp = Ha ^dher = Ha ^eI.e. by you shall drink = Ha ^fshe = Ha ^gOm = Ha ^hI.e. since my birth ⁱI.e. Olophernes' bedchamber

of Baityloua and came to its gates. ¹¹And from afar Ioudith 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. ¹³And 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. ¹⁴She 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 by the hand of a female. ¹⁶And the Lord lives, who preserved me in my way in which I went, that^a 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; ¹⁹for your hope will never desert the hearts of people who remember divine strength. ²⁰And 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 Ioudith said to them: "Now hear me, brothers, and take this head, and hang it upon the battlement of your wall. ²And 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. ³And taking up their armor they^b 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. ⁴And taking pursuit you are to lay them low in their path, you and all the inhabitants of the entire

territory of Israel. ⁵But 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. ⁷When they had revived him, he fell at the feet of Ioudith and did obeisance to her face and said: "You are praised in every covert of Ioudas and in every nation; whosoever hears your name will be distressed. ⁸And now, report to me all that you have done in these days."

And Ioudith 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. ⁹Now when she had stopped speaking, the people shouted with a loud voice and gave a rousing cry in their city. ¹⁰Now 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. ¹²Now 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. ¹³And 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 Ioudith. ¹⁵But when no one paid heed, he drew them apart and went into the bed-chamber and found him thrown dead upon the footstool, and his head had been severed from him. ¹⁶And he cried out in a loud voice with wailing and groaning and with a mighty cry, and he tore his clothes. ¹⁷And he went into the tent, where Ioudith was staying, and he did not find her, and he leaped out to the people and shouted: ¹⁸"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, ²and fear and trembling fell upon them,

^aI.e. *I swear that* ^bI.e. *the Assyrian sentries*

and there was not a person still remaining to face his neighbor, but rushing out they proceeded to flee^a with one accord for every path of the plain and the highlands, ³and those encamped in the highlands around Baityloua also^b turned to flight. And then the sons of Israel, every warrior of them, rushed upon them. ⁴And to Baitomasthaim and Bebai^b and Chobai and Kola and to all the territory 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. ⁵Now 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 Ierousalem 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 Galaad and those in Galilee outflanked them in a great defeat, until they came to Damascus and its territory. ⁶But the remaining inhabitants of Baityloua fell upon the camp of Assour, and they looted them and became enormously rich. ⁷Now when they returned from the slaughter, the sons of Israel seized the rest, and the villages and hamlets in 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 Ierousalem, 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. ⁹Now when they came to her, they all blessed her with one accord, and they said to her: "You are the exaltation of Ierousalem; you are the great pride of Israel; you are the great boast of our race. ¹⁰You accomplished all these things by your hand; you accomplished good things with Israel, and God was pleased on account of them. Be blessed before the omnipotent Lord 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 Olophernes 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^c in her hands and gave them to the women who were with her. ¹³And they crowned themselves with olive, she and those with her, and she went before all the people leading all the women in dancing, and every man of Israel, vested in armor, was following along with crowns, and they were singing hymns with their mouth.

¹⁴ And Ioudith began this confession in the midst of all Israel, and all the people were singing out this praise.

16 And Ioudith said:
Address my God with tambourines;
sing to the^d Lord with cymbals.

Adapt a tune and a song of praise for him;
exalt and invoke his name.

² 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.
³ Assour came out of the mountains from the
north;
he came in the myriads of his army,
of whom their multitude clogged wadis
and their horse covered hills.
⁴ 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.

⁵ The omnipotent Lord set them aside
with the hand of a female.
⁶ 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.
⁷ For she stripped off the dress of her
widowhood
for the eminence of those who are weary^e
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
seduction of him.
⁸ Her sandal caught his eye,
and her beauty captivated his soul;
the scimitar passed through his throat.
⁹ The Persians shuddered at her daring,
and the Medes were alarmed at her
boldness.
¹⁰ 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.
¹¹ Sons of girls pierced them through
and, like children of deserters, continued
to wound them.
They vanished from the battle line of my
Lord^f.

¹² I will sing to my God a new hymn:
O Lord, you are great and glorious,
prodigious in strength, unsurpassable.
¹³ 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.

^afled = Ha ^bOm = Ha ^cMade of olive branches wreathed with ivy ^dmy = Ha ^ePerhaps distressed ^f + God = Ha

IOUDITH 16

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- 15 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^a to those who fear you,
you will be most gracious to them.
- 16 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.
- 17 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.

18 When they came into Ierousalem, 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. ¹⁹And

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. ²⁰And the people continued celebrating in Ierousalem in front of the holy precincts for three months, and Ioudith remained there with them.

21 After these days each returned to his inheritance, and Ioudith departed for Baityloua and remained there on her property, and in her time she was renowned in all the land. ²²And many desired her, and no man ^bknew her^b in all the days of her life since the day Manasses her husband had died and was added to his people. ²³And 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 Baityloua, and they buried her in the cave of her husband Manasses, ²⁴and 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. ²⁵And there was not again one who terrified the sons of Israel in the days of Ioudith and for many days after she had died.

^afor = Ha ^bi.e. had sexual relations with her

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TOBIT TO THE READER

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* [Göttingen: Vandenhoeck & Ruprecht, 1983]). In my translations I have differed from the readings in Hanhart's edition in only a few cases (and only in G^{II} [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" (ὁδοῦ), because Codex Sinaiticus does not contain it. In 2.6, I retain "ways" (ὁδοί), 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^b,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 1594² (= Ra[h]fs] 990) and most cursive manuscripts—contain G^I of Tobit, which Hanhart prints at the top of the page of his Göttingen edition with its apparatus underneath.

Unfortunately, G^{II} is found relatively intact only in Codex Sinaiticus and partially (from 3.6 to the word τούτου in 6.16) in cursive manuscript 319, which, however, gives G^I from 1.1 to 3.5 and from 6.16 ὅτι 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 G^{II} is preserved also in sixth-century Papyrus Oxyrhynchus 1076³ (= Ra[h]fs] 910), containing 2.2–5, 8. Hanhart prints G^{II} 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 G^I and G^{II} 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 G^I or G^{II}, he favors the judgment that G^I is a reworking of G^{II}.⁵ Since earlier scholars up to the nineteenth century preferred G^I to G^{II}, the King James Version (1611) and Revised Standard Version (1957) were translated from G^I. In the opinion of the vast majority of scholars today, however, G^{II} 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^{a-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

¹ See Joseph A. Fitzmyer, "Tobit," in *Qumran Cave 4 • XIV Parabiblical Texts Part 2* (Magen Broshi, et al., eds.; DJD XIX; Oxford: Clarendon, 1995) 44, line 17.

² B. P. Grenfeld and A. S. Hunt, eds., *The Oxyrhynchus Papyri: Part VIII* (London: Egypt Exploration Society, 1911) 13.1–6.

³ *Ibid.*, 6–9.

⁴ Hanhart, *Tobit*, 33.

⁵ Robert Hanhart, *Text und Textgeschichte des Buches Tobit* (Abhandlungen der Akademie der Wissenschaften in Göttingen, 3/139; MSU 17; Göttingen: Vandenhoeck & Ruprecht, 1984) 21–37.

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 G^{II} seems beyond question. Accordingly, the most recent translations of Tobit are based on G^{II}: 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 G^I over G^{II}.

Internal evidence also favors G^{II} as the basis of G^I; see, for example, 2.3 where one would be hard put to imagine how the fourteen Greek words of G^I ("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 G^{II} ("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 G^I has condensed the narrative and the dialogue between Tobias and Tobit. In contrast, G^{II} 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 G^I 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 G^{II} 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 G^I and G^{II} provides further convincing evidence that the former is condensed from the latter. The text of G^I, which omits many narrative elements, fails to convey the drama and tension found in the much more detailed form of the story in G^{II}.

By reading the translations of G^I and G^{II} synoptically, the reader will see many other instances where G^I condenses G^{II} or omits the G^{II} repetitions that are a hallmark of biblical narrative. Perhaps the translator of G^I 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 (= G^{III}); it preserves the text of only 6.9–12.22. Hanhart describes G^{III} as a secondary text-form fundamentally related to G^{II};¹⁰ accordingly, he includes its variants in the apparatus of G^{II}. It should be noted that 106–107 give the G^I 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 G^I was indeed based upon G^{II} 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

⁷ Carey A. Moore, *Tobit: A New Translation and Commentary* (AB 40A; New York: Doubleday, 1996).

⁸ Paul Deselaers, *Das Buch Tobit: Studien zu seiner Entstehung, Komposition und Theologie* (OBO 43; Freiburg: Universitätsverlag, 1982). See the critical review of Deselaers by Irene Nowell, CBQ 46 (1984) 306–307.

⁹ Heinrich Gross, *Tobit. Judith* (Die Neue Echter Bibel: Kommentar zum Alten Testament mit der Einheitsübersetzung 19; Würzburg: Echter Verlag, 1987).

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.¹¹ 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^a. 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^{II}, for example, states, "Thisbe which is to the right^a of Kydios . . . above Asser^b 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 טובי, a Hebrew name meaning "my good," but this form is clearly an abbreviation of the son's name טוביה, a Hebrew name meaning "Yah[weh] is my good,"¹² 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: Τωβίτ in G^I and Τωβίθ (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.¹³ In G^{II} a second form, Τωβίς, is found eight times and is inflected: nominative (11.10; 12.4), dative Τωβεῖ (7.2) and accusative Τωβίν (3.17; 7.4; 9.6; 10.8; 11.18). The son's name recurs as Τωβίας in G^I as well as in G^{II}, a name that also can be inflected; this Greek name represents the transliteration of Hebrew טוביה. In the LXX of Ezra 2.60 and most of the Nehemiah texts, the name occurs as indeclinable Τωβία. But in Neh 3.35; 6.12, 19, the name is given as Τωβίας while in 6.17 the name occurs in the first of two instances in the accusative case.

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¹¹ *Textual Notes on the New American Bible* (Paterson, NJ: St. Anthony's Guild, 1970) 366–369.

¹² See Moore, *Tobit*, 99–100.

¹³ Similar cases are the personal name Sirach, a transliteration of Hebrew סִרְחָא (Sir 50.27), and the place name Ἀκελδαμάχ, a transliteration of Aramaic ܐܬܬܐܠܕܡܚܐ (Acts 1.19).

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1 The book of the words of Tobith son of Tobiel son of Hananiel son of Adouel son of Gabael son of Raphael son of Ragouel of the descendants of Asiel, of the tribe of Nephthaleim, ²who in the days of Enemessaros, the king of the Assyrians, was taken into captivity from Thisbe which is to the right^a of Kydios Nephthaleim in Upper Galilee, above Asser^b to the west, left^c of Phogor.

3 I, Tobith, walked in the ways of truth and in righteous acts all the days of my life, and 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. ⁴And when I was in my own country, in the land of Israel, and when I was young, all the tribe of Nephthaleim my ancestor withdrew from the house of Daudid my ancestor and from Ierousalem, 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.

5 All my kindred and the house of Nephthaleim my ancestor sacrificed to the calf which Ierobeam, the king of Israel, had made in Dan on all the mountains of Galilee. ⁶But I all 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. ⁷And 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 Ierousalem. Also I tithed the second tenth in silver for six years and would go and spend these things in Ierousalem each year. ⁸And 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. ⁹And when I became a man, I took a wife, one of our own family, and by her I became the father of a son, and I called his name Tobias.

10 After 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, ¹¹but I kept myself from eating the bread of the nations. ¹²And when I was mindful of my God with my whole soul, ¹³the Most High gave me favor and good standing with Enemessaros, and I bought everything he needed. ¹⁴So 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. ¹⁵But

^aAram/Heb = south ^b + the road = Ha ^cAram/Heb = north

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1 The book of the words of Tobit son of Tobiel son of Hananiel son of Adouel son of Gabael of the descendants of Asiel, of the tribe of Nephthaleim, ²who was taken into captivity in the days of Enemessaros, the king of Assyrians, from Thisbe which is to the right^a of Kydios Nephthaleim in Galilee above Aser.

3 I, Tobit, walked in the ways of truth and righteousness all the days of my life, and I performed many acts of charity for my kindred and people who had accompanied me into the land of the Assyrians, into Nineue. ⁴And 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 Hierosolyma, 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.

5 And all the tribes that had joined in apostasy and the house of Nephthaleim my ancestor offered sacrifice to Baal the heifer. ⁶But I alone went often into Hierosolyma for the feasts, as it is written for all Israel in an everlasting ordinance, taking the first fruits and the tithes of the produce and the first shearings. ⁷And I gave these to the priests, the sons of Aaron, at the altar. I gave the tenth of all the produce to the sons of Leui who ministered in Ierousalem, and the second tenth I sold and went and spent these things in Hierosolyma each year. ⁸And I gave the third tenth to those to whom it was my duty, as Debbora, my father's mother, had commanded me, for I was left an orphan by my father. ⁹And when I became a man, I took Hanna as wife, one of our own family, and by her I became the father of Tobias.

10 Now when I was taken captive into Nineue, all of my kindred and race ate the bread of the nations, ¹¹but I kept myself from eating it, ¹²because I was mindful of God with my whole soul. ¹³Then the Most High gave me favor and good standing with Enemessaros, and I was his buyer of provisions. ¹⁴So I went into Media, and I placed in trust ten talents of silver with Gabaelos, the brother of Gabrias, at Rhaga in Media. ¹⁵But when Enemessaros died, Sennachereim his son became king in his place, and his roads became unstable, and I could no longer go into Media.

^aAram/Heb = south

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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. ¹⁷I 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. ¹⁸And 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. For in his anger he killed many of the sons of Israel, but I would steal their bodies and bury them. And Sennachereim sought them, but he could not find them. ¹⁹Then 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. ²⁰Then everything that belonged to me was seized, and nothing was left to me that was not taken into the royal treasury, 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. ²²Then 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 Then during the reign of King Sarchedonos I returned home, and my wife Hanna and Tobias my son were given back to me. And at our feast of Pentecost, which is the holy feast of weeks, there was a good dinner for me, and I reclined to have dinner. ²And the table was set for me, and many fine foods were set before me. Then I said to Tobias my son, "My child, 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." ³So 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." ⁴So 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. ⁵So returning, I washed myself and ate the bread with

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16 Now in the days of Enemessaros I performed many acts of charity for my kindred. ¹⁷I would give my bread to the hungry and clothing to the naked, and if I saw anyone of my race dead and cast out behind the wall of Nineue, I would bury him. ¹⁸And if Sennachereim the king killed anyone, when he came fleeing from Judea, I buried them by stealth. For he killed many in his anger. And the bodies were sought by the king, but they were not found. ¹⁹But one of the people of Nineue went and informed the king about me, that I bury them; so I hid myself. But discovering that I was being sought out to be put to death, I fled in fear. ²⁰Then all my belongings were seized, and nothing was left to me except Hanna my wife and Tobias my son.

21 But fifty 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 in place of him. And he appointed Achiacharos son of Hanael my brother over all the accounts of his kingdom and over all the administration. ²²And Achiacharos interceded for me, and I came into Nineue. Now Achiacharos was cupbearer and keeper of the signet and in charge of administration and accounts, and Sacherdonos appointed him second to himself. Now he was my nephew.

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. ²And I saw many foods, so I said to my son, "Go, and bring whatever poor person of our kindred you may find who is mindful of the Lord, and behold, I shall wait for you." ³And he came and said, "Father, one of our race has been strangled and thrown into the marketplace!" ⁴So before I tasted anything, I sprang up and removed him to a certain chamber until the sun set. ⁵And returning, I washed myself and ate my bread in sorrow. ⁶Then I remembered the prophecy of Amos, when he said,

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mourning. ⁶Then 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 ways^a into lamentation."

And I wept.

⁷ And when the sun had set, I went and dug a grave and buried him. ⁸And my neighbors were laughing in scorn, 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!" ⁹Then 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. ¹⁰And 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. ¹²Then 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. ¹³And 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." ¹⁴But 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!"

3 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,

⁴ and they^b disobeyed your
commandments.

And you gave us over to plunder and exile
and death

^asongs = Ha ^b = Ha

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"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. ⁸And the neighbors were laughing, saying, "He is no longer afraid to be murdered for this thing. And he ran away, and behold, he is again burying the dead!" ⁹Then on the same night I returned from the burial, and, because I was defiled, I slept by the wall of the courtyard, and my face was uncovered. ¹⁰I did not know that there were sparrows in the wall, and since my eyes were open the sparrows dropped their warm excrement into my eyes, and white films came into my eyes. So I went to physicians, but they did not help me. Achiacharos, however, supported me until he went to Elymais.

¹¹ And my wife Hanna earned money in women's things. ¹²Then she would send what she made to the owners. And they in turn gave her the wages, giving in addition also a kid. ¹³But when it came toward me, it began to bleat. So I said to her, "Where is the kid from? It is not stolen, is it? Give it back to the owners, for it is not lawful to eat what is stolen." ¹⁴But she said, "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 I blushed in anger against her. She, however, said to me in reply, "Where are your acts of charity and your righteous deeds? Behold, all things are known about you!"

3 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

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- 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 according to my sins, because we did not keep your commandments and did not walk truthfully before you.
- 6 So now according to what is pleasing to you do with me, and command my spirit to be taken up from me, that I may be set free from the face of the earth and become earth.
- For it is better for me to die than to live, because I have heard false reproaches, and great is the grief with me.
- O Lord, command that I be set free from this distress;
set me free into the place everlasting, and do not turn away your face, O Lord, from me.
- For it is better for me to die than to see great distress in my life, and better not to hear reproaches."
- 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. ⁸For 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. ⁹Why do you beat us concerning your husbands? Because they are dead? Go with them! And 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, "Never may they reproach my father and say to him, 'You had only one beloved daughter, but she hanged herself because of her troubles.' And I shall bring down my father's old age with grief into Hades. It is better for me not to hang myself, but to pray the Lord that I may die and no longer hear reproaches in my life." ¹¹At that same time, stretching out her hands toward the window, she prayed and said,
- "Blessed are you, merciful God!
And blessed is your name forever,
and let all your works praise you forever.
- 12 And now my face is toward you, and I lift up my eyes.
- 13 Command that I be set free from the earth and that I hear reproaches no more.
- 14 You know, O Master, that I am pure from all impurity with a man
- 15 and that I did not defile my name

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- among which we have been scattered.
- 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.
- For we did not walk in truth before you.
- 6 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."
- 7 On the same day, it happened to Sarra daughter of Ragouel at Ecbatana in Media that she also was reproached by her father's maids, ⁸because she had been given to seven husbands, and Asmodaus the wicked demon had killed them before they had been with her as is the case with wives. So the maids said to her, "Do you not know you strangle your husbands? Already you had seven and had no advantage from one of them. ⁹Why do you beat us? If they are dead, go with them! May we never see a son or a daughter of yours!"
- 10 Hearing these things, she was so deeply grieved that she thought to hang herself. But she 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." ¹¹So 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.
- 12 And now, O Lord, I have turned my eyes and my face toward you.
- 13 Command that I be set free from the earth and hear reproach no more.
- 14 You know, O Lord, that I am pure from all sin with a man
- 15 and that I did not defile my name or my father's name in the land of my captivity.
- I am my father's only begotten,
and he has no other child who will be his heir,
nor has he a near kinsman or son of his

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or my father's name in the land of my
captivity.
I am my father's only begotten,
and he has no other child to be his heir,
nor has he a near kinsman or other relative
that I should keep myself as wife for him.
Seven of mine have already died.
So why should I still live?
But if it does not please you to kill me,
O Lord, hear now my reproach."

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 removing the white films from his eyes so that he might see with his eyes the light of God, and Sarra daughter of Ragouel, by giving her to Tobias son of Tobith 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 Tobith remembered the silver, which he had placed in trust with Gabaelos at Rhaga in Media, ²and he said in his heart, "Behold, I have asked for death. Why do I not call Tobias my son and inform him about this silver 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. ⁴Remember 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 righteousness, . . .

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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 silver, which he had placed in trust with Gabaelos at Rhaga in Media, and he said in himself, ²"I have asked for death. Why do I not call Tobias my son so that I may inform him before I die?" ³So calling him, he said, "My child, if I die, bury me, and do not neglect your mother. Honor her all the days of your life, and do what is pleasing to her, and do not grieve her. ⁴Remember, my child, that she experienced many dangers for you in the womb. When she dies, bury her beside me in one grave.

⁵ "All the days, my child, remember the Lord our God, and do not desire to sin or to transgress his commandments. Do righteousness all the days of your life, and do not walk in the ways of injustice. ⁶For if you keep to the truth, there will be successes in your deeds. And to all who do righteousness ⁷give alms from your possessions, and do not let your eye be envious when you give alms. Do not turn your face away from any poor person, and the face of God shall not be turned away from you. ⁸If you have abundant possessions, give alms from them accordingly; if you have a little, do not be afraid to give alms according to that little. ⁹For you will be storing up a good treasure for yourself against the day of necessity. ¹⁰Therefore, alms delivers from death and prevents entering into the darkness. ¹¹For alms is a good gift to those who give them in the presence of the Most High.

¹² "Beware, my child, of all immorality. And first of all take a wife from among the descendants of your ancestors, and do not take a foreign woman, who is not of the tribe of your father, for we are the children of the prophets. Remember, my child, Noe, Abraam, Isaak, Iakob, our fathers from of old. These all took wives from among their

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19, . . . 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. ²¹So 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."

5 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 believe 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. ⁵And he said to him, "Where are you from, young man?" And he said to him, "From the sons of Israel, your kin-

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kindred, and they were blessed in their children, and their descendants will inherit land. ¹³So now, my child, love your kindred, and do not act arrogantly in your heart with your kindred, the sons and daughters of your people, in taking for yourself a wife from among them. For in pride there is ruin and great confusion, and in worthlessness there is loss and great want, because worthlessness is the mother of famine.

14 "Let not the wages of any one who works for you stay with you overnight, but give it to him at once. And if you are subject to God, you will be repaid. Watch yourself, my child, in all your deeds, and be disciplined in all your behavior. ¹⁵And what you hate, do to no one. Do not drink wine to drunkenness, and do not let drunkenness go with you on your way. ¹⁶Give some of your bread to the hungry and some of your clothing to the naked. Everything you have left over give as alms, and do not let your eye be envious when you give alms. ¹⁷Spread out your bread on the grave of the righteous, but give nothing to the sinners. ¹⁸Seek advice from every prudent person, and do not despise any useful advice. ¹⁹And at every moment bless the Lord, your God, and ask from him that your ways may be straight and all your paths and counsels may succeed. For no nation has understanding, but the Lord himself gives all good things, and the one he wishes he humbles as he wills. So now, my child, remember my commandments, and do not let them be erased from your heart.

20 "And now I will inform you about the ten talents of silver, which I placed in trust with Gabaelos son of Gabrias at Rhaga in Media. ²¹So do not be afraid, my child, because we have become poor. You will have many things if you fear God and withdraw from every sin and do what is pleasing in his sight."

5 And in reply Tobias said to him, "Father, I shall do everything that you have commanded me. ²However, how can I get the silver; I do not even know him?" ³Then Tobit gave him the bond and said to him, "Seek for yourself a man who will go along with you, and I shall give him wages while I live; now go, and get the silver."

4 So he went to seek a man, and he found Raphael, who was an angel, but he did not know it. ⁵And he said to him, "Can I go with you to Rhagai in Media? And are you acquainted with the places?" ⁶And the angel said to him, "I shall go with you, and I am familiar with the road, and I have stayed with Gabael our kinsman." ⁷Then To-

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dred, and I have come here to work." Then he said to him, "Do you know the road to go into Media?"⁶ And he said to him, "Yes, I have been there many times; I am acquainted with and know all the roads. Often I went into Media, and I stayed with Gabaelos our kinsman who dwells in Rhaga of Media. Now it is a journey of two days from Ec-batana into Rhagai, for it lies in the mountain, Ec-batana in the middle of the plain." ⁷Then he said to him, "Wait for me, young man, until I go in and tell my father, for I need you to go with me, and I will give you your wages." ⁸And he said, "Behold, I will stay; only do not delay."

⁹ So Tobias went in to tell Tobith his father and said to him, "Behold, I found a man of our kindred, of the sons of Israel!" And he said to him, "Call the man for me so that I may find out what is his race and to what tribe he belongs and if he is trustworthy so that he may go with you, my child."

¹⁰ 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 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."

¹¹ Then he said to him, "Brother, of what family are you and from what tribe? Tell me, brother." 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 Ierousalem 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

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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 to him, "Are you seeking a tribe and a family, or a hired man who will go along with your son?" And Tobit said to him, "I wish to know, brother, about your race and name." ¹³So he said, "I am Azarias son of Hananias the great, one of your relatives." ¹⁴Then he said to him, "Come in, brother, in good health! And do not be angry with me, because I sought to know about your tribe and family. So you happen to be my relative, of a noble and good lineage. For I knew Hananias and Iathan, the sons of Semaia the great, when we would go together into Hierosolyma to do obeisance, offering the firstborn of our flocks and the tithes of our produce. And they did not err in the error of our relatives. You are of great stock, brother. ¹⁵But say, what wages shall I give you—a drachma a day and what is needed for you as well as for my son? ¹⁶I will also add more to your wages if you come back in good health." ¹⁷So they agreed on this.

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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^a 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 his feet in the Tigris River. And a large fish, leaping up from the water, wanted to swallow the foot of the young man, and he cried out. ⁴Then the angel said to the young man, "Take hold of the fish, and hang on!" 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."

¹⁰ And 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

^aOm = Ha

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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.

¹⁸ But Hanna his mother wept and said to Tobit, "Why have you sent away our child? 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 for us." ²¹And Tobit said to her, "Do not worry, my sister; he will come back in good health, and your eyes will see him. ²²For a good angel will go along with him; so his journey will be successful, and he will return in good health."

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.

And they both journeyed until they drew near to Ecbatana. ⁷And the young man said to the angel, "Brother Azarias, of what use is the fish's liver and heart and gall?" ⁸And 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. ⁹But as for the gall, anoint a person who has white films in his eyes, and he will be cured."

¹⁰ Now as they approached Rhagai, ¹¹the angel said to the young man, "Brother, today we shall stay with Ragouel. Now he is your relative, and he has an only daughter named Sarra. ¹²I shall speak up for her, that she be given to you as wife, because her inheritance falls to you; also you are the only

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stay in the home of Ragouelos. Now the man is your relative, and he has a beautiful^a daughter whose name is Sarra. ¹²And he has no male son or daughter except Sarra alone, and you are closer to her than all other men, to have her as an inheritance. And it is right for you to have her father's possessions as an inheritance. Also the girl is sensible and brave and very beautiful, and her father is noble." ¹³And he said, "It is right for you to take her. So listen to me, brother, and I shall speak to the father about the girl this night so that we may take her to be your bride. And, when we return from Rhaga, we shall celebrate her wedding feast. And I know that Ragouel cannot keep her from you or promise her to another; he would be liable to death according to the decree of the book of Moyses. And he knows that the inheritance is yours by right to take his daughter before any other man. So now listen to me, brother, and we shall speak this night concerning the girl and have her engaged to you. And, when we return from Rhaga, we shall take her and bring her back with us into your house."

¹⁴ Then in reply Tobias said to Raphael, "Brother Azarias, I heard that she already has been given to seven husbands, and they died in their bridal chamber. On the night when they went in toward her, they would die. And I heard people say that a demon kills them. ¹⁵And now I am afraid—for it does not harm her, but anyone who desires to approach her it kills; I am my father's only son—that I may die and bring my father's and my mother's life, because of me, to their grave with sorrow. And they have no other son, that he may bury them."

¹⁶ But he said to him, "Do you not remember your father's commandments, that he commanded you to take a wife from your father's house? So now listen to me, brother, and do not worry about this demon, and take her. And I know that this night a wife will be given to you. ¹⁷Now when you go into the bridal chamber, take some of the fish's liver and heart, and put them on the embers of the incense, and the smell will go forth. ¹⁸Then the demon will smell it and flee and will never be seen around her any more. And when you are about to be with her, get up first, both of you, and pray, and beseech the Lord of heaven that mercy and safety may be upon you. So do not be afraid, for she was set apart for you from of old. And you will save her, and she will go with you. And I suppose that you will have children by her, and they will be as brothers to you. Do not worry!" Now when Tobias heard the words of Raphael, and that she was his kinswoman of the lineage of his father's house, he loved her very much, and his heart clung to her.

7 Now when they^b entered into Ecbatana, he said to him, "Brother Azarias, lead me straight to Ragouel our brother." So he led him into the

^aOm = Ha ^bhe = Ha

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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."

¹⁴ Then the young man said to the angel, "Brother Azarias, I have heard that the girl has been given to seven husbands and all died in the bridal chamber. ¹⁵And now I am the only one my father has, and I fear that I may go in and die as did those before me, for a demon loves her, and it harms no one except those who approach her. So now I fear that I may die and bring my father's and my mother's life, because of me, to their grave with sorrow. And they have no other son who will bury them."

¹⁶ But the angel said to him, "Do you not remember the words with which your father commanded you, to take a wife from among your people? So now listen to me, brother, for she will become your wife. Also do not worry about the demon, for this night she will be given to you as wife. ¹⁷Now when you go into the bridal chamber, you shall take embers of incense and lay upon them some of the fish's heart and liver, and you shall make smoke. ¹⁸Then the demon will smell it and flee and will never again come back. Now when you come near her, rise up, both of you, and cry out to the merciful God, and he will save you and have mercy. Do not be afraid, for she has been prepared for you from of old. And you will save her, and she will go with you, and I suppose that you will have children by her." Now when Tobias heard these things, he loved her, and his spirit clung to her intensely.

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

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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. ²And he said to Edna his wife, "How much this young man resembles Tobis my kinsman!" ³Then 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." ⁴So 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?" ⁵And they said to her, "He is in good health and alive." And Tobias said, "He is my father!" ⁶Then Ragouel jumped up and kissed him and wept. ⁷And 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. ⁸Also Edna his wife wept for him, and Sarra their daughter likewise wept. ⁹Then 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 to Ragouel that he give to me Sarra my kinswoman." ¹⁰But Ragouel heard the word and said to the lad, "Eat, and drink, and be merry this night. For there is no man who has the right to take Sarra my daughter except you, brother. Likewise I myself do not have the authority to give her to any other man except you, because you are my nearest relative. But let me explain to you the truth more fully, my child. ¹¹I have given her to seven men of our kinsmen, and all died on the night when they went in toward her. So now, my child, eat, and drink, and the Lord will do something with you both." Then Tobias said, "I will neither eat nor drink until you settle the things that pertain to me." So Ragouel said to him, "I will do it. Indeed, she is given to you according to the decree of the book of Moyses, and from heaven it has been decreed that she be given to you. Take your kinswoman; from now on you are her brother, and she is your sister. She has been given to you from today and forever. And may the Lord of heaven prosper you both this night, my child, and grant you mercy and peace." ¹²Then Ragouel called Sarra his daughter. And she came to him. Then taking her hand, he gave her over to him and said, "Take her according to the law, and according to the decree written in the book of Moyses she is your wife. Take her, and lead her away in good health to your father. And may the God of heaven prosper you both with peace." ¹³Then he called her mother and told her to bring a scroll, and he wrote out a contract, a scroll of marriage, that he gave her to him as wife according to the decree of the law of Moyses. ¹⁴After that they began to eat and to drink.

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Tobit my cousin!" ³And Ragouel asked them, "Where are you from, brothers?" And they said to him, "We belong to the children of Nephthaleim, who are captives in Nineue." ⁴So he said to them, "Do you know Tobit our kinsman?" And they said, "We do know him." ⁵Then he 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!" ⁶Then Ragouel jumped up and kissed him and wept. ⁷And he blessed him and said to him, "Son of that noble and good man!" And hearing that Tobit had lost his eyes, he grieved and wept. ⁸Also Edna his wife and Sarra his daughter wept, and they welcomed them very warmly. ⁹Then they killed a ram of the flock, and they set out large servings of food.

Tobias then said to Raphael, "Brother Azarias, speak of those things which you talked about on the journey, and let the matter be settled." ¹⁰So 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. ¹¹I 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." ¹²Then 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. ¹³Then he called Edna his wife, and taking a scroll, he wrote out a contract, and they set their seals to it. ¹⁴And they began to eat.

^aPossibly make a binding agreement with me

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15 Then Ragouel called Edna his wife and said to her, "My sister, prepare the other room, and lead her in there." ¹⁶So 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. ²Then 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. ³And the odor of the fish became a hindrance, and the demon fled ^ainto 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." ⁵So 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 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 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."

⁸And they said with each other, "Amen, Amen."
⁹Then they went to sleep for the night.

But Ragouel got up and called his servants to him, and they went and dug a grave, ¹⁰for he said, "Perhaps he may die, and we may become an object of ridicule and derision." ¹¹And when they had finished digging the grave, Ragouel went into the house and called his wife, ¹²and 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." ¹³So they sent the maid and lit the lamp and opened the door, and she went in and found them lying there fast asleep together. ¹⁴And the maid went out and told them that he was alive and that nothing was wrong. ¹⁵So they blessed the God of heaven, and they said,

^aupward into the parts = Ha

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15 Then Ragouel called Edna his wife and said to her, "My sister, prepare the other room, and lead her into it." ¹⁶So she did as he said and led her in there, and she wept. Then she received the tears of her daughter and said to her, ¹⁷"Take courage, my child; may the Lord of heaven and earth give you grace in place of this sorrow of yours. Take courage, my daughter."

8 When they had finished dining, they led Tobias in to her. ²As he went he remembered the words of Raphael, and he took the embers of incense and put the fish's heart and liver upon them and made a smoke. ³Now when the demon smelled the odor, it fled to the uppermost part of Egypt, and the angel tied it up.

4 When the two of them were shut in together, Tobias got up from the bed and said, "Get up, sister, and let us pray that the Lord may have mercy upon us." ⁵And Tobias began to say,

"Blessed are you, O God of our ancestors,
and blessed be your holy and glorious
name for the ages.

Let the heavens and all your creatures bless
you.

⁶ You made Adam and gave him a helper,
Heua, a support—his wife.
From them the human race has come.
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 may have mercy
and may grow old together with her."

⁸And she said with him, "Amen." ⁹Then they both
went to sleep for the night.

But Ragouel got up and went and dug a grave, ¹⁰saying, "Perhaps even this one may die." ¹¹Then Ragouel went into his house ¹²and said to Edna his wife, "Send one of the maids, and let them see if he is alive, but if he is not, let us bury him, and no one will know." ¹³So opening the door, the maid went in and found the two asleep. ¹⁴And she went out and announced to them that he was alive. ¹⁵So Ragouel blessed God, saying,

"Blessed are you, O God, with every pure
and holy blessing.

And let your holy ones and all your
creatures bless you,

and let all your angels and your chosen
ones bless you forever.

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"Blessed are you, O God, with every pure blessing,
and may they bless you forever and ever.
16 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.
17 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."
18 Then he told his domestics to fill in the grave before it became dawn.

19 And he told his wife to make many loaves of bread, and he went out to the herd and brought two steers and four rams and commanded that they be killed. So they began to make preparations. 20 Then he called Tobias and ^aswore an oath to him and said: "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. 21 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."

9 Then Tobias called Raphael and said to him, 2 "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. 3-4 For you know that my father is counting the days, and if I delay one day, I will grieve him very much. And you see how Ragouel has sworn, and I cannot violate his oath." 5 So Raphael and the four domestics and two camels went into Rhagai in Media and stayed with Gabaelos. Then he gave him his bond and told him about Tobias son of Tobith, that he had taken a wife and invited him to the wedding feast. So he got up and counted out for him the money bags, with the seals; then they ^bloaded them on the camels^b. 6 And they both got up early in the morning and went to the wedding feast. And they went to Ragouel's place and found Tobias reclining at table. Then he sprang up and greeted him, and he wept and blessed him and said, "Noble and good son of a noble and good, upright and charitable man, may the Lord give the blessing of heaven to you and to your wife and to your father and to the mother of your wife. Blessed be God, for I see Tobis my cousin who is just like him."

^asaid to him = Ha ^bput them together = Ha

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16 Blessed are you because you have made me glad,
and it did not turn out for me as I expected,
but according to your great mercy you have dealt with us.
17 Blessed are you because you have had mercy on two only children.
Have mercy on them, O Master;
bring their life to fulfillment in health with gladness and mercy."
18 He then ordered his domestics to fill in the grave.

19 And he gave them a wedding feast for fourteen days. 20 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 21 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."

9 And Tobias called Raphael and said to him, 2 "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. 3 For Ragouel has sworn that I should not leave. 4 But my father is counting the days, and if I delay long, he will be greatly distressed." 5 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. 6 And they both got up early in the morning and went to the wedding feast. And he blessed Tobias and his wife.

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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, ²he said, "Perhaps he has been detained there? Or perhaps Gabael has died, and no one is giving him the silver?" ³And he began to grieve. ⁴Then 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!" ⁶But 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." ⁷Then 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.

Now when the fourteen days of the wedding feast had ended that Ragouel had sworn to have for his daughter, 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." ⁸But 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." ⁹But he said to him, "By no means! I beg you that you send me back from here to my father." ¹⁰So 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. ¹¹Then 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." ¹²Then he said to Sarra his daughter, "^aMy daughter, honor your father-in-law and your mother-in-law^a, 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 while I live before I die, may I see children of you and my daughter Sarra. In the sight of the Lord I entrust to you my daughter 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

^aGo to your father-in-law = Ha

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10 Now Tobit his father was counting each day, and when the days for the journey had expired and they did not come, ²he said, "Perhaps they were disappointed? Or perhaps Gabael has died, and no one is giving him the silver?" ³And he grieved very much. ⁴Then the wife said to him, "My child has perished; that is why he has delayed." And she began to mourn him and said, ⁵"Do I not care, my child, that I let you go, the light of my eyes?" ⁶But Tobit said to her, "Be quiet; do not worry; he is in good health." ⁷And she said to him, "Be quiet; stop deceiving me! My child has perished." And she would go out every day to the road outside by which they had left; during the day she ate no food, and during the nights she never stopped mourning for Tobias her son, until the fourteen days of the wedding feast had ended which Ragouel had sworn that he should have there.

Then Tobias said to Ragouel, "Send me back, for my father and mother do not hope to see me again." ⁸But his father-in-law said to him, "Stay with me, and I will send others to your father, and they will tell him how things are with you." ⁹But Tobias said, "No, rather send me back to my father." ¹⁰So Ragouel arose and gave him Sarra his wife and half of his property—slaves and cattle and silver. ¹¹Then blessing them, he sent them away, saying, "The God of heaven will prosper you, my children, before I die." ¹²Then he said to his daughter, "Honor your father-in-law and mother-in-law; they are now your parents. May I hear a good report about you." And he kissed her. And Edna said to Tobias, "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."

¹³ After these things Tobias went away, blessing God because he had made his journey a success. And he blessed Ragouel and Edna his wife.

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heaven and earth, the king of all, because he had made his journey a success. Then he said to him, "May it go well for you to honor them all the days of their life^a."

11 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 Hanna ran up and 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 she 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, and ^ait worked^a. ¹²⁻¹³And 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 to him, "I see you, my child, the light of my eyes!" Then he said,

"Blessed be God,
and blessed be his great name,
and blessed be all his 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 Tobias told his father that his journey had been successful and that he had brought the silver and that he had taken Sarra daughter of Ragouel as wife and that behold, she is arriving and is near the gate of Nineue.

¹⁶ Then Tobit 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 Tobit acknowledged before them that God had been merciful to him and that he had opened his eyes. Then Tobit 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 ^band your mother^b, and

^aGk uncertain ^bOm = Ha

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11 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.

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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. ¹⁸And Achikar and Nabad his nephews came rejoicing to Tobis.

12 Now when the wedding feast was ended, Tobith 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." ²So 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. ³He 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?" ⁴Then Tobis said to him, "It is his right, my child, to take half of all that he came back with." ⁵So he called him and said, "Take half of all that you came back with for your wages, and go away in good health."

⁶ 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. ⁷It 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. ⁸Prayer is good with fasting, but almsgiving with righteousness is more than wealth with injustice. It is better to give alms rather than to store up gold. ⁹Almsgiving delivers from death, and it purges away every sin. Those who give alms will enjoy life to the full. ¹⁰Those 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.' ¹²So 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. ¹³And when you did not hesitate to get up and leave your dinner and when you went and buried the dead, ¹⁴then 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. ¹⁵I 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. ¹⁷But he said to them, "Do not be afraid; peace be with you. Bless God forevermore. ¹⁸As 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

^atruth = Ha

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12 Then Tobit called Tobias his son and said to him, "My child, see to the wages for the man who traveled with you, and something must be added for him." ²So he said to him, "Father, it would do me no harm to give him half of what I have brought back. ³For he has led me back to you safely and cured my wife, and he brought my silver, and he also healed you." ⁴Then the old man said, "It is his right." ⁵So he called the angel and said to him, "Take half of all that you have brought back."

⁶ Then calling the two in secret, he said to them, "Bless God, and acknowledge him, and magnify him, and before all the living acknowledge him concerning the things he has done for you. It is good to bless God and to exalt his name, declaring with honor the words of the works of God. And do not hesitate to acknowledge him. ⁷It is good to conceal the secret of a king but to reveal gloriously the works of God. Do good, and evil will not overtake you. ⁸Prayer is good with fasting and almsgiving and righteousness. A little with righteousness is better than much with injustice. It is better to give alms than to store up gold. ⁹For almsgiving delivers from death, and it will purge away every sin. Those who practice almsgiving and righteousness will have fullness of life, ¹⁰but those who sin are enemies of their own life.

¹¹ "I will not conceal any word from you. I have indeed said, 'It is good to conceal the secret of a king but to reveal gloriously the works of God.' ¹²And now when you and your daughter-in-law Sarra prayed, I brought the memorial of your prayer before the Holy One, and when you would bury the dead, I was likewise present with you. ¹³And when you did not hesitate to get up and leave your dinner to go out and bury the dead, the good deed was not hidden from me, but I was with you. ¹⁴So now God sent me to heal you and your daughter-in-law Sarra. ¹⁵I am Raphael, one of the seven holy angels who present the prayers of the holy ones and enter before the glory of the Holy One."

¹⁶ Then they were both troubled, and they fell face forward, for they were afraid. ¹⁷But he said to them, "Do not be afraid; you will have peace. But bless God forever. ¹⁸For not by my grace, but by the will of our God have I come. Therefore, bless him forever. ¹⁹All the days I appeared to you, but I did not eat or drink; rather, you were seeing a vision. ²⁰So now acknowledge God, for I am as-

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praises. ¹⁹Now you were watching me; I did not eat anything, but a vision was being seen by you. ²⁰So 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. ²¹Then they stood up, and they could see him no longer. ²²And 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.

- 13** 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 . . .

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cending to him who sent me. And write in a book all the things that have been accomplished." ²¹Then they stood up, and they saw him no longer. ²²So they acknowledged the great works and wonders of God, especially when the angel of the Lord had appeared to them.

- 13** 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?
⁷ 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.

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- 10 and again your tent will 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 ^aMy soul blesses^a the Lord, the great king.
- 16 For Ierousalem 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 Ierousalem will be built
with lapis lazuli and emerald,
and all your walls with precious stone.
The towers of Ierousalem will be built with
gold,
and their battlements with pure gold.
- 17 The streets of Ierousalem will be paved
with ruby and stone of Souphir.
- 18 And the gates of Ierousalem 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."

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- 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 those who
are captives
and love within you those who are
distressed,
for all the generations of the age.
- 11 Many nations from far away will come
to the name of the Lord God,
bearing gifts in their hands, yes, gifts for
the king of heaven.
Generations of generations
will give you great joy.
- 12 Cursed are all who hate you;
blessed forever will be all who love you.
- 13 Rejoice and be glad over the sons of the
righteous,
for they will be gathered together
and will bless the Lord of the righteous.
- 14 O, happy are those who love you;
they will rejoice in your peace.
Happy are those who grieved over all your
afflictions,
for they will rejoice over you upon seeing
all your glory,
and they will be made glad forever.
- 15 Let my soul bless God, the great king.
- 16 For Ierousalem will be built with
lapis lazuli and emerald,
and your walls with precious stone,
and the towers and battlements with pure
gold.
- 17 And the streets of Ierousalem will be paved
with beryl and carbuncle and stone from
Souphir.
- 18 And all her lanes will say 'Hallelouia!
and will give praise, saying,
'Blessed be God,
who has exalted all the ages.' "

^aOr O my soul, bless = Ha

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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. ²Now 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, ⁴and 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 Athour 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 Ierousalem 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 Ierousalem honorably. And the house of God will be built in it, just as the prophets of Israel said concerning it. ⁶Then 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. ⁷And they will bless the God of the ages in righteousness. All the sons of Israel who are saved in those days, mindful of God in truth, will be gathered together. And they will go into Ierousalem and live forever in the land of Abraam with security, and it will be given over to them. And those who love God in truth will rejoice, but those who commit sin and injustice will vanish from all the earth.

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.

"So now, my child, go out from Nineue, and do not remain here. ¹⁰On the day you bury your mother with me, on that day do not spend the night within its borders. For I see that there is much injustice within it and that much deceit is accomplished within it, and they are not ashamed. See, my child, what Nadab did to Achikaros who

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14 And Tobit stopped praising.

² Now he was fifty-eight years old when he lost his eyes, and after eight years he saw again. And he gave alms, and he continued to fear the Lord God and to acknowledge him.

³ Then he became very old; so he called his son and the six sons of his son, and he said to him, "My child, take your sons; behold, I have become old and am about to depart from life. ⁴Go into Media, my child, for I trust what Ionas the prophet said about Nineue, that it will be overthrown. But in Media there will be peace till an appointed time. And our kindred will be scattered over the earth from the good land, and Hierosolyma will be desolate. And the house of God in it will be burned down and will be desolate for a time.

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 captivities, and they will build Ierousalem 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. ⁶Then all the nations will turn back truly to fear the Lord God, and they will bury their idols. ⁷And 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. ⁹But you, keep the law and the ordinances, and be merciful and just so that it may go well with you. ¹⁰And 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

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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. ¹¹So 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 his mother 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. ¹³He 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 Tobith his father.

14 Then he died honorably at the age of one hundred seventeen years. ¹⁵And 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.

GI

set for him, but Haman fell into the trap and perished. ¹¹So now, my children, see what almsgiving does and how righteousness delivers." And as he said these things in his bed his soul left him. Now he was one hundred fifty-eight years old, and he buried him honorably.

12 And when Hanna died, he buried her with his father. Then Tobias went away with his wife and his sons to Ecbatana to Ragouel his father-in-law. ¹³And he grew old honorably, and he buried his parents-in-law honorably. Then he inherited their property and that of Tobit his father.

14 Then he died at the age of one hundred twenty-seven years at Ecbatana in Media. ¹⁵But before he died he heard of the destruction of Nineue, which Nabouchodonosor and Asoueros had captured. Before he died he rejoiced over Nineue.

^aOm = Ha

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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 Litterarum Göttingensis editum IX.1: 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 "*Sarbethsabanaiel*."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.

⁵ Jerome, "Prefaces to the Books of the Vulgate Version of the Old Testament" (NPNF2 6.490).

⁶ F. M. Abel and J. Starcky (*Les Livres des Maccabées* [Paris: Cerf, 1961] 15) hold that the original Hebrew disappeared early and that the Greek version derives from a unique tradition made from a Hebrew manuscript that was not exempt from faults; see *Caractéristiques littéraires* for an elegant description of the character of the Greek translation; J. C. Dancy, *A Commentary on 1 Maccabees* (Oxford: Basil Blackwell, 1954) 8–9; A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville, Tenn.: Broadman Press, 1934) 87. See H. W. Ettelson, "The Integrity of 1 Maccabees," *Transactions of the Connecticut Academy of Arts and Sciences* 27 (1925) 249–384, for numerous specific examples of Hebrew linguistic characteristics.

⁷ E. Bickerman, *The God of the Maccabees* (SJLA 32; Leiden: E. J. Brill, 1979) 17; H. W. Attridge, "Historiography," in *Jewish Writings of the Second Temple Period* (Michael E. Stone, ed.; CRINT 2.2; Philadelphia: Fortress Press, 1984) 171; Goldstein, *1 Maccabees*, 14; Pfeiffer, *History*, 484.

⁸ F. C. Conybeare and St. George Stock, *Grammar of Septuagint Greek* (Boston: Ginn and Company, 1905; repr., Peabody, MA: Hendrickson, 1988) 50.

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,” δυνάμεις, 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
- εἰδώλιον as house for an idol: 1.47; 10.83
- ναός as shrine: 1.22; 2.8; 4.49, 50, 57; 7.36
- ἅγισμα as holy precinct: 1.21, 36, 37 (2x), 39, 45, 46
- τέμενος as sacred precinct: 1.47; 5.43, 44
- τὰ ἅγια:
 - 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.

¹⁰ Attridge, “Historiography,” 157; M. Delcor, “The apocrypha and pseudepigrapha of the Hellenistic period,” in *CHJ, The Hellenistic Age* vol. 2, 461; Bartlett, *1 Maccabees*, 18–19; Goldstein, *1 Maccabees*, 14.

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.

EDITORIAL POLICY

The present translation follows the versification in Kappler's Göttingen text when it differs from—and is obviously superior to—that of the NRSV (cf. 1.43; 9.55, 67; 10.76; 13.18; 14.27, 43). In those cases in which personal pronouns occur in the text, but their referent is ambiguous or left unnamed, the referent has been supplied and the pronoun is noted in the footnotes (cf. 1.36; 1.54; 5.16, 27; 6.24, 31, 62; 9.11, 40, 48; 10.76, 78; 11.4, 53; 12.4, 46; 13.19–20, 29; 15.26, 36).

BIBLIOGRAPHICAL NOTE

In the preparation of the NETS translation a number of other translations were consulted regularly in order to avoid reproducing any one of them too closely: the King James Version, Today's English Version, the New Revised Standard Version, the Douay Old Testament, the Knox Translation, the New American Bible, and the New Jerusalem Bible as presented most handily in J. R. Kohlenberger III, ed., *The Parallel Apocrypha* (New York: Oxford University Press, 1997). Also very helpful were the texts of J. A. Goldstein, *1 Maccabees* and S. Tedeschi, *The First Book of Maccabees* (Dropsie College Edition of Jewish Apocryphal Literature; New York: Harper & Brothers, 1950).

GEORGE T. ZERVOS

1 And it happened after the triumph of Alexander the Macedonian the son of Philip, who came out of the land of Chettiim and defeated Darius, king of the Persians and Medes, and became king in his place, formerly being king of Greece—²and he conducted many wars and seized fortresses and slaughtered the kings of the earth. ³And 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. ⁴And he gathered a very powerful force and ruled over countries, nations and tyrants, and they became tributary to him.

⁵ And after this he fell upon his bed and knew that he was dying. ⁶And 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. ⁷And Alexander ruled for twelve years and died.

⁸ And his servants took control, each in his own place. ⁹And they all put on crowns after he died, as did their sons after them for many years, and they multiplied evils on the earth.

¹⁰ 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.

¹¹ 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."

¹²And the proposition seemed good in their eyes; ¹³so some of the people took courage and went to the king, and he gave them the authority to follow the statutes of the nations. ¹⁴And they built a gymnasium in Hierosolyma according to the precepts of the nations, ¹⁵and they fashioned foreskins for themselves and apostatized from the holy cov-

enant and joined themselves to the nations and sold themselves to do evil.

¹⁶ 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. ¹⁷And he invaded Egypt with a heavily armed host, with chariots and elephants and a large fleet. ¹⁸And he made war against Ptolemy, king of Egypt, and Ptolemy turned from before him and fled, and many fell wounded. ¹⁹And they seized the fortified cities in the land of Egypt, and he took the spoils of the land of Egypt.

²⁰ 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. ²¹And he entered the holy precinct with arrogance and took the golden altar and the lamp stand for the light and all its utensils ²²and 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. ²³And he took the silver and the gold and the precious vessels, and he took the hidden treasures, which he found. ²⁴And taking everything, he left for his own land

and carried out murder
and spoke with great arrogance.

²⁵ And there was great mourning in Israel, in every place of theirs.

²⁶ And rulers and elders groaned,
virgins and young men weakened,
and the beauty of the women was deformed.

²⁷ Every bridegroom took up lamentation;
she who sat in the bridal chamber was in mourning.

²⁸ 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 Ierousalem with a heavily-armed host. ³⁰And he spoke peaceful words to them with deceit, and they trusted him. But he fell upon the city suddenly and struck it a great blow, and he destroyed many people from Israel. ³¹And he took the spoils of 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 possession 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 Ierousalem, they stored it there and became a great threat.

³⁶ It^a 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 Ierousalem 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, her 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 ⁴²and for each to abandon his own precepts; all the nations complied with the dictum of the king. ⁴³And many also from Israel approved of his service and sacrificed to idols and profaned the sabbath. ⁴⁴And the king sent documents carried by the hand of messengers to Ierousalem and the cities of Iouda for them to follow precepts foreign to the land ⁴⁵and to withhold whole burnt offerings and sacrifice and libation from the holy precinct and to profane sabbaths and feasts ⁴⁶and to defile holy precinct and holy ones, ⁴⁷to build altars^b and sacred precincts and houses to idols and to sacrifice swine and common animals ⁴⁸and to leave their sons uncircumcised, to make their souls abominable in every unclean and profane thing. ⁴⁹so as to forget the law and to change all the statutes. ⁵⁰And 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. ⁵²And many of the people joined them, everyone who abandoned the law,

and they did evil in the land. ⁵³And they forced Israel into hiding places, into every one of their places of refuge.

⁵⁴ And on the fifteenth day of Chaseleu in the one hundred and forty-fifth year, he^c constructed an abomination of desolation on the altar, and in the cities around Iouda they built altars^b ⁵⁵and burned incense at the doors of the houses and in the city squares. ⁵⁶And the books of the law which they found they tore up and burned with fire. ⁵⁷And 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. ⁵⁸And they were using their power on those who were found in Israel month by month in the cities. ⁵⁹On the twenty-fifth of the month they were sacrificing on the altar^b that was on top of the sacrificial altar. ⁶⁰And the women who had circumcised their children they put to death according to the ordinance, ⁶¹and they hung the babies from their necks and put to death their families and those who circumcised them.

⁶² But many in Israel remained strong and fortified themselves not to eat common things. ⁶³And they preferred to die so as not to be contaminated by food and not to defile the holy covenant, and they died. ⁶⁴And there was a very great wrath upon Israel.

2 In those days Mattathias son of Ioannes son of Symeon, a priest of the sons of Ioarib, left Ierousalem and settled in Modein. ²And he had five sons, Ioannes, who was called Gaddi, ³Simon, who was called Thassi, ⁴Ioudas, who was called Makkabaios, ⁵Eleazaros, who was called Auaran, Ionathes, who was called Apphous. ⁶And he saw the blasphemies occurring in Iouda and in Ierousalem ⁷and 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^d 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 ^eholy places^e, our beauty and our glory were devastated.

And the nations defiled them.

¹³ Why is there still life in us?"

^aI.e. the citadel ^bGk = bōmos ^cI.e. Antiochus ^dI.e. the city ^eI.e. temple

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 Iouda and those remaining in Ierusalem. 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 the statutes; ²²we will not obey the words of the king nor deviate from our religion to the right or to the left."

23 And as he finished speaking these words, a Judean man came within sight of all to sacrifice on the altara in Modein in accordance with the ordinance of the king. ²⁴And 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 altara ²⁵and killed the agent of the king, who was forcing them to sacrifice at that time, and tore down the altara. ²⁶And he became zealous in the law as Phinees had done against Zambri son of Salom.

27 And 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 Ierusalem, the city of Daud, 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 theyb 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 altarsa ⁴⁶and circumcised by force all the uncircumcised boys they found within the borders of Israel. ⁴⁷And they persecuted the children of insolence, and their mission was successful by their hand. ⁴⁸And 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.

49 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. ⁵⁰Now, children, be zealous in the law, and give your lives for the covenant of our fathers.

51 "Remember the works of our fathers, which they did in their generations, and receive great glory and an everlasting name. ⁵²Was not Abraam found faithful in temptation, and it was accounted to him as righteousness? ⁵³Ioseph in the time of his affliction observed the commandment and became lord of Egypt. ⁵⁴Phinees 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. ⁵⁷Daud, by his mercy, inherited the throne of a kingdom forever. ⁵⁸Elias, by becoming greatly zealous for the law, was taken up into heaven. ⁵⁹Hananiah, 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

^aGk = *bōmos* ^bI.e. *the enemy*

lost. ⁶⁴Children, be brave, and be strong in the law, for by it you will be glorified.

⁶⁵ "And look, Symeon your brother, I know that he is a man of counsel. Hear him all the days. He shall be as a father to you. ⁶⁶And Ioudas Mak-kabaïos has been strong in power since his youth. He shall be commander of the army and shall fight the war of the peoples. ⁶⁷And you shall draw to you all those who observe the law and execute vengeance for your people. ⁶⁸Return what is due to the nations, and be attentive to the ordinance of the law."

⁶⁹ And he blessed them and was joined to his fathers. ⁷⁰And he died in the one hundred forty-sixth year and was buried among the tombs of his ancestors in Modein. And all Israel mourned for him with great mourning.

3 And Ioudas his son who was called Mak-kabaïos, rose up in his place, ²and all his brothers helped him, as did all who had joined his father. And they fought the war for Israel with gladness.

³ And he spread glory to his people
and put on a breastplate like a giant and
strapped on his war instruments.

And he conducted battles,
protecting the camp by the sword.

⁴ And he resembled a lion in his works
and was like a whelp roaring in the
hunt.

⁵ And seeking out the lawless, he persecuted
them
and burned up those who disturbed his
people.

⁶ And the lawless drew back for fear of him,
and all the workers of lawlessness were
disturbed,
and salvation was successful by his hand.

⁷ And he caused bitterness to many kings,
and gladness to Iakob by his works,
and his memory will be a blessing
forever.

⁸ And he went through the cities of Iouda
and annihilated the impious from it
and turned away wrath from Israel.

⁹ And his name was known to the ends of the
earth,
and he gathered together those who were
lost.

¹⁰ And Apollonius gathered together the na-tions and a large force from Samaria, to make war against Israel. ¹¹And Ioudas found out, and he went out to meet him. And he struck and killed him. And many fell wounded, and the rest fled. ¹²And they took their spoils, and Ioudas took the dagger of Apollonius and fought with it all his days.

¹³ And Seron, the commander of the force of Syria, heard that Ioudas had gathered a force and an assembly of troops loyal to him who were going out with him to battle. ¹⁴And he said, "I will make

a name for myself and will be glorified in the king-dom. And I will make war on Ioudas and those with him who disregard the dictum of the king."

¹⁵And there was added a powerful company of im-pious 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. ¹⁷But 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." ¹⁸And 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. ¹⁹For victory in war is not in the multitude of force, but rather, power is from heaven. ²⁰They come against us with great arro-gance and lawlessness, to eliminate us and our wives and our children, to despoil us. ²¹But we fight for our lives and our precepts, ²²and he him-self 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. ²⁴And 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. ²⁵Thus began the fear of Ioudas and his brothers, and dread fell upon the nations all around them. ²⁶And 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. ²⁸And he opened his treasury and gave rations to his forces for a year. And he command-ed them to be prepared for every service. ²⁹But 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. ³⁰And 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. ³¹And he was greatly frustrated in his soul and decided to go to Persia and to take the taxes from those coun-tries 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 ³³and to raise Antiochus his son until he returned. ³⁴And he gave to him^a half of his forces and the elephants and commanded him concerning everything he was considering and concerning the inhabitants of Judea and Ierousalem, ³⁵to send a force against them to wipe out and to destroy the strength of Is-rael and the remnant of Ierousalem and to remove the memory of them from the place ³⁶and to settle

^aI.e. *Lysias*

alien sons in all their regions and to parcel out their land by lot. ³⁷And 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, ³⁹and sent with them forty thousand men and seven thousand cavalry to go into the land of Iouda and to devastate it according to the dictum of the king. ⁴⁰And he^a departed together with their whole force, and they came and camped near Ammaous in the flatland. ⁴¹And 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 allophytes.

⁴² And Ioudas 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, ⁴³and they said, each to his neighbor, "Let us raise up the ruination of our people and make war for our people and the ^bholy places^b." ⁴⁴And the congregation gathered together to be ready for battle and to pray and to request mercy and compassion.

⁴⁵ And Ierousalem 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 Iakob, and flute and cinyra^c ceased.

⁴⁶ And they gathered together and came to Massepha across from Ierousalem, for there was a place of prayer formerly in Massepha for Israel. ⁴⁷And they fasted on that day and wrapped themselves in sackcloth and ashes on their head and tore their clothes. ⁴⁸And they spread out the book of the law, seeking that concerning which the nations inquire of the images of their idols. ⁴⁹And they brought the garments of the priesthood, the first products and the tithes, and they aroused^d the Nazirites who had fulfilled their days. ⁵⁰And they cried out loudly to heaven saying,

"What shall we do to these, and where shall we carry them?"

⁵¹ And your ^bholy places^b 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. ⁵⁵And after this, Ioudas established leaders of the people, officers of thousands and officers of hundreds and officers of fifties and officers of tens. ⁵⁶And 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. ⁵⁷And the company departed and camped to the south of Ammaous.

⁵⁸ And Ioudas 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 ^bholy places^b. ⁵⁹For it is better for us to die in battle than to look upon the evils of our nation and of our ^bholy places^b. ⁶⁰But 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 ²in order to fall upon the camp of the Judeans and strike them suddenly. And the sons of the citadel were his guides. ³And Ioudas learned this, and he and his strongest men went out to defeat the force of the king, which was at Ammaous, ⁴while the forces were still scattered from the camp. ⁵And Gorgias arrived at the camp of Ioudas 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 Ioudas was seen in the plain with three thousand men, except that they had no coverings^e and dagger as they wanted. ⁷And they saw the camp of the nations, strong, heavily-defended and with cavalry encircling it, and these were instructed for war. ⁸And Ioudas said to the men who were with him, "Do not fear their multitude, and do not be cowardly at their charge. ⁹Remember how our fathers were saved in the Red Sea when Pharaoh was pursuing them in force. ¹⁰And 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. ¹¹And all the nations will know that there is one who redeems and saves Israel."

¹² And the allophytes lifted up their eyes and saw them coming from the opposite side, ¹³and they came out of the camp to battle. And those who were with Ioudas trumpeted ¹⁴and joined battle with them. And the nations were smashed and fled to the plain. ¹⁵But all the hindmost fell by the sword. And they pursued them as far as Gazera and as far as the flatlands of Idumea, Azotus and Jamnia, and of them three thousand men fell. ¹⁶And Ioudas and his force returned from chasing after them. ¹⁷And he said to the people, "Do not desire plunder, for the battle is before us. ¹⁸And Gorgias and the force in the mountain are

^aI.e. Lysias ^bI.e. temple ^c= Heb *kinnor* = lyre ^dOr *gathered* ^ePossibly *shields*

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near us. But now, stand against our enemies, and do battle against them, and after that take the plunder freely."

19 Just as Ioudas 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^a 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 in battle order,²² they all fled to the land of the allophytes.²³ And Ioudas turned to the plundering of the camp, and they took much gold and silver, blue and sea purple cloth and great wealth.²⁴ And returning, they sang hymns and blessed toward heaven, "for he is good, for his mercy is forever."²⁵ And a great salvation came about in Israel on that day.²⁶ And as many of the allophytes survived, when they arrived, they informed Lysias of everything that had happened.²⁷ Upon hearing, he became confused and disheartened, because things that he did not want had happened to Israel, and what resulted was not what the king had commanded him.²⁸ And in the following year he mustered sixty thousand select men and five thousand cavalry in order to make war on them.²⁹ And they came into Idumea and camped at Baithsoura, and Ioudas 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 Dauid and delivered the camp of the allophytes into the hands of Ionathes son of Saoul 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 Ioudas and how they were ready to live or die bravely, Lysias departed to Antioch and was enlisting foreign troops, [and] becoming numerous again in order to return to Judea.

36 But Ioudas and his brothers said, "Look, our enemies have been smashed. Let us go up to purify and rededicate the ^bholy places^b." 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

⁴⁰ and fell on their faces on the ground. And they trumpeted with the signal trumpets and cried out to heaven.

41 Then Ioudas ordered men to fight those in the citadel until he could purify the ^bholy places^b.⁴² And he selected uncorrupted priests, devotees of the law,⁴³ and they purified the ^bholy places^b and took the stones of pollution to an unclean place.⁴⁴ And they took counsel concerning the altar of whole burnt offering, which had been defiled, as to what they should do with it.⁴⁵ 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 altar⁴⁶ 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.⁴⁷ And they took whole stones according to the law and built a new altar like the former one.⁴⁸ And they built the ^bholy places^b and the inner areas of the house and sanctified the courts.⁴⁹ And they made new holy vessels and brought the lamp stand and the altar of incense and the table into the shrine.⁵⁰ And they burned incense on the altar and lit the lamps, which were on the lamp stand, and they gave light in the shrine.⁵¹ 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,⁵³ and they offered sacrifice according to the law on the new altar of whole burnt offerings that they made.⁵⁴ 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 cinyras^c and cymbals.⁵⁵ And all the people fell on their face and did obeisance and blessed toward heaven, which made them successful.⁵⁶ 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.⁵⁷ 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.⁵⁸ And very great gladness came upon the people, and their disgrace before the nations was removed.

59 And Ioudas, 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^d stationed a force there to defend it, and he fortified it to defend Baithsoura so that the people would have a fortress facing Idumea.

^aI.e. the Judeans ^bI.e. temple ^c= Heb kinnor = lyre ^dI.e. Ioudas

5 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 ²and decided to annihilate the race of Iakob who were in their midst. And they began to kill among the people and to drive them out. ³And Ioudas made war against the sons of Esau in Idumea, against Akribattene, because they were besieging Israel. And he struck them a mighty blow and reduced them and took their spoils. ⁴And 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. ⁵And they were confined by him to the towers, and he marshaled his troops against them and anathematized them and burned their towers with fire together with all those who were inside. ⁶And he crossed over against the sons of Ammon and found a strong band and many people with Timothy their leader. 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^a and returned to Judea.

⁹ And the nations in Galaad gathered together against the Israelites who were within their borders, to eliminate them, but they fled to the fortress of Dathema. ¹⁰And they sent letters to Ioudas and his brothers, saying, "The nations around us are gathered together against us to annihilate us. ¹¹And they are preparing to come and occupy the fortress in which we have taken refuge, and Timothy is the leader of their force. ¹²Now then come, and deliver us from their hand for a multitude of us has fallen. ¹³And 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."

¹⁴ While the letters were being read, look, other messengers were arriving from Galilee, having torn their garments, giving a report similar to these words, ¹⁵saying that there was gathered against them, from Ptolemais and Tyre and Sidon and "even all the Galilee of the allophyles, to annihilate us." ¹⁶Now 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. ¹⁷And 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 Galaaditis." ¹⁸And he left Iosephos the son of Zacharias, and Azarias, a leader of the people, with the remainder of the force in Judea for defense. ¹⁹And he commanded them saying, "Protect this people, and do not join battle against the nations until we return." ²⁰And three thousand men were allotted to Simon to go to Galilee, and to Ioudas eight thousand men for Galaaditis.

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^b 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 Makkabaïos and Jonathan 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 Galaaditis 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 Galaaditis 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 Makkabaïos, 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 Galaaditis.

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,

^aI.e. dependent villages ^bI.e. Judeans ^cI.e. the cities

we will cross over towards him and will prevail against him.”⁴² But 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.”⁴³ And 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.⁴⁴ And 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 Ioudas.

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 Iouda.⁴⁶ And 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.⁴⁷ But 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.⁴⁹ And Ioudas gave the order to announce to the army for each to camp in the place where they were.⁵⁰ And 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.⁵¹ And he destroyed every male by the edge of the sword. And he demolished it^a and took its spoils and passed through the city over those who had been killed.

52 And they crossed over the Jordan to the large plain before Baithsan.⁵³ And Ioudas was gathering the stragglers and encouraging the people all along the road until he came to the land of Iouda.⁵⁴ And they went up to Mount Sion with gladness and joy and offered whole burnt offerings, because no one of them fell until they returned in peace.

55 And in the days during which Ioudas and Jonathan were in the land of Galaad and Simon his brother was in Galilee before Ptolemais,⁵⁶ Ioseph the son of Zacharias and Azarias, commanders of the force, heard of the heroic actions and of the war which they executed.⁵⁷ And they said, “Let us make a name for ourselves also, and let us go to make war against the nations around us.”⁵⁸ And they gave orders to the men of the force that was with them and went to Jamnia.⁵⁹ And Gorgias and his men came out of the city to meet them in battle.⁶⁰ And Iosephos and Azarias were routed and were pursued as far as the borders of Judea, and on that day up to two thousand of the people of Israel fell.⁶¹ And there was a great rout among the people, because they did not listen to Ioudas and his brothers, intending to act heroical-

ly.⁶² But they were not of the seed of those men to whom was given salvation to Israel by their hand.

63 And the man Ioudas and his brothers were glorified greatly before all Israel and all the nations where their name was heard.⁶⁴ And they would gather together praising them.

65 And Ioudas and his brothers went out and made war on the sons of Esau in the land to the south. And he struck Chebron and its daughters^b and tore down its fortresses and burned the towers all around it.⁶⁶ And he departed to go to the land of the allophytes and was going through Marisa.⁶⁷ On that day priests fell in battle, desiring to act heroically in it by going into battle thoughtlessly.⁶⁸ And Ioudas turned away to Azotus, a land of the allophytes, and tore down their altars^c and burned the carvings of their gods with fire 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.² And the temple that is in it is very wealthy, and there are golden coverings^d and breastplate and weapons, which Alexander left there, the son of Philip, the king, the Macedonian, who first became king over the Greeks.³ And 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,⁴ and they stood up against him in battle. And he fled and departed from there with great sorrow to return to Babylon.

5 And someone came to him in Persia reporting that the armies that were going to Judea had been routed⁶ and that Lysias went initially with a powerful force but was turned back from before them^e, and they^e were strengthened by the weapons and power and much plunder that they took from the armies that they had cut down⁷ and that they tore down the abomination that he had built on the altar in Ierousalem and encircled the holy precinct with high walls as it had been before, and also Baithsoura, his city.

8 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.⁹ And he remained there rather many days, because intense grief mounted in him and he reckoned that he was dying.¹⁰ And he called all his Friends and said to them, “Sleep eludes my eyes, and I am disheartened from worry.¹¹ And 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.¹² But now I remember the evils which I did in Ierousalem. And I took all the silver and gold vessels that were in it, and I sent men to annihilate the inhabitants of Iouda in vain.¹³ I know that, because of these things, these evils have found me, and now look, I am perishing with great grief in a foreign land.”

14 And he called Philip, one of his Friends, and

^aI.e. the city ^bI.e. dependent villages ^cGk = bōmos ^dPossibly shields ^eI.e. the Judeans

established him over his whole kingdom. ¹⁵And he gave him his crown and robe and the seal ring in order to guide Antiochus his son and raise him to be king. ¹⁶And Antiochus the king died there in the one hundred forty-ninth year. ¹⁷And 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 ^aholy places^a and were seeking to do harm by every means and to support the nations. ¹⁹And Ioudas determined to eliminate them and summoned all the people together to besiege them. ²⁰And they gathered together and besieged them in the one hundred fiftieth year. And he built siege towers and engines. ²¹But a group of them broke out of the siege and some of the impious of Israel joined themselves to them. ²²And they went to the king and said, "How long will you not do justice and avenge our kindred? ²³We were pleased to be subject to your father and to go by the things he said and to follow his ordinances. ²⁴But the sons of our people besieged it^b because of this and became alienated from us; furthermore, as many of us as were found were put to death, and our inheritances were seized. ²⁵And not only upon us did they lay hands, but also upon all things along their borders. ²⁶And look, today they are camped against the citadel in Ierousalem to take it, and they have fortified the holy precinct and Baithsoura. ²⁷And 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. ²⁹And from other kingdoms and from the islands of the seas mercenary forces came to him. ³⁰And the number of his forces was one hundred thousand foot soldiers and twenty thousand cavalry and thirty-two elephants trained in war. ³¹And they came through Idumea and camped at Baithsoura. And they battled for many days and built siege engines, but they^c 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. ³³And 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. ³⁴And they showed the elephants juice of grapes and black berries to incite them to war. ³⁵And 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. ³⁶These ahead of time were wherever the beast was and went with it wherever it went. They would never separate from it. ³⁷And 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. ³⁸And he stationed the rest of the cavalry on the sides at both flanks of the army as raiders and as guards for the phalanxes. ³⁹Now 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. ⁴¹And 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. ⁴²And Ioudas and his army drew near to do battle, and six hundred men of the army of the king fell. ⁴³And Eleazaros Auaran saw one of the beasts plated with royal armor, and it stood above all the other beasts, and he thought that the king was on it. ⁴⁴And he gave himself up to save his people and to secure for himself an everlasting name. ⁴⁵And 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. ⁴⁶And 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. ⁴⁷And they^c 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 Ierousalem, and the king camped in Judea and at Mount Sion. ⁴⁹And 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 sabbath in the land. ⁵⁰And the king took Baithsoura and stationed a guard there to hold it. ⁵¹And he camped against the holy precinct for many days and set up there siege towers and machines and devices to hurl fire and stones and to shoot arrows and slings. ⁵²And they^c themselves also made machines against their machines and battled for many days. ⁵³But there was no food in the depositories, because it was the seventh year, and those who had been rescued from the nations into Judea consumed the remainder of the stores. ⁵⁴And few men remained in the ^aholy places^a, because the famine prevailed over them, and they were scattered, each one to his own place.

⁵⁵ And Lysias heard that Philip, whom King Antiochus, while he was still living, had appointed to raise Antiochus his son to be king, ⁵⁶had 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. ⁵⁷And 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. ⁵⁸Let us now offer terms to these peo-

^aI.e. temple ^bI.e. the citadel ^cI.e. the Judeans

ple, and let us make peace with them and with every nation of them. ⁵⁹And 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.

⁶⁰ And the speech was satisfactory to the king and to the rulers, and he proposed to them^a to make peace, and they accepted. ⁶¹And the king and the rulers swore an oath to them, and on this basis they^a came out of the fortress. ⁶²And 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. ⁶³And 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.

7 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. ²And it happened as he was going into the royal palace of his fathers, his forces apprehended Antiochus and Lysias to lead them to him. ³But when this action became known to him, he said, "Do not show me their faces." ⁴And the forces killed them, and Demetrius sat on the throne of his kingdom.

⁵ And all the lawless and impious men of Israel came to him, and Alcimus, who wanted to be a priest, led them. ⁶And they denounced the people to the king, saying, "Ioudas and his brothers destroyed all your Friends and scattered us out of our land. ⁷Now 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."

⁸ 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 was faithful to the king. ⁹And he sent him and the impious Alcimus, and he bestowed the priesthood upon him, and he commanded him to execute vengeance on the sons of Israel. ¹⁰And they departed and came with a large force to the land of Iouda, and he sent messengers to Ioudas and his brothers with peaceful words with deception. ¹¹But they did not pay attention to their words, for they saw that they came with a large force.

¹² And a company of scribes met before Alcimus and Bacchides to seek their rights. ¹³And the Hasideans were the first among the Israelites, and they sought peace from them, ¹⁴for they said, "A man, a priest of the seed of Aaron, came with the forces, and he will not treat us unjustly." ¹⁵And he spoke peaceful words with them and swore to them, saying, "We will not seek to do evil to you or to your friends." ¹⁶And they trusted him, but he apprehended from among them sixty men and killed them in one day according to the word which was written,

¹⁷ "The flesh of your holy ones and their blood they poured out around Ierousalem, and there was no one to bury them."

¹⁸And fear and trembling of them fell upon all the people, for they said, "There is no truth and judgment in them, for they have violated the stipulation and the oath which they swore."

¹⁹ And Bacchides departed from Ierousalem and camped at Bethzaith. And he sent and apprehended many of the men who had deserted to him and some of the people, and he killed them in the great pit. ²⁰And he entrusted the country to Alcimus and left a force with him to help him, and Bacchides returned to the king.

²¹ And Alcimus struggled to gain the high priesthood, ²²and 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. ²³And 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. ²⁴And 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. ²⁵But 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.

²⁶ 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. ²⁷And Nicanor came to Ierousalem with a large force and sent a message to Ioudas and his brothers with peaceful words with deceit, saying, ²⁸"Let there be no warfare between me and you. I will come with a few men in order to see you personally with peace."

²⁹ And he came to Ioudas, and they greeted each other peacefully, but the enemies were ready to seize Ioudas. ³⁰Word of this became known to Ioudas, that he came to him with deceit, and he became terrified of him and did not want to see his face again. ³¹Nicanor learned that his plan had been revealed, and he came out to meet Ioudas in battle near Chapharsalama. ³²Around five hundred men of those with Nicanor fell, and they fled to the city of Dauid.

³³ After these developments Nicanor went up to Mount Sion, and some of the priests from the ^bholy places^b 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. ³⁴But he mocked them and ridiculed them and defiled them and spoke arrogantly. ³⁵And he swore 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. ³⁶And the priests went in and stood in front of the altar and the shrine and wept and said,

^aI.e. the Judeans ^bI.e. temple

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.

38 Execute vengeance on this man and on his
army,
and let them fall by the sword.
Remember their blasphemies,
and do not allow them to endure."

39 And Nicanor went out of Ierousalem and
camped in Baithoron, and the Syrian force met
him. 40 And Ioudas camped in Adasa with three
thousand men. 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. 42 In the same manner smash
this army before us today, and let the rest know
that he spoke wickedly against your ^aholy places^a,
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 Ni-
canor 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^b pur-
sued 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 Ni-
canor and his right hand, which he had stretched
out arrogantly, and they brought them and exhib-
ited them in Ierousalem. 48 And the people re-
joiced greatly, and they observed that day as a day
of great gladness. 49 And they established the ob-
servation 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 ²and that they are pow-
erful 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 ³and all
they did in the land of Spain to gain control over
the metals, the silver and the gold which was there
⁴and 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, ⁵and Philip
and Perseus, the king of Kitians^c, and those who
came up against them, they smashed them in war
and prevailed over them, ⁶and 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, ⁷and 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, ⁸the 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, ⁹and
that men from Greece wanted to come and anni-
hilate them, ¹⁰but 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 en-
slaved them to this day. ¹¹And the rest of the king-
doms and the islands, as many as ever resisted
them, they devastated and enslaved them, ¹²but
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. ¹³And those whom
they want to help and to be king, they^d are king,
and those, whom they want, they remove. And
they have been exalted greatly. ¹⁴And 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. ¹⁵And 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.
¹⁶And 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
sent them to Rome to establish friendship and an al-
liance ¹⁸and to lift the yoke from them, for they saw
the kingdom of the Greeks enslaving Israel in servi-
tude. ¹⁹And 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." ²¹And the speech was
pleasing to them. ²²And this is a copy of the letter
which they copied onto brass tablets and sent to Ie-
rousaleim 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 forev-
er, and may sword and enemy be removed far from
them. ²⁴But if war should come to Rome first or to
any of their allies in all their dominion, ²⁵the nation
of the Judeans will be their ally with their whole
heart as the time may indicate to them. ²⁶And 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, re-
ceiving nothing in return. ²⁷In the same manner, if

^aI.e. temple ^bI.e. the Judeans ^cI.e. Macedonians ^dI.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. ²⁸And 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. ²⁹According to these words, thus stand the Romans with the citizenry of the Judeans. ³⁰But 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? ³²If 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 Iouda, and the right flank with them. ²And they traveled the road to Galgala and camped against Maisaloth in Arbela and occupied it and destroyed many people's lives. ³And in the first month of the one hundred fifty-second year, they camped against Ierousalem, ⁴and they departed and went into Bereth with twenty thousand men and two thousand cavalry.

⁵ And Ioudas was camped at Elasa, and three thousand selected men with him. ⁶And 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 Ioudas 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. ⁸And 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." ⁹But 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." ¹⁰And Ioudas 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^a 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. ¹²But Bacchides was on the right flank, and the phalanx approached from both sides. And they blew the trumpets, and the men with Ioudas also trumpeted with their trumpets. ¹³And the earth was shaken from the sound of the armies, and the battle was joined from the morning until evening.

¹⁴ And Ioudas saw that Bacchides and the bulk of his army were on the right, and with him came all the bravest in heart. ¹⁵And the right wing was smashed by them, and he pursued them as far as Mount Azotus. ¹⁶And those on the left flank saw that the right flank had been smashed, and they turned on the heels of Ioudas and those with him from behind. ¹⁷And the fighting became heavy and many wounded fell from both sides. ¹⁸And Ioudas fell, and the rest fled.

¹⁹ And Jonathan and Simon took Ioudas their brother and buried him in the tomb of their fathers in Modein ²⁰and wept for him. And all Israel mourned him with great mourning and grieved many days and said,

²¹ "How the mighty savior of Israel fell!"

²²And the rest of the words of Ioudas 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 Ioudas, the lawless came forth in all the regions of Israel, and all those who worked injustice arose. ²⁴In those days there was a very great famine, and the country deserted with them. ²⁵And Bacchides selected the impious men and established them as masters of the country. ²⁶And they sought out and investigated the friends of Ioudas and led them to Bacchides, and he retaliated against them and taunted them. ²⁷And 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 Ioudas came together and said to Jonathan, ²⁹"Since your brother Ioudas 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. ³⁰Now then we have chosen you today in his place to be for us a ruler and a leader to fight our war." ³¹And Jonathan accepted the leadership at that time and rose up in the place of Ioudas his brother.

³² And Bacchides learned this, and he sought to kill him. ³³But Jonathan 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. ³⁴And 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. ³⁶But the sons of Iambri from Medaba came out and seized Ioannes and everything that he had and, having them, went away.

³⁷ After these developments, they announced to Jonathan and to Simon his brother that the sons of Iambri 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. ³⁸And they remembered the blood of Ioannes their brother and they went up and hid under the cover of the mountain. ³⁹And they lifted up their

^aI.e. of Bacchides

eyes and saw and look, a commotion and a large entourage, and the bridegroom and his friends and his brothers came out to meet them with drums and musicians and many weapons. ⁴⁰And they rose up against them from the ambush and killed them. And many wounded fell, and the rest fled to the mountain, and they^a took all their spoils. ⁴¹And the wedding changed to mourning, and the sound of their musicians to lamentation. ⁴²And they exacted vengeance for the blood of their brother and returned to the marshland of the Jordan.

⁴³ 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 Jonathan said to those with him, "Let us rise up now and fight for our lives, for today is not as yesterday or the third day. ⁴⁵For look, the battle is before us and behind us, and the water of the Jordan is on this side and that, and there is marsh and thicket; there is no place to turn. ⁴⁶Now then, cry out to heaven so that you may be saved from the hand of our enemies." ⁴⁷And the battle began, and Jonathan stretched out his hand to strike Bacchides, but he turned away from him toward the rear. ⁴⁸And Jonathan and those with him jumped into the Jordan and swam through to the other side, but they^b did not cross through the Jordan against them. ⁴⁹And up to a thousand men with Bacchides fell on that day.

⁵⁰ And he returned to Ierousalem and built fortified cities in Judea, the fortress in Iericho, and Ammaous and Baithoron and Baithel and Thamnatha Pharathon and Tephon with high walls and gates and bolts. ⁵¹And he placed a guard in them, to be hostile to Israel. ⁵²And he fortified the city of Baithsoura and Gazara and the citadel, and he placed in them forces and stores of food. ⁵³And he took the sons of the leaders of the country as hostages and placed them in the citadel in Ierousalem in detention.

⁵⁴ And in the one hundred and fifty-third year, in the second month, Alcimus gave the command to tear down the wall of the inner court of the holy places^c, and he tore down the works of the prophets. And he began to tear it down, ⁵⁵but at that time Alcimus was stricken, and his works were thwarted. And his mouth was stopped up, and he was paralyzed, and he was no longer able to say a word and command about his own house. ⁵⁶And Alcimus died at that time with great torment. ⁵⁷And Bacchides saw that Alcimus had died, and he returned to the king, and the land of Iouda was quiet for two years.

⁵⁸ And all the lawless took counsel, saying, "Look, Jonathan and those with him live in peace confidently. Now then, we shall bring Bacchides back, and he will apprehend them all in one night." ⁵⁹And they went and counseled together with him. ⁶⁰And he departed to come with a large force and sent letters in secret to all his allies in Judea for them to apprehend Jonathan and those with him, but they were not able, because their

plan became known. ⁶¹And they^a apprehended from among the men of the country, who were the leaders of the evil, up to fifty men, and killed them.

⁶² And Jonathan and Simon and those with him withdrew to Baithbasi in the wilderness and rebuilt its ruins and strengthened it. ⁶³And Bacchides learned this, and he gathered together his whole multitude and sent word to those from Judea. ⁶⁴And he came and camped against Baithbasi, and he battled it for many days and made siege engines.

⁶⁵ And Jonathan left Simon his brother in the city and went out into the country and came with a small number. ⁶⁶And 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. ⁶⁷And Simon and those with him came out of the city and burned the siege engines. ⁶⁸And they battled against Bacchides, and he was smashed by them. And they pressed him greatly, because his strategy and his attack were futile. ⁶⁹And 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.

⁷⁰ And Jonathan learned this, and he sent emissaries to him to conclude peace with him and to give back the captives to them. ⁷¹And he accepted and did according to his words, and he swore to him not to seek evil for him all the days of his life. ⁷²And 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. ⁷³And the sword ceased from Israel, and Jonathan lived in Machmas and began to judge the people and removed the impious from Israel.

10 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. ²And Demetrius the king heard this, and he gathered together very many forces and came out to meet him in battle. ³And Demetrius sent letters to Jonathan with peaceful words in order to magnify him, ⁴for he said, "Let us move beforehand to make peace with them before he makes peace with Alexander against us. ⁵For he will remember all the evils which we carried out against him and his brothers and the nation." ⁶And 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.

⁷ And Jonathan came to Ierousalem and read the letters in the hearing of all the people and of those from the citadel. ⁸And they became very frightened when they heard that the king had given authority to him to muster forces. ⁹And those from the citadel turned the hostages over to Jonathan, and he gave them back to their parents.

¹⁰ And Jonathan established his residence in

^aI.e. the Judeans ^bI.e. the enemy ^cI.e. temple

Ierousalem and began to build and renew the city. ¹¹And 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.

¹² And the aliens who were in the fortresses, which Bacchides had built, fled. ¹³And each one abandoned his place and went back to his own land. ¹⁴Only 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 Ionathan, 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. ¹⁶And he said, "Surely, we shall not find one such man? And now let us make him our Friend and ally." ¹⁷And he wrote letters and sent them to him according to these words, saying,

¹⁸ "King Alexander to his brother Ionathan, greeting. ¹⁹We have heard about you, that you are a man powerful in strength and suitable to be our Friend. ²⁰And 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 Ionathan 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. ²⁴I also will write them words of invitation and exaltation and gifts so that they may be with me for support." ²⁵And he sent a message to them according to these words,

"King Demetrius to the nation of the Judeans, greeting. ²⁶Since 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. ²⁷And now persist in keeping faith with us, and we will return good things to you in exchange for what you do for us. ²⁸We 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. ³⁰Also, instead of the third of the grain and the half of the tree fruit which is due for me to receive, I discontinue from today and henceforth collecting them from the land of Iouda and from the three districts annexed to it from Samari-tis and Galilee from this very day and for all time. ³¹And let Ierousalem be holy and exempt, as also its borderlands—tithes and taxes. ³²Furthermore, I release my authority over the citadel in Ierousalem and grant to the high priest to establish in it whatever men he selects to guard it. ³³And every soul of the Judeans who was taken hostage from the land of Iouda into all my kingdom I set free without

ransom, and let every one exempt them from taxes on their livestock also.

³⁴ "And all the feasts and sabbaths and new moons and designated days, and three days before a feast and three after a feast, let all these days be tax-free and exempt for all Judeans who are in my kingdom. ³⁵And no one will have authority to demand payment from or to bother any one of them about any thing.

³⁶ "And let some of the Judeans be enrolled in the forces of the king up to thirty thousand men, and provisions will be given to them as is appropriate for all the forces of the king. ³⁷And some of them will be stationed in the large fortresses of the king, and some of these will be assigned to the affairs of the kingdom, which are confidential. And let those who are over them and the rulers be from their own people, and let them follow their laws, as also the king ordered in the land of Iouda.

³⁸ "And let the three districts that were annexed to Judea from the country of Samaria be combined with Judea for the purpose of being considered to be under one rule and not to obey any other authority but that of the high priest. ³⁹Ptolemais and the land belonging to it I have given as a gift to the ^aholy places^a in Ierousalem for the appropriate expenditures of the ^aholy places^a. ⁴⁰Furthermore, I will give every year fifteen thousand shekels of silver out of the accounts of the king from the places belonging to him. ⁴¹And 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^a. ⁴²And 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. ⁴³And all who take refuge in the temple in Ierousalem 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.

⁴⁴ "And the cost of constructing and renewing the buildings of the ^aholy places^a also shall be paid from the account of the king. ⁴⁵And the cost of constructing the walls of Ierousalem 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 Ionathan 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. ⁴⁷And 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. ⁴⁹And the two kings joined in battle, and the army of Demetrius fled, and Alexander pursued him, and he prevailed over them. ⁵⁰And he sustained the bat-

^ai.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 will give gifts to you and to her, which are worthy of you."

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 Jonathan 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 Jonathan'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 Jonathan returned to Ierousalem 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 Jamnia. And he sent a message to Jonathan 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

mountains? 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 Jonathan heard the words of Apollonius, he was moved in thought. And he selected ten thousand men and came out of Ierousalem, and Simon his brother met him to help him. ⁷⁵And he camped at 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 Jonathan 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^a chased after him into Azotus, and the two armies joined in battle. ⁷⁹But Apollonius secretly left a thousand cavalry behind them. ⁸⁰And Jonathan 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 Jonathan 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^b were smashed by him and fled. ⁸³And the cavalry was scattered in the plain, and they fled to Azotus and entered Bethdagon, the house of their idol, to be saved. ⁸⁴And Jonathan 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 Jonathan departed from there and camped against Ascalon, and the people from the city came out to meet him with great pomp.

87 And Jonathan returned to Ierousalem 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 Jonathan, ⁸⁹and he sent him a golden brooch, as is the custom, to be given to the Kinsmen 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

^aI.e. Jonathan ^bI.e. the phalanx

to his own kingdom. ²And 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. ³But as he entered into the cities, Ptolemy stationed forces as a guard in each city.

⁴When 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^a had burned in the war, for they made piles of them along his way. ⁵And they recounted to the king the things that Jonathan had done in order to blame him, but the king kept silent. ⁶And Jonathan met the king at Joppe with pomp, and they greeted each other and slept there. ⁷And Jonathan went with the king as far as the river called Eleutherus, and he returned to Ierousalem.

⁸But King Ptolemy took control of the cities on the coast as far as Seleuceia by the sea, and he was contemplating evil thoughts about Alexander. ⁹And he sent ambassadors to Demetrius the king, saying, "Come, let us conclude an agreement between ourselves, and I will give you my daughter, whom Alexander has, and you will rule over the kingdom of your father. ¹⁰For I have changed my mind about giving my daughter to him, because he has sought to kill me." ¹¹And he blamed him, because he desired his kingdom. ¹²And he took his daughter away and gave her to Demetrius, and he became alienated from Alexander, and their hostility became apparent.

¹³And Ptolemy entered Antioch and put on the crown of Asia, and he placed two crowns on his head, that of Egypt and of Asia. ¹⁴But Alexander the king was in Cilicia during those times, because the people from those places were rebelling. ¹⁵And 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. ¹⁶And Alexander fled to Arabia to hide himself there, and King Ptolemy was exalted. ¹⁷And Zabdiel the Arab cut off the head of Alexander and sent it to Ptolemy. ¹⁸But King Ptolemy died on the third day, and his men who were in his fortresses were destroyed by the people in the fortresses. ¹⁹And Demetrius became king in the one hundred sixty-seventh year.

²⁰In those days Jonathan gathered together men from Judea to assault the citadel in Ierousalem, and they made many siege engines against it. ²¹But certain people who hated their nation, lawless men, went to the king and reported to him that Jonathan was besieging the citadel. ²²And 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.

²³But 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. ²⁴And taking silver, gold and clothing and many other gifts, he went to the king in Ptolemais and found favor before him. ²⁵And certain lawless men from his nation petitioned against him, ²⁶but the king did to him as his predecessors did to him before him and exalted him before all his Friends. ²⁷And 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. ²⁸And Jonathan requested that the king make Judea tax-free, as well as the three districts and Samaritis, and pledged to him three hundred talents. ²⁹And the king was pleased and wrote letters to Jonathan concerning all these things in this way:

³⁰"King Demetrius to Jonathan his brother and the nation of the Judeans, greeting. ³¹This 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. ³²'King Demetrius to Lasthenes his Father, greeting. ³³To 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. ³⁴We 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 Ierousalem 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. ³⁵And 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. ³⁶And not one of these shall be set aside from the present time on forever. ³⁷Now 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.' "

³⁸And 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. ³⁹And 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, ⁴⁰and 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.

⁴¹And Jonathan sent a message to Demetrius the king to remove the soldiers of the citadel from Ierousalem, and the soldiers in the fortresses, for

^aI.e. Jonathan

they were battling Israel. ⁴²And Demetrius sent a message to Jonathan, 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. ⁴³Now then, you will do right to send men to me who will ally themselves with me, because all my forces have revolted." ⁴⁴And Jonathan sent three thousand men powerful in strength to him in Antioch, and they came to the king, and the king rejoiced at their arrival.

⁴⁵ 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. ⁴⁶But the king fled into the court. And the people of the city seized the thoroughfares of the city and began to fight. ⁴⁷And 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. ⁴⁸And they burned the city and took many spoils on that day and saved the king. ⁴⁹And 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, saying, ⁵⁰"Make a treaty with us, and let the Judeans stop fighting us and the city." ⁵¹And they threw down their weapons and made peace. And the Judeans were glorified before the king and before all those in his kingdom. And they became renowned in his kingdom and returned to Ierousalem having many spoils.

⁵² And Demetrius the king sat upon the throne of his kingdom, and the land became quiet before him. ⁵³But he falsified everything he had said and became alienated from Jonathan and did not return the favors that he^a had given to him, but pressed him greatly.

⁵⁴ Now after these things Trypho returned, and with him Antiochus, a rather young boy, and he became king and put on a crown. ⁵⁵And all the forces that Demetrius had cast off gathered together and fought against him, and he fled and was routed. ⁵⁶Trypho took the beasts and took control of Antioch. ⁵⁷And Antiochus the younger wrote to Jonathan saying, "I bestow upon you the high priesthood and establish you over the four districts and to be among the Friends of the king." ⁵⁸And 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. ⁵⁹And he established Simon his brother commander from the ascent of Tyre as far as the borders of Egypt.

⁶⁰ And Jonathan 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. ⁶¹And 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^b. ⁶²And the people of Gaza appealed to Jonathan, and he made a treaty with

them and took the sons of their rulers as hostages and sent them to Ierousalem. And he went through the country as far as Damascus.

⁶³ And Jonathan heard that the commanders of Demetrius had arrived in Kedes in Galilee with a large force desiring to remove him from his position. ⁶⁴And he met with them but left his brother Simon in the country. ⁶⁵And Simon camped against Baithsoura and fought it for many days and shut them in. ⁶⁶And 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.

⁶⁷ And Jonathan and his army camped at the water of Gennesar. And early in the morning they went to the plain of Hasor, ⁶⁸and 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. ⁶⁹Now those who were in the ambush came out of their hiding places and joined battle. ⁷⁰And all those with Jonathan fled; not one of them was left except Mattathias the son of Absalomos and Ioudas the son of Chalphi, commanders of the army of the forces. ⁷¹And Jonathan tore his clothes and put dirt on his head and prayed. ⁷²And he turned around towards them in battle and routed them, and they fled. ⁷³And 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. ⁷⁴And on that day up to three thousand men of the allophyles fell, and Jonathan returned to Ierousalem.

12 And Jonathan 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. ²And to the Spartans and other places he sent letters for the same purpose. ³And they went to Rome and entered the council chamber and said, "Jonathan the high priest and the nation of the Judeans sent us to renew friendship with them and the alliance as before." ⁴And they^c gave letters to them for the people in each place to conduct them to the land of Iouda with peace.

⁵ And this is a copy of the letters that Jonathan wrote to the Spartans: ⁶"Jonathan the high priest and the senate of the nation and the priests and remaining citizenry of the Judeans to their brothers the Spartans, greeting. ⁷Already beforehand letters were sent to Onias the high priest from Areius, who was king over you, that you are our brothers as the copy indicates. ⁸And Onias received the man who had been sent with honor and accepted the letters in which it was made clear concerning the alliance and friendship. ⁹We too, then, not being in need of these things and taking comfort in the holy books in our possession, ¹⁰have endeavored to send this proposal to renew our brotherhood and friendship toward you so as not to be alienated from you, for many seasons have passed since

^aI.e. Jonathan ^bAntecedent unclear ^cI.e. the Romans

you sent your message to us. ¹¹We 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. ¹²And we rejoice at your glory. ¹³But many afflictions have encircled us, and many wars, and the kings around us have made war upon us. ¹⁴We then decided not to bother you and the rest of our allies and friends in these wars, ¹⁵for we have the help from heaven helping us, and we were rescued from our enemies, and our enemies were humbled. ¹⁶Therefore, 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. ¹⁷We 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. ¹⁸And now you will do well to respond to us regarding these things."

¹⁹ And this is a copy of the letter^a that they sent to Onias: ²⁰"Ares, king of the Spartans, to Onias the great priest, greeting. ²¹It has been found in a document concerning the Spartans and the Judeans that they are brothers and that they are of the descendants of Abraam. ²²And now that we know these things, you will do well to write us concerning your peace. ²³We in turn write to you: 'Your livestock and your belongings are ours and ours are yours.' Therefore, we commanded that they^b 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, ²⁵and he departed from Ierousalem and met them in the country Hamathitis, for he did not give them the opportunity to march into his country. ²⁶And he sent spies into their camp, and they returned and informed him that they were marshalling troops to fall upon them by night. ²⁷So 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. ²⁸And his opponents heard that Jonathan and those with him had prepared for battle, and they became frightened and cowered in their spirit, and they lit fires in their camp. ²⁹But Jonathan and those with him did not know it until morning, for they saw the lights burning. ³⁰And Jonathan chased after them but did not catch them, for they had crossed the Eleutherus river. ³¹And Jonathan turned aside to the Arabs, who are called Zabadeans, and defeated them and took their spoils. ³²And 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, ³⁴for 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 ³⁶and to elevate the walls of Ierousalem 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^c could neither buy nor sell. ³⁷And 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 Chaphenatha. ³⁸Simon 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. ⁴⁰But 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. ⁴¹And Jonathan came out to meet him with forty thousand selected men in battle order, and he came to Baithsan. ⁴²And Trypho saw that he had come with a large force, and he was afraid to stretch out his hand against him. ⁴³And 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. ⁴⁴And he said to Jonathan, "Why have you wearied all these people without there being a war with us? ⁴⁵And 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^d did as he said; he sent away the forces, and they went to the land of Judea. ⁴⁷And he left with himself three thousand men of whom he left two thousand in Galilee, and one thousand went with him. ⁴⁸But 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. ⁵⁰But 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. ⁵¹And the pursuers saw that it was a matter of life or death for them, and they turned back. ⁵²And 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. ⁵³And 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

^aOr letters ^bI.e. the Spartan emissaries ^cI.e. the garrison of the citadel ^dI.e. Jonathan

of Iouda and to devastate it, ²and he saw the people, that they were trembling and fearful, and he went up to Ierousalem and gathered the people. ³And 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 ^aholy places^a, and the wars and the hardships that we have seen. ⁴For this reason all my brothers have perished for the sake of Israel, and I have been left alone. ⁵And now far be it from me to preserve my life in any time of affliction, for I am not greater than my brothers. ⁶But I will take vengeance for my nation and for the ^aholy places^a 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, ⁸and they responded with a loud voice, saying, "You are our leader in place of Ioudas and Ionathan your brother. ⁹Fight our war, and all that you say to us we will do." ¹⁰And he gathered together all the fighting men and hurried to finish the walls of Ierousalem and fortified it all around. ¹¹And he sent Ionathan the son of Apsalomos and with him a sufficient force to Joppe and expelled those in it and remained there in it.

¹² And Trypho departed from Ptolemais with a large force to enter into the land of Judea, and Ionathan was with him under guard. ¹³But Simon camped in Adida facing the plain. ¹⁴And Trypho learned that Simon had risen up in place of Ionathan his brother and that he was about to join battle with him, and he sent ambassadors to him, saying, ¹⁵"On account of the money that Ionathan your brother owed to the royal treasury for the position he held, we are detaining him. ¹⁶And now send one hundred talents of silver and two of his sons as hostages so that if he is freed he will not rebel against us, and we will free him."

¹⁷ And Simon knew that they were speaking to him with deceit, and he sent for the silver and the boys so as not to raise great animosity in the people, ¹⁸who would say, "Because I did not send the silver and the boys to him he^b perished." ¹⁹And he sent the boys and the hundred talents, but he^c deceived him and did not free Ionathan.

²⁰ And after these things Trypho came to march into the country and to devastate it, and they circled around on the road to Adora. But Simon and his army marched parallel with him to whatever place he went. ²¹But the men in the citadel were sending envoys to Trypho urging him to come to them through the wilderness and to send food to them. ²²And Trypho prepared all his 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 Galaaditis. ²³But as he drew near to Baskama, he killed Ionathan, and he was buried there. ²⁴And Trypho returned and went back to his land.

²⁵ And Simon sent and took the bones of Ionathan his brother and buried him in Modein, the city of his fathers. ²⁶And all Israel mourned for

him with great mourning and grieved for him many days. ²⁷And 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. ²⁸He also set up seven pyramids, each one opposite another, for his father and his mother and his four brothers. ²⁹For them^d 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. ³⁰This 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, ³²and he became king in his place and put on the crown of Asia, and he did great harm in the land. ³³And 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. ³⁴And 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. ³⁵And Demetrius the king sent to him in accordance with these developments and replied to him and wrote some such letter to him: ³⁶"King Demetrius to Simon, the high priest and Friend of kings, and the elders and nation of the Judeans, greeting. ³⁷The 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. ³⁸And whatever agreements we made with you stand, and the fortresses that you built may remain for you. ³⁹We 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. ⁴⁰And 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, ⁴²and 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. ⁴⁴And the men in the siege engine jumped out into the city, and there was a great commotion in the city. ⁴⁵And 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, ⁴⁶and they said, "Do not deal with us according to our evil acts but according to your mercy." ⁴⁷And 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. ⁴⁸And he removed

^aI.e. temple ^bI.e. Ionathan ^cI.e. Trypho ^dI.e. the pyramids

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 Ierusalem 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. ⁵⁰And 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. ⁵¹And 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^a and cymbals and nablās^b and with hymns and with odes that a great enemy was eliminated from Israel. ⁵²And he^c 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. ⁵³And 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. ²And 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. ³And he went and defeated the army of Demetrius and apprehended him and led him to Arsaces, and he put him in prison.

- ⁴ 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.
- ⁵ And with all his glory he took Joppe as a harbor
and made it an entrance way to the islands of the sea.
- ⁶ And he widened the borders of his nation
and controlled the country.
- ⁷ 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.
- ⁸ And they were farming their land in peace,
and the land was giving its produce,
and the trees of the plains their fruit.
- ⁹ Elders were sitting in the city squares;
all were conversing about good things,
and the youths were dressing in splendor
and uniforms of war.
- ¹⁰ 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.

- ¹¹ He made peace in the land,
and Israel was glad with great gladness.
- ¹² And everyone sat under their own vine and
their own fig tree,
and there was no one to frighten them.
- ¹³ And a person fighting them disappeared in
the land,
and the kings were crushed in those days.
- ¹⁴ And he supported all the humble among his
people;
he sought out the law,
and he eliminated every lawless and evil
person.
- ¹⁵ He glorified the ^dholy places^d
and multiplied the vessels of the ^dholy
places^d.

¹⁶ And it was heard in Rome and as far as Sparta that Jonathan had died, and they were greatly grieved. ¹⁷But 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, ¹⁸they wrote to him on brass tablets to renew with him the friendship and alliance which they had established with Ioudas and Jonathan his brothers. ¹⁹And they were read before the assembly in Ierusalem.

²⁰ And this is a copy of the letters^e that the Spartans sent:

"The rulers and the city of the Spartans to Simon the great priest and the elders and the priests and the remaining citizenry of the Judeans, our brothers, greeting. ²¹The ambassadors who were sent to our citizenry announced to us concerning your glory and honor, and we rejoiced at their coming. ²²And 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. ²³And 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^f, 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? ²⁶For 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, ²⁸in the great congregation of priests and of the people and

^a = Heb *kinnor* = lyre ^b = Heb *nebel* = ten or twelve stringed instrument ^c i.e. Simon ^d i.e. temple ^e Or letter
^f Gk 1 mina = 100 drachmas = 0.6 kg

rulers of the nation and of the elders of the country, it was made known to us ²⁹that 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. ³⁰And Jonathan mobilized his nation and became their high priest and was gathered to his people. ³¹And their enemies decided to march into their country to devastate their country and to stretch out their hands against their ^aholy places^a. ³²Then 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. ³³And 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. ³⁴And he fortified Joppe by the sea and Gazara on the borders of Azotus in which the enemies resided there 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. ³⁶And in his days he was successful in removing by his hands the nations from his country, and those in the city of David 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. ³⁷And he settled Judean men in it and fortified it for the security of the country and city, and he heightened the walls of Ierousalem.

³⁸ "And King Demetrius bestowed upon him the high priesthood for these things, ³⁹and he made him one of his Friends and glorified him with great glory. ⁴⁰For 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 ⁴¹and that the Judeans and the priests were pleased that Simon would be their leader and high priest forever, until a faithful prophet would arise, ⁴²and 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 ⁴³and 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 convoke a gathering in the country without him or to clothe themselves in purple or to wear a gold brooch. ⁴⁵But whoever acts against or sets aside any of these resolutions shall be culpable."

⁴⁶ And all the people were pleased for Simon to be established to act according to all these words. ⁴⁷And 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. ⁴⁸And they said for this writing to be set on brass tablets and to put them in the precinct of the ^aholy places^a in a prominent place ⁴⁹and 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. ²And their contents were like this: "King Antiochus to Simon the great priest and ethnarch and the nation of the Judeans, greeting. ³Since 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, ⁴and 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. ⁵Now 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. ⁶And I have given permission for you to make your own die for coinage in your own country ⁷and 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. ⁸And every royal debt and the future royal debts from the present and for all time, let them be annulled for you. ⁹And 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. ¹¹And Antiochus pursued him, and he^b, fleeing, came to Dora by the sea, ¹²for he knew that evils had converged upon him, and his forces abandoned him. ¹³And Antiochus camped against Dora, and with him one hundred twenty thousand fighting men and eight thousand cavalry. ¹⁴And 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: ¹⁶"Leukios, consul of the Romans, to Ptolemy the king, greeting. ¹⁷The ambassadors of the Judeans

^aI.e. temple ^bI.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. ¹⁸And they brought a gold shield weighing one thousand minas^a. ¹⁹Therefore 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. ²⁰And it seemed good to us to accept the shield from them. ²¹Therefore 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 ²³and 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 Aradus and Gortyna and Cnidos and Cyprus and Cyrene. ²⁴They 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. ²⁶And Simon sent to him^b two thousand selected men to fight with him and silver and gold and many implements of war. ²⁷However, he decided not to accept them but to set aside all the agreements he had concluded with him^c formerly and became alienated from him. ²⁸And he^b sent to him Athenobius, one of his Friends, to converse with him, saying, "You are in control of Joppe and Gazara and the citadel in Ierousalem, which are cities of my kingdom. ²⁹You have devastated their regions and have done great harm in the land and have taken control of many places in my kingdom. ³⁰Now 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. ³¹Or 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 Ierousalem 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. ³³And 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. ³⁴But we, seizing the occasion, are clinging to the inheritance of our fathers. ³⁵But concerning Joppe and Gazara, which you claim, they were doing great harm to the peo-

ple and our country, for these we will give one hundred talents."

And he^d did not answer a word to him ³⁶but 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. ³⁸And the king established Kendebaios as overall commander of the coast and gave him in-fantry and cavalry forces. ³⁹And 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. ⁴⁰And 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. ⁴¹And 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. ²And Simon called his two older sons, Ioudas 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. ³But now I have gotten 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^e selected from the country twenty thousand fighting men and horsemen, and they went to Kendebaios and slept in Modein. ⁵And 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. ⁶And 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. ⁷And he divided the people with the horsemen in the middle of the infantry. But the cavalry of the adversaries was very large. ⁸And they trumpeted with the trumpets, and Kendebaios and his army were routed, and many of them fell wounded, and the rest fled to the fortress. ⁹That was when Ioudas, the brother of Ioannes, was wounded, but Ioannes pursued them until he^f came to Kedron, which he had built. ¹⁰And they fled to the towers in the fields of Azotus, and he^e 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, ¹²for he was a son-in-law of the high priest. ¹³And 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.

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2 MAKKABEES

TO THE READER

EDITION OF THE GREEK TEXT

The Greek text used as the basis of the present translation is R. Hanhart's Göttingen edition, *Maccabaeorum libri I-IV, 2: Maccabaeorum liber II, copii usus quas reliquit Werner Kappler edidit Robert Hanhart (Septuaginta: Vetus Testamentum Graecum Auctoritate Societatis Litterarum Göttingensis editum IX* [Göttingen: Vandenhoeck & Ruprecht, 2nd ed., 1976 (1959)]), which forms part of the Göttingen Septuagint and is the standard critically established text of contemporary Septuagint scholarship. The texts provided by H. B. Swete, *The Old Testament in Greek, According to the Septuagint* (vol. 3; Cambridge: Cambridge University Press, 1912), A. Rahlfs, *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes* (9th ed.; Stuttgart: Württembergische Bibelanstalt, 1935) and F.-M. Abel, *Les livres des Maccabées* (Etudes Bibliques; Paris: J. Gabalda, 1949) were also consulted.

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 review⁵ of Hanhart's critical edition. Building on the work of his pre-

¹ On the textual witnesses, see Hanhart, *Maccabaeorum liber II*, 7–11.

² See the arguments put forward by C. Habicht, 2. *Makkabäerbuch* (*Jüdische Schriften aus hellenistisch-römischer Zeit* 1/3; Gütersloh: G. Mohn, 1979 [1976]) 171.

³ E. J. Bickerman, "Héliodore au temple de Jérusalem," *Annuaire de l'Institut de Philologie et d'Histoire Orientale* 7 (1939–1944) 18–40.

⁴ C. Habicht (2. *Makkabäerbuch*, 173) convincingly dates Heliodorus version A to the time after Jason (against Bickerman!).

⁵ P. Katz, "The Text of 2 Maccabees Reconsidered," *ZNW* 51 (1960) 10–30. Hanhart responded in idem, *Zum Text des 2. und 3. Makkabäerbuches. Probleme der Überlieferung, der Auslegung und der Ausgabe* (Nachrichten der Akademie der Wissenschaften in Göttingen, I. Philosophisch-historische Klasse. Nr. 13; Göttingen, 1961). See also the article by G. D. Kilpatrick, *Göttingische Gelehrte Anzeiger* 215 (1963) 10–22.

decessors, especially on the research done by A. Wilhelm,⁶ 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.⁷ It is taken from 2 Makk 1.19. The Göttingen edition reads:

καὶ γὰρ ὅτε εἰς τὴν Περσικὴν ἦγοντο ἡμῶν οἱ πατέρες οἱ τότε εὐσεβεῖς ἱερεῖς λαβόντες ἀπὸ τοῦ πυρὸς τοῦ θυσιαστηρίου λαθραίως κατέκρυψαν ἐν κοιλῳματι φρέατος τάξιν ἔχοντος ἀνυδρον, ἐν ᾧ κατησφάλισαντο ὥστε πᾶσιν 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,⁸ 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 . . ."⁹ However, nobody is really able to make sense of τάξιν and how it relates to the preceding ἐν κοιλῳματι φρέατος, on the one hand, and to ἔχοντος ἀνυδρον on the other. The NRSV translators seem to have read φρέατος and ἔχοντος 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 κοιλῳματι φρέατος τάξιν ἔχοντι ἀνυδρου. 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:

Οὐδαμῶς δὲ ληγόντων τῶν πόνων—ἐπεληλύθει γὰρ ἐπ' αὐτὸν δικαία ἡ τοῦ θεοῦ κρίσις—τὰ κατ' αὐτὸν ἀπελπίσας ἔγραψεν πρὸς τοὺς Ἰουδαίους τὴν ὑπογεγραμμένην ἐπιστολὴν ἱκετηρίας τάξιν ἔχουσαν 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.¹⁰

Generally speaking, Hanhart's critical edition is marked by an exceedingly conservative attitude towards emendations.¹¹ It has rightly been pointed out against Hanhart that 2 Makkabees should not be

⁶ A. Wilhelm, "Zu einigen Stellen der Bücher der Makkabäer," in *Anzeiger der Akademie der Wissenschaften in Wien* (Philosophisch-historische Klasse, 74 [1937]; Vienna and Leipzig, 1938) 15–30.

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 . . . ist 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.¹² The consequences for the critical reconstruction of its text are obvious.

BIBLIOGRAPHICAL NOTE

In addition to tools like the standard lexica and grammars, I made use especially of the translations and commentaries provided by C. Habicht, 2. *Makkabäerbuch* (*Jüdische Schriften aus hellenistisch-römischer Zeit* I/3; Gütersloh: G. Mohn, 21979 [1976]) and J. A. Goldstein, *II Maccabees: A New Translation with Introduction and Commentary* (AB 41A; Garden City, NY: Doubleday 1983). With regard to matters of textual criticism, P. Walters, *The Text of the Septuagint: Its Corruptions and Their Emendation* (Cambridge: Cambridge University Press, 1973) proved especially helpful.

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. **3** May he give you all a heart to worship him and to do his will with a strong heart and a willing spirit. **4** May he open your heart to his law and his ordinances, and may he bring peace. **5** May he heed your prayers and be reconciled to you, and may he not forsake you in a time of evil. **6** 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 **8** and burned the gate 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. **9** 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 Ioudas, 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. **12** for he drove out those who drew up in battle-order against the holy

city. **13** 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. **14** 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. **15** 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. **16** 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. **17** 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. **20** 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

gegenüber abweichenden Lesungen, die von anderen Handschriften geboten werden, und insbesondere von solchen, die durch die Rezension des Lukian von Antiocheia . . . beeinflusst worden sind, endlich von einer ebenso weit getriebenen Zurückhaltung gegenüber modernen Konjekturen auch da, wo nur eine Konjektur den Text verstehbar macht."

¹² See Habicht, 2. *Makkabäerbuch*, 193, "In diesem Zusammenhang ist für 2 Makk von entscheidender Bedeutung, daß die Schrift, von einigen Partien abgesehen . . . , als ein griechisches Original beurteilt werden muß, d. h. anders als die übrigen Bücher der Septuaginta, die als Übersetzungen aus dem Hebräischen Übersetzungsgriechisch, zudem noch aus einer anderen Zeit, bieten. Hanhart hat diesem besonderen Umstand des Buches nicht oder nur unzulänglich Rechnung getragen. Die Kriterien sind nicht die richtigen, wenn etwa ein bestimmtes Wort deshalb verworfen wird, weil es sonst im Übersetzungsgriechisch der Septuaginta nicht vorkommt. Das richtige Kriterium wäre die Frage, ob es bei den vergleichbaren griechischen Autoren der Zeit wie Polybios und ob es im Urkundenstil des Hellenismus begegnet, wie ihn die Inschriften zeigen."

found fire but only marsh water, he ordered them to draw it up and bring it. ²¹When 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. ²²When 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. Ionathas 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; ²⁵you 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 Moyses 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 exiled 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 Ieremias ordered those who were being deported to take some of the fire, as has been mentioned, ²and 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. ³And 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. ⁵Ieremias 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 Ieremias 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 Daud, 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 celebratethe 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 cleansedthe place.

¹⁹ The story of Ioudas Makkabaios and his brothers and the purification of the greatest temple and the dedication of the altar^a ²⁰and further the wars against Antiochus Epiphanes and his son Eupator ²¹and 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

^aGk = *bōmos*

abbreviating, it is no light matter but calls for sweat and loss of sleep,²⁷ just as it is not easy for one who prepares a banquet and seeks the benefit of others. Nevertheless, to secure the gratitude of many we will gladly endure the uncomfortable toil,²⁸ leaving the responsibility for exact details to the compiler, while devoting our effort to arriving at the outlines of the condensation.²⁹ For as the master builder of a new house must be concerned with the whole construction, while the one who undertakes its painting and decoration has to consider only what is suitable for its adornment, such in my judgment is the case with us.³⁰ It is the duty of the original historian to occupy the ground, to discuss matters from every side and to take trouble with details,³¹ but the one who recasts the narrative should be allowed to strive for brevity of expression and to forego exhaustive treatment.³² At this point, therefore, let us begin our narrative, while adding just this to what has already been said; for it would be foolish to lengthen the preface while cutting short the narrative itself.

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,² it came about that the kings themselves honored the place and glorified the temple with the finest presents,³ 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 Balgea, who had been made captain of the temple, had a disagreement with the high priest about the administration of the city market.⁵ Since he could not prevail over Onias, he went to Apollonius son of Thrasesas^a, who at that time was governor of Coele-Syria and Phoenicia,⁶ 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.⁷ When Apollonius met the king, he told him of the money about which he had been informed. And he^b chose Heliodorus, who was in charge of his affairs, and sent him with commands to effect the removal of the reported wealth.⁸ 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.¹⁰ The high priest explained that there were some deposits belonging to widows and orphans¹¹ and also some money of Hyrcanus son of Tobias, a man of very prominent position, and that it to-

talled in all four hundred talents of silver and two hundred of gold. To such an extent the impious Simon had misrepresented the facts.¹² 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 wide 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 treasury.¹⁴ So he set a day and went in to direct the inspection of these funds.

There was no little distress throughout the whole city.¹⁵ The priests prostrated themselves before the altar in their priestly vestments and called toward heaven upon him who had given the law about deposits, that he should keep them safe for those who had deposited them.¹⁶ 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.¹⁷ 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.¹⁸ 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.¹⁹ 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.²⁰ And holding up their hands to heaven, they all made supplication.²¹ 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,²³ Heliodorus went on with what had been decided.²⁴ 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 manifestation, that all who had been so bold as to accompany him were astounded by the power of God and became faint with terror.²⁵ 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 harness.²⁶ Two young men also appeared to him, remarkably strong, gloriously beautiful and splendidly dressed, who stood on either side of him and flogged him continuously, inflicting many blows on him.²⁷ When he suddenly fell to the ground and deep darkness came over him, they took him up, put him on a stretcher²⁸ 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^c thus clearly recognized the dominance of God.

29 While he lay prostrate, speechless because of

^aThrasaios = Ha ^bI.e. the king ^che = 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 gymnasium 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 gymnasium 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 allophylysm^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

^aI.e. alien ways ^bPossibly 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. ²⁵After 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. ²⁶So Jason, who after supplanting his own brother was supplanted by another man, was driven as a fugitive into the land of Ammon. ²⁷Although Menelaus continued to hold the office, he did not pay regularly any of the money promised to the king. ²⁸So 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. ²⁹Menelaus 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. ³¹So the king went hurriedly to settle the trouble, leaving Andronicus, a man of high rank, to act as his deputy. ³²But 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. ³³When Onias became fully aware of these acts, he publicly exposed them, having first withdrawn to a place of sanctuary at Daphne near Antioch. ³⁴Therefore 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. ³⁶When 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. ³⁷Therefore Antiochus was grieved at heart and filled with pity and wept because of the moderation and good conduct of the deceased. ³⁸Inflamed 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. ⁴⁰Since 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. ⁴¹But 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. ⁴²As 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. ⁴⁴When the king came to Tyre, three men sent by the senate presented the case before him. ⁴⁵But Menelaus, already as good as beaten, promised a substantial bribe to Ptolemy son of Dorymenes to win over the king. ⁴⁶Therefore, Ptolemy, taking the king aside into a colonnade as if for refreshment, induced the king to change his mind. ⁴⁷Menelaus, 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. ⁴⁸And so those who had spoken for the city and the villages and the holy vessels quickly suffered the unjust penalty. ⁴⁹Therefore even the Tyrians, showing their hatred of the crime, provided magnificently for their funeral. ⁵⁰But 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. ²And 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—³troops 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. ⁴Therefore 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. ⁶But 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. ⁷He did not, however, gain control of the government; in the end he got only disgrace from his conspiracy and fled again into the Ammanitis. ⁸Finally he met a miserable end. Accused^a before

^aconfined = 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. ⁹There 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. ¹⁰He who had cast out many to lie unburied had no one to mourn for him; he had no funeral of any sort and no place in his ancestral tomb.

¹¹When 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. ¹²He commanded his soldiers to cut down relentlessly everyone they met and to kill those who went into their houses. ¹³Then there were massacres of young and old, destruction of women and children, slayings of virgins and infants. ¹⁴Within 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.

¹⁵Not 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, ¹⁶taking 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. ¹⁷Antiochus was elated in spirit and did not perceive that the Lord was angered for a little while because of the sins of those who lived in the city and that this was the reason he was disregarding the place. ¹⁸But if it had not happened that they were involved in many sins, this man would have been flogged and turned back from his rash act as soon as he came forward, just as Heliodorus had been, whom King Seleucus sent to inspect the treasury. ¹⁹But the Lord did not choose the nation for the sake of the place, but the place for the sake of the nation. ²⁰Therefore the place itself shared in the misfortunes that befell the nation and afterward participated in its benefits, and what was forsaken in the wrath of the Almighty was restored again in all its glory when the great Lord became reconciled.

²¹So Antiochus carried off eighteen hundred talents from the temple and hurried away to Antioch, thinking in his arrogance that he could make the land navigable and the sea passable on foot, because his heart was elated. ²²He left governors to oppress the people: at Hierosolyma, Philip, by birth a Phrygian and in character more barbarous than the man who appointed him; ²³and on Garizim^a, Andronicus, and besides these Menelaus, who lorded it over the citizens worse than the others did because of his malice toward the Judean citizens. ²⁴Antiochus sent Apollonius, the captain of the Mysians, with an army of twenty-two thousand and ordered him to kill all the grown men and to sell the women and boys as slaves. ²⁵When

this man arrived in Hierosolyma, he pretended to be peaceably disposed and waited until the holy sabbath day; then, finding the Judeans not at work, he ordered his troops to parade under arms. ²⁶He put to the sword all those who came out to see them, then rushed into the city with his armed warriors and killed great numbers of people.

²⁷But Ioudas Makkabaios, with about nine others, got away to the wilderness and kept himself and his companions alive in the mountains as wild animals do; they continued to live on what grew wild so that they might not share in the defilement.

6 Not long after this, the king sent an Athenian senator to compel the Judeans to forsake their ancestral laws and no longer to live by the laws of God—²also to pollute the shrine in Hierosolyma and to call it the shrine of Olympian Zeus and to call the one on Garizim^a the shrine of Zeus-the-Friend-of-Strangers, as the people who lived in that place had petitioned.

³Harsh and utterly grievous was the onslaught of evil. ⁴For 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 unfit. ⁵The altar was covered with abominable offerings that were forbidden by the laws. ⁶People could neither keep the sabbath nor observe their ancestral feasts nor so much as confess themselves to be Judeans.

⁷On 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. ⁸At 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 ⁹and should kill those who did not choose to change over to Greek customs. One could see, therefore, the misery that had come upon them. ¹⁰For 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. ¹¹Others 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.

¹²Now 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. ¹³In fact, it is a sign of great kindness not to let the impious alone for long but to punish them immediately. ¹⁴For in the case of the other nations the Lord waits pa-

^aArgarizin = 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 ¹⁵in order that he may not take vengeance on us afterward, when our sins have reached their height. ¹⁶Therefore he never withdraws his mercy from us. While he disciplines us with calamities, he does not forsake his own people. ¹⁷Let 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. ¹⁹But he, welcoming death with honor rather than life with pollution, went up to the rack of his own accord, spitting out the flesh, ²⁰as 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 ²²so that by doing this he might be saved from death and be treated kindly on account of his old friendship with them. ²³But 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 allophylisma, ²⁵and through my pretence, for the sake of living a brief moment longer, they would be led astray because of me, while I defile and disgrace my old age. ²⁶Even if for the present I would avoid the punishment of mortals, yet whether I live or die I shall not escape the hands of the Almighty. ²⁷Therefore, by bravely giving up my life now, I will show myself worthy of my old age ²⁸and leave to the young a noble example of how to die a good death willingly and nobly for the revered and holy laws."

When he had said this, he went at once to the rack. ²⁹Those who a little before had acted toward him with goodwill now changed to ill will, because the words he had uttered were in their opinion sheer madness. ³⁰When he was about to die under the blows, he groaned aloud and said: "It is clear to the Lord in his holy knowledge that, though I might have been saved from death, I am enduring terrible sufferings in my body under this beating, but in my soul I am glad to suffer these things, because I fear him."

31 So in this way he died, leaving in his death an example of nobility and a memorial of courage, not only to the young but also to the great body of his nation.

7 It happened also that seven brothers and their mother were arrested and were being compelled by the king, under torture with whips and thongs, to partake of unlawful swine's flesh. ²One of them, acting as their spokesman, said, "What do you intend to ask and learn from us? For we are ready to die rather than transgress our ancestral laws."

3 The king fell into a rage and ordered to have frying-pans and cauldrons heated. ⁴These were heated immediately, and he ordered that the tongue of their spokesman be cut out and that they scalp him and cut off his hands and feet, while the rest of the brothers and the mother looked on. ⁵When he was utterly helpless, the king ordered them to take him to the fire, still breathing, and to fry him in a pan. The smoke from the frying-pan spread widely, but the brothers and their mother encouraged one another to die nobly, saying, ⁶"The Lord God is watching over us and in truth has compassion on us, as Moyses declared in his song that bore witness against the people to their faces, when he said, 'And he will have compassion on his slaves.'"

7 After the first brother had died in this way, they brought forward the second for their sport. They tore off the skin of his head with the hair and asked him, "Will you eat rather than have your body punished limb by limb?" ⁸He replied in his ancestral language and said to them, "No." Therefore he in turn underwent tortures as the first had done. ⁹And when he was at his last breath, he said, "You accursed wretch, you dismiss us from this present life, but 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 ¹¹and 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." ¹²As 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. ¹⁴When 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. ¹⁶But 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. ¹⁷Keep 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

^ai.e. alien ways

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!"

²⁰ The 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, ²²"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. ²³Therefore 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."

²⁴ Antiochus felt that he was being treated with contempt, and he was suspicious of her reproachful 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. ²⁵Since 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. ²⁶After much urging on his part, she undertook to persuade her son. ²⁷But, leaning close to him, she spoke in their ancestral language as follows, deriding the cruel tyrant: "My son, have pity on me. I carried you nine months in my womb and nursed you for three years and have reared you and brought you up to this point in your life and have taken care of you. ²⁸I implore you, my child, to look at the heaven and the earth and see everything that is in them and recognize that God did not make them out of things that existed. And in the same way the human race came into being. ²⁹Do not fear this hangman, but prove worthy of your brothers and accept death so that in his mercy I may get you back again along with your brothers."

³⁰ While 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."

³⁹ The 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.

⁴¹ Last of all, the mother died, after her sons.

⁴² Let this be enough, then, about the eating of sacrifices and the extreme tortures.

8 Meanwhile Ioudas, who was also called Makkabaios, 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.

⁵ As soon as Makkabaios 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.

⁸ When 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 Phoenicia, 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 Gorgias, 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.

¹² Word came to Ioudas 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.

¹⁴Others 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, ¹⁵if 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. ¹⁶But 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, ¹⁷keeping 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."

¹⁹Moreover, 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, ²⁰and the time of the battle against the Galatians that took place in Babylonia, how they saw action, eight thousand of 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.

²¹With 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. ²²He appointed his brothers also, Simon and Iosepos and Jonathan, as leaders of each division, putting fifteen hundred men under each. ²³Besides, 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.

²⁴With 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. ²⁵They 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. ²⁶It was the day before the sabbath, and for that reason they did not continue their pursuit. ²⁷When they had gathered their own arms together and had stripped the arms off their enemies, they kept the sabbath, giving great praise and acknowledgement to the Lord, who had preserved them until this day and allotted it to them as the beginning of mercy. ²⁸After 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. ²⁹When they had done this, they made common supplication and implored the merciful Lord to be wholly reconciled with his slaves.

³⁰In 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. ³¹Having gathered their armor together, and they carefully stored all of them in strategic places; the rest of the spoils they carried to Hierosolyma. ³²They killed the commander of Timothy's forces, a most wicked man, and one who had greatly troubled the Judeans. ³³While they were celebrating the victory in the fatherland, they burned those who had set fire to the sacred gates and Callisthenes, who had fled into one little house; so these received the proper reward for their impiety.

³⁴The thrice-accursed Nicanor, who had brought the thousand merchants to buy the Judeans, ³⁵having 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! ³⁶So 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. ²He 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. ³While he was in Ecbatana, news came to him of what had happened to Nicanor and the forces of Timothy. ⁴Transported 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."

⁵But 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—⁶and that very justly, for he had tortured the bowels of others with many and strange inflictions. ⁷Yet 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. ⁸Thus 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, ⁹so 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. ¹⁰Because 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. ¹¹Then 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. ¹²And 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 ¹⁴that the holy city, which he was hurrying to level to the ground and to make a cemetery, he was now declaring to be free, ¹⁵and 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, ¹⁶and 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, ¹⁷and in addition to all this he also would become a Judean and would visit every inhabited place to proclaim the power of God. ¹⁸But 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. ²⁰If 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. ²¹As for me, I was weakly disposed, but I remember with affection your esteem and goodwill. On my way back from the region of Persia I suffered an annoyance suffering from a disease, and I have deemed it necessary to take thought for the common security of all. ²²Not giving myself up as hopeless but having good hope of recovering from my illness, ²³I nevertheless observed that even my father, on the occasions when he made expeditions into the upper country, appointed his successor ²⁴so that, if anything unexpected happened or any unwelcome news came, the people throughout the realm would not be troubled, for they would know to whom the government was left. ²⁵Moreover, since I understand how the princes along the borders and the neighbors of my kingdom keep watching for opportunities and waiting to see what will hap-

pen, I have appointed my son Antiochus to be king, whom I have often entrusted and commended to most of you when I hurried off to the upper provinces, and I have written to him what is written here. ²⁶I therefore urge and implore you to remember the public and private services rendered to you and to maintain your present goodwill, each of you, toward me and my son. ²⁷For I am sure that he will follow my policy and will accommodate himself to you mildly and with kindness."

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. ²⁹And 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.

10 Now Makkabaios and his followers, the Lord leading them on, recovered the temple and the city; ²they tore down the altars^a that had been built in the public square by the allophytes and also destroyed the sacred precincts. ³And 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. ⁴When 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. ⁵It happened that on the same day on which the shrine had been profaned by allophytes the purification of the shrine took place, that is, on the twenty-fifth day of the same month, which was Chaseleu. ⁶They 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. ⁷Therefore, 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. ⁸They 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.

¹⁰ Now we will make known what took place under Antiochus Eupator, who was the son of that impious man, and will give a brief summary of the calamities of the wars. ¹¹This man, when he succeeded to the kingdom, appointed a certain Lysias, the chief governor of Coele-Syria and Phoenicia, to be in charge of the government. ¹²Ptolemy, who was called Macron, taking the lead in observing justice towards the Judeans because of the wrong that had been done to them, attempted to main-

^aGk = *bōmos*

tain peaceful relations with them. ¹³As 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 Philometor 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. ¹⁵Besides 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. ¹⁶But Makkabaïos and his forces, after making solemn supplication and imploring God to fight on their side, moved towards the strongholds of the Idumeans. ¹⁷Attacking 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, ¹⁹Makkabaïos left Simon and Iosepos and also Zakchaïos and his troops, a force sufficient to besiege them, and he himself set off for places where he was more urgently needed. ²⁰But 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. ²¹When word of what had happened came to Makkabaïos, 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. ²²Then he killed these men who had turned traitor and immediately captured the two towers. ²³Having 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. ²⁵As he drew near, Makkabaïos and his men sprinkled dust on their heads and girded their loins with sackcloth in supplication to God, and ²⁶falling down at the foot of the altar, they implored him to be gracious to them and to be an enemy to their enemies and an adversary to their adversaries, as the law shows plainly. ²⁷And rising from their prayer, they took up their arms and advanced a considerable distance from the city, and when they came near the enemy, they halted. ²⁸Just as morning was breaking both attacked, the one having as pledge of success and victory not only their valor but also their recourse to the Lord, while the other made rage their leader in the fight.

²⁹ When the battle became fierce, there appeared to the enemy from heaven five illustrious

men on horses with golden bridles, and they were leading the Judeans. ³⁰Two of them took Makkabaïos between them, and shielding him with their own suits of armor and weapons, they kept him unharmed. They showered arrows and thunderbolts on the enemy so that, confounded by blindness, they fled in complete disorder. ³¹Twenty thousand five hundred were slaughtered, besides six hundred cavalry.

³² Timothy himself fled to a stronghold called Gazara, especially well garrisoned, where Chaereas was commander. ³³Then Makkabaïos and his men were glad, and they besieged the fort for four days. ³⁴The men within, relying on the strength of the place, kept blaspheming terribly and uttering wicked words. ³⁵But at dawn of the fifth day, twenty young men of those who were with Makkabaïos, fired with anger because of the blasphemies, bravely stormed the wall and with savage fury cut down everyone they met. ³⁶Others who came up in the same way wheeled around against the defenders 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. ³⁷They killed Timothy, who was hiding in a cistern, and his brother Chaereas and Apolophanes. ³⁸When 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, ²gathered about eighty thousand infantry and all his cavalry and came against the Judeans. He intended to make the city a home for Greeks ³and 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. ⁴He 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. ⁵Invading Judea, he approached Baithsoura, which was a fortified place about five stadia^a from Hierosolyma, and pressed it hard.

⁶ When Makkabaïos 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. ⁷Makkabaïos 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. ⁸And there, while they were near Hierosolyma, a horseman appeared as their leader, in a white garment, brandishing weapons of gold. ⁹Together 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. ¹⁰They advanced in battle order, having their heavenly ally, for the Lord had mercy on them. ¹¹They 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. ¹²Most 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 them ¹⁴and persuaded them to agree to all just conditions, since he would persuade the king, constraining him to be their friend. ¹⁵Makkabaios, 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:

"Lysias to the multitude of the Judeans, greetings. ¹⁷Ioannes and Abessalom, who were sent by you, have delivered your petition copied below and have implored about the matters indicated in it. ¹⁸I have informed the king of everything that needed to be brought before him, and he has agreed to what was possible. ¹⁹If you will maintain your goodwill toward the government, I will endeavour in the future to help promote your welfare. ²⁰And concerning details, I have commanded these men and my members of staff to confer with you. ²¹Farewell. The one hundred forty-eighth year, Dioscorinthius twenty-fourth."

²² The king's letter ran thus:

"King Antiochus to his brother Lysias, greetings. ²³Now 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, ²⁴hearing 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, ²⁵thus choosing that this nation also should be free from disturbance, judge that their temple be restored to them and that they shall live according to the customs of their ancestors. ²⁶You 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. ²⁸If you are well, it is as we desire. We also are in good health. ²⁹Menelaus has informed us that you wish to return and look after your own affairs. ³⁰Therefore those who go home by the thirtieth of Xanthikos will have our pledge of friendship and safe conduct ³¹for 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. ³²And I have also sent Menelaus to encourage you. ³³Farewell. 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. ³⁵With regard to what Lysias the Kinsman of the king has granted you, we also give consent. ³⁶But 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. ³⁷Therefore make haste and send messengers so that we, too, may get to know what your viewpoint is. ³⁸Farewell. 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 Gennaïos, as well as Hieronymos and Demophon, and in addition to these Nicanor the governor of Cyprus, would not let them live quietly and in peace. ³And 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, ⁴and 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. ⁵When Ioudas heard of the abomination inflicted on his compatriots, he gave orders to his men ⁶and, 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. ⁷Then, because the town was shut in its walls, he withdrew, intending to come again and root out the whole community of the Joppites. ⁸But learning that the people in Jamnia, too, meant in the same way to wipe out the Judeans who were living among them, ⁹he 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^a distant.

¹⁰ When they had gone nine stadia^a from there, on their march against Timothy, Arabs attacked him, no fewer than five thousand with five hundred cavalry. ¹¹After a hard fight, Ioudas' men, with God's help, were successful, and the nomads, being defeated, implored Ioudas to grant them pledges of friendship, promising to give Ioudas and his men sheep and cattle and to help them in other ways. ¹²Ioudas, 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 ^bearthen ramparts^b and enclosed by walls and inhabited by all sorts of nations. Its name was Kaspin. ¹⁴Those who were within, relying on the strength of the walls and on their supply of provisions, behaved most insolent-

^aGk 1 stadion. = 200 meters ^bGk 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 Iericho in the days of Iesous, 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^a wide, appeared to be irrigated and filled up with blood.

¹⁷ When they had gone seven hundred and fifty stadia^a from there, they came to ^bthe fortification^b, 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 the sake of saving their kindred.

²⁶ Then 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^c. 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^a 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, ^eit happened^e 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, ⁴²and 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. ⁴³He 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. ⁴⁴For 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. ⁴⁵But 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/eTr = Ha

13 In the one hundred forty-ninth year word came to Ioudas and his men that Antiochus Eupator was coming with great numbers of soldiers against Judea, ²and with him Lysias, the guardian and chancellor, also^a 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. ⁴But 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. ⁵For 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. ⁶There they all push to destruction anyone who is guilty of temple robbery or has committed an excess of other evils. ⁷By such a fate it came about that Menelaus the lawbreaker died without even burial in the earth, ⁸and this was eminently just; because he had committed many sins against the altar^b whose fire and ashes were holy, he met his death in ashes.

⁹ 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. ¹⁰But when Ioudas 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 ¹¹and not to allow the people who had just begun to revive a little to fall into the hands of the blasphemous nations. ¹²When they had all joined in the same petition and had implored the merciful Lord with weeping and fasting and lying prostrate for three days without ceasing, Ioudas exhorted them and ordered them to stand ready.

¹³ After consulting privately with the elders, he determined to march out and decide the matter by the help of God before the king's army could enter Judea and get possession of the city. ¹⁴So, committing the decision to the Creator of the world and exhorting those with him to fight bravely to the death for the laws, temple, city, fatherland and constitution, he pitched his camp near Modein. ¹⁵He gave his troops the watchword, "Divine Victory," and with those young men judged best, he attacked the king's pavilion at night and killed close to two thousand men in the camp and stabbed the lead elephant and its rider to death. ¹⁶In the end they filled the camp with terror and confusion and withdrew in triumph. ¹⁷This happened just as day was dawning, because the Lord's shelter helped him.

¹⁸ The king, having had a taste of the daring of the Judeans, made an attempt on their positions through tricks. ¹⁹He advanced against Baithsoura,

a strong fortress of the Judeans, was turned back, attacked again, was defeated. ²⁰Ioudas kept sending in to those inside whatever was necessary. ²¹But 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. ²²The king negotiated a second time with the people in Baithsoura, gave pledges, received theirs, withdrew, attacked Ioudas and his men, was defeated; ²³he 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. ²⁴He received Makkabaïos, left Hegemonides as governor from Ptolemais to Gerar ²⁵and 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. ²⁶Lysias took the rostrum, made the defence 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.

14 Three years later, word came to Ioudas and his men that Demetrius son of Seleucus had sailed into the harbor of Tripolis with a strong army and a fleet ²and had taken possession of the country, having made away with Antiochus and his guardian Lysias.

³ 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 ⁴and 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, ⁵but 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:

⁶ "Those of the Judeans who are called Hasideans, whose leader is Ioudas Makkabaïos, are keeping up war and stirring up sedition and will not let the kingdom attain stability. ⁷Therefore I have been deprived of my ancestral glory—I mean the high priesthood—and have now come here, ⁸first 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.

⁹ "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. ¹⁰For as long as Ioudas lives, it is impossible for the government to find peace." ¹¹When he had said this, the rest of the king's

^aeach with = Ha ^bGk = bōmos

Friends, who were hostile to Ioudas, quickly inflamed Demetrius still more. ¹²He immediately chose Nicanor, who was the elephantarch, appointed him governor of Judea and sent him off ¹³with commands^a 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.

¹⁵When 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.

¹⁸Nevertheless Nicanor, hearing of the valor of Ioudas and his troops and their courage in battle for their country, shrank from deciding the issue by bloodshed. ¹⁹Therefore he sent Posidonius, Theodotus and Mattathias to give and receive pledges of friendship. ²⁰When they had been fully considered and the leader had informed the multitude and it had appeared that they were of one mind, they consented to the treaties. 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.

²³Nicanor stayed on in Hierosolyma and did nothing 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.

²⁶But 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 Makkabaïos to Antioch as a prisoner without delay.

²⁸When 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 Makkabaïos, noticing that Nicanor was more austere in his dealings with him and conducted the customary meeting more rude-

ly, 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."

³⁴Having 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."

³⁷A 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

^aletters = Ha

savagely and barbarously but show respect for the day that has been pre-eminently honored with holiness by him who sees all things," ³the thrice-acursed wretch asked if there were a sovereign in heaven who had ordered the keeping of the sabbath day. ⁴When they declared, "It is the living Lord himself, the sovereign in heaven, who ordered us to observe the seventh day," ⁵the 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 Ioudas and his forces. ⁷But Makkabaios did not cease to trust with all confidence that he would get help from the Lord. ⁸He 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. ⁹Encouraging them from the law and the prophets and reminding them also of the struggles they had accomplished, he made them the more eager. ¹⁰When he had aroused their courage, he issued orders, at the same time pointing out the perfidy of the nations and their violation of oaths. ¹¹He 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 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. ¹³Then in the same fashion another appeared, distinguished by his gray hair and appearance, and of marvelous and most glorious dignity. ¹⁴And 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." ¹⁵Jeremias stretched out his right hand and gave to Ioudas 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 Ioudas, so noble and so effective in arousing valor and awaking courage in the souls of the young, they determined not to encamp^a 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. ¹⁸Their 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. ¹⁹And 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, ²¹Makkabaios, 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. ²²He 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 Sennachereim. ²³So now, O Sovereign of the heavens, send a good angel before us to inspire terror and trembling. ²⁴By 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, ²⁶but Ioudas and his troops met the enemy with invocation and prayers. ²⁷So, 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. ²⁹Then there was shouting and tumult, and they blessed the sovereign in the language of the fathers. ³⁰Then 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. ³¹When 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. ³²He 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 ³³and, 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. ³⁴And they all offered praise to heaven, blessed the manifest Lord, saying, "Blessed is he who has kept his own place undefiled!" ³⁵Ioudas fastened Nicanor's head to the citadel, visible to all and an obvious sign of the help of the Lord. ³⁶And 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 Mardochoaios' 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. ³⁹For 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.

^aadvance = Ha

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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 uncials, 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, ἑσκεύασα ἂν δαψιλῇ θοῖναν, "this abundant feast would I have prepared (for wild beasts)," over against Alexandrinus and Venetus, which read, ἑσκεύασαν δαψιλῇ θοῖναν, "this abundant feast would they have prepared (for wild beasts)." Hanhart follows the reading of the uncials, 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 θοῖναν 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 classifying 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 élan. 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

1 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. 2 But a certain Theodotus, intent on carrying out the plot, took along the best of the Ptolemaic soldiers^a 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. 3 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. 4 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^b of gold should they be victorious. 5 So it turned out that their adversaries were decimated in close combat, and many captives were taken also. 6 Having prevailed against the plot, Ptolemy decided to go the round of the nearby cities and boost their morale. 7 By doing this, and by distributing gifts to their sacred precincts, he restored the confidence of his subjects.

8 As the Judeans had sent ahead members of their senate and elders to greet Ptolemy, to convey presents and to congratulate him on the turn of events, it turned out that he was all the more desirous of visiting them as soon as possible. 9 When he arrived in Hierosolyma, he sacrificed to the supreme God, bestowed favors and performed what was befitting that place. Directly upon entering the place he was struck by its beauty and excellence. 10 Admiring also the good order of the temple, he set his heart on entering the shrine. 11 He was told, however, that this would not be appropriate, since not even members of their own nation were permitted to enter, not even the priests, but only the high priest, the leader of all, and he but once a year. Nevertheless, he was not to be persuaded. 12 The law was read publicly, but not even then did he leave off insisting that he should enter, saying, "Even if those others are deprived of this honor, there is no need for me to be." 13 He then inquired as to why it was that when he entered every other sacred precinct no one present had hindered him, 14 whereupon someone rashly declared that it was wrong to place any significance in that. 15 "But this being the case," said he, "why shouldn't I enter either way, whether they want me to or not?"

16 At that the priests in all their 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, 17 those remaining in the city leapt up in a panic, uncertain as to what had happened. 18 Cloistered virgins in their chambers rushed out with their mothers, sprinkled their hair with ashes and began filling the streets with weeping and groaning. 19 Others 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. 20 Newborn 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. 22 Together 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. 23 Their 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. 24 The crowd, however, continued praying as before. 25 Meanwhile, the elders who were with the king persisted in their attempts to divert his arrogant mind from the plan he had conceived. 26 But he grew bold and dismissive and even now began making his approach, thinking to bring to a conclusion what he had foresworn to do. 27 When 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. 28 Beyond telling was the sound of the crowd's swelling cry, at once painful and incessant; 29 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.

2 ^d[So then Simon the high priest, facing the shrine, bent his knee, calmly stretched out his hands and formulated a petition such as this,]^d

2 "Lord, Lord, king of the heavens and sovereign of all creation, holy among the holy ones, sole ruler, almighty, hearken unto us, who are being oppressed by a vile and unholy man, grown insolent with presumption and power. 3 For you, the creator of all things and the governor of all, are a just ruler, and you judge those whose deeds are marked by pride and arrogance. 4 You destroyed those who in the past worked iniquity, among whom were also giants, who trusted in their might and courage, bringing down upon them water immeasurable. 5 You consumed with fire and brimstone the Sodomites, who practiced arrogance and were distinguished among men for their wicked

^aOr arms ^bone 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 Pharaoh, when he had enslaved your people, holy Israel, at which time you made known your great might, ⁷and when Pharaoh pursued him^a 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.

⁸Those also who witnessed works of your hand praised you as the almighty one. ⁹You, 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.

¹⁷Do 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 trampled down the house of consecration, just as the houses of the abominables are trampled 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."

²¹ Just then God, who watches over all things, the primal one, holy among the holy, heeded their lawful entreaty and scourged him, who had become exceedingly puffed up with pride and presumption, 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, uttering 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.

²⁵ When Ptolemy returned to Egypt, he only increased his acts of wickedness, through the influence of both his aforementioned drinking com-

panions and comrades, men divorced from everything just. ²⁶Not content merely with countless acts of lasciviousness, he reached such a degree of audacity that nasty rumours started in the rural districts. Many of the king's friends studied his purpose and set about following his wishes. ²⁷His intention being to cast blame on the nation publicly, he set up a stele on the tower at the court and inscribed the following: ²⁸"Those who do not make public offerings are not to enter their sacred places, but all Judeans are reduced to a menial status and subject to enrollment^b; those who protest will be carried off forcibly for execution; ²⁹those who are registered are also to be branded with the ivy-leaf emblem of Dionysus and assigned to their former status." ³⁰But lest he appear hateful to everyone, he wrote beneath, "If any of them should prefer to adopt the practices of those who have been initiated according to the rites, they will enjoy equal civic rights with the Alexandrians."

³¹ Of course, there were some who, while outwardly detesting the means of their advancement, the religion of the city, quite readily offered themselves so that they might share some of the great glory that would come from being associated with the king. ³²Most, however, prevailed with a noble spirit and did not separate from their religion. Trading their property in exchange for their lives, they fearlessly attempted to save themselves from the registration. ³³They remained hopeful of obtaining support and loathed those who were withdrawing from them; they judged them to be enemies of the nation and began to exclude them from their common social life and from the benefits it provided.

3 When the ungodly one heard these things, he became so enraged that not only was he angry at those in Alexandria, but even more violently opposed to those in the country and ordered for them to be gathered together in haste and their lives brought to a most violent end. ²While these orders were being put into effect, a malicious rumor was circulated against the Judean race by persons conspiring to do them harm, the pretext being that they would prevent others from doing what was lawful. ³The Judeans, for their part, maintained their good will and unswerving loyalty towards the royal house; ⁴at the same time, they continued to revere God and live in accordance with his law and so kept themselves apart with respect to their diet, on account of which they appeared hateful to some. ⁵Yet, by adorning their mutual affairs with the good conduct of the just, they were highly esteemed by all people. ⁶While the good conduct of the race was thus the talk of everyone, it was not taken into account whatsoever by the allophytes, ⁷who instead kept going on about the differences in doing obeisance^c and diet, claiming that these people felt they owed allegiance neither to the king nor to his powers but were hostile and vehemently opposed to affairs of

^aI.e. Israel ^bOr a census-tax ^cPossibly 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;⁹ for 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 right to foster 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 beneficence; as was befitting, so we did.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 af-

fairs 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 place at all inhabited or which 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.

¹¹They 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.

¹⁶The 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, which 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 the country, some 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 they 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-

mixed wine to drink and, once they had been driven wild by the copious supply of drink, to lead them in for the Judeans to meet their fate. ³When he had issued these orders, he turned to feasting, bringing together those amongst his friends and the army who were especially hostile towards the Judeans. ⁴Meanwhile Hermon, the elephantarch, began faithfully carrying out what had been commanded. ⁵That evening the officiants who were assigned to them came out and began binding the hands of the afflicted and through the night took further precautions for their security, believing that the race would meet its final destruction once and for all. ⁶But the Judeans, who to the nations seemed to be bereft of all defense on account of the constraint of their chains that confined them on every side, ⁷all called out with an irrepressible cry and with tears to the Almighty Lord, Ruler of every power, their merciful God and Father, beseeching him ⁸to overturn the ungodly plot against them and with a glorious manifestation to rescue them from the fate that lay ready before them. ⁹And so their entreaty continued to ascend fervently to the sky.

¹⁰Hermon, having given the merciless elephants their drink so that they were filled with an abundant supply of wine and glutted with frankincense, presented himself at court early in the morning to inform the king concerning these things. ¹¹But he^a sent upon the king a portion of sleep, that good creature which from time immemorial has been bestowed night and day by the one who gives freely to all, whomsoever he wishes, ¹²and through the action of the master, he was overcome by a pleasant and deep slumber and thus disappointed in his wicked purpose and entirely cheated of his unbending calculation. ¹³The Judeans, having escaped the appointed hour, began praising their holy God and were once again entreating the one who is easily reconciled to show arrogant nations the might of his all powerful hand. ¹⁴It was now approaching the middle of the tenth hour, and the person who was in charge of the invitations, seeing that the invited guests had assembled, approached the king and gave him a nudge. ¹⁵With some difficulty he woke him up and informed him that the hour of the banquet was already slipping by, explaining the situation to him. ¹⁶Once he had given the matter some thought, the king turned to drinking and ordered those who had come for the banquet to recline opposite him. ¹⁷When this had been done, he began urging them, as they gave themselves over to feasting, to spend the present part of the banquet in merriment by celebrating all the more. ¹⁸After the party had been going for some time, the king summoned Hermon and with angry threats began questioning him as to why the Judeans had been permitted to survive a further day. ¹⁹But when he reported that the order had been carried out to the letter overnight, and his friends corroborated this, ²⁰the king, with a savagery worse than that of

^aI.e. God

Phalaris, 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."²¹ After the king had spoken, all those who were present at once readily consented with joy, whereupon each returned to his own house.²² 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.²⁴ Crowds of people in the city had gathered for the most pitiful spectacle, eagerly awaiting the morning.²⁵ The Judeans, for their part, were at that very moment drawing their last breath; stretching their hands towards the sky, they began entreating the supreme God with tearful supplication and mournful songs to hasten to their aid once more.²⁶ The rays of the sun were not yet scattered abroad, and the king was still receiving his friends, when Hermon arrived and began summoning them for the departure, indicating that the king's desire was in readiness.²⁷ 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.²⁸ 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.²⁹ 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."³⁰ But he was filled with violent anger at what was said, for by divine providence his whole impression of these things had been scattered, and with a threatening glare, he said,³¹ "How ever many of your parents or young children had been present, this abundant feast would I^a have prepared for wild beasts instead of the blameless Judeans, who have demonstrated complete and steadfast loyalty to my parents and myself.³² And yet, but for the affection of a common upbringing and familiarity, you would have been deprived of life instead of them."³³ So Hermon suffered an unexpected and dangerous threat and wore his humiliation both in his eyes and face.³⁴ One by one the king's friends began sullenly slipping out, and they released those who had gathered, each to his own affairs.³⁵ When the Judeans heard what the king had said, they began praising the manifest God, Lord, King of kings, since they had obtained also this aid from him.

³⁶ The king assembled the entire drinking-party along the same lines and began encouraging them to make merry.³⁷ He summoned Hermon with threats and said, "How many times do I have to give you the selfsame orders, you wretch?³⁸ Arm the elephants even now for tomorrow's extermination of the Judeans."³⁹ But his Kinsmen, who were reclining together with him at table,

wondering at his unstable mind, began to reproach him thus,⁴⁰ "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?⁴¹ As a result the city is in an uproar with expectation and is already swarming with gangs and frequently in danger of being looted."⁴² Whereupon the king, who was in every respect a Phalaris 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,⁴³ 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.⁴⁴ 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.⁴⁵ 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,⁴⁶ 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.⁴⁷ 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.⁴⁸ 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 crowd⁴⁹ 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.⁵⁰ 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 breasts⁵¹ 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,

^athey = Ha.

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 Pharaο, 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, ⁸and when Ionas wasted away in the belly of the sea monster raised in the depths, you looked to him, O Father, and revealed him to all his relations unscathed. ⁹And 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. ¹⁰Even 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. ¹¹Do not let the vainglorious praise their vanities upon the destruction of your beloved, by saying, 'Their God did not rescue them.' ¹²But 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. ¹³Today let nations cower before your invincible power, O honored one, you who have the power to bring the race of Iakob to safety. ¹⁴The entire multitude of newborns and their parents are entreating you with tears. ¹⁵Let 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."

¹⁶Just 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. ¹⁷At 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. ¹⁸Then 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, ¹⁹and they withstood the force of the opponents and filled them with confusion and dread and bound them fast with shackles. ²⁰And even the body of the king was ashudder,

and forgetfulness overcame his indignant impudence. ²¹Then the beasts turned upon the armed forces accompanying them and began trampling and destroying them.

²²The king's anger now turned to pity and tears for what had been devised by him earlier. ²³For when he heard the cry and perceived them all lying prostrate for destruction, he wept and began threatening his friends angrily, saying, ²⁴"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 unbeneficial to the kingdom. ²⁵Who was it that drove from their homes those who faithfully maintain our frontier fortresses and gathered every one of them together here? ²⁶Who 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? ²⁷Loosen, undo unjust fetters, and send them off to their homes in peace, begging their pardon for what has been done before. ²⁸Set 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." ²⁹That then is what he said, and they were released instantly and began blessing the holy savior God, having just escaped death.

³⁰Thereupon 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. ³¹Then those who were once objects of contempt and next to Hades, or 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. ³²They 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. ³³The 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. ³⁴Those 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. ³⁵The Judeans, as we said before, had organized the aforementioned dancing and feasting and were celebrating with cheerful acknowledgements and melodies. ³⁶They 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. ³⁷Then they entreated the king, asking leave to go about their own business. ³⁸Now 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, ³⁹at which time also the ruler of all, gloriously manifesting his mercy, rescued them all together and unscathed. ⁴⁰They 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. ⁴¹The king granted this to them and very generously wrote on their behalf to the generals in each city the following letter, which possesses ardor:

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. ³Some 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, ⁴urging that since they bear enmity toward all the nations, our government would never be stable until this was accomplished. ⁵They 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. ⁶But 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 comes to the aid of his sons, ⁷and having taken into consideration the firm good will of a friend, which they have displayed towards us and our forebears, we have justly acquitted them of every charge whatsoever, ⁸and we have instructed all of them to return each to their own home in every place, with no one hurting them without exception, nor to reproach them for what has happened contrary to reason. ⁹For know that, should we devise any evil against these people or offend them at all, it will be no mere mortal but the one who is sovereign over every power, God most high, that we shall have forever set inescapably against us in everything to avenge the deed. Farewell."

¹⁰ Upon receiving this letter, they did not hurry straightaway to set about their departure but

made a petition to the king, that those from the race of the Judeans who had freely disobeyed the holy God and God's law should obtain their deserved punishment through them, ¹¹insisting that those who had disobeyed the divine ordinances for the sake of their belly would never be favorably disposed towards the affairs of the king. ¹²He in turn acknowledged that they were speaking the truth, consented and granted them complete license to destroy openly those who had disobeyed God's law throughout the whole of his dominion, without any express royal authorization or oversight. ¹³They then applauded him as was fitting; their priests and the entire multitude cried out the Hallelouia with joy, and they departed ¹⁴and thus set about punishing every defiled fellow national who fell in their path and slaying them as an example to all. ¹⁵On that day they slew more than three hundred men, a day which they also celebrated as one of merriment, seeing that they had overpowered the profane with joy. ¹⁶Then those who had held fast to God unto death, having received the complete reward of deliverance, shifted their quarters from the city, wreathed with every kind of fragrant flower, and with gladness and a shout they continued giving thanks to the God of their fathers, the eternal savior of Israel, with words of praise and hymns in every kind of melody.

¹⁷ Now when they arrived at Ptolemais—called "rose-bearing" on account of the characteristic feature of the place—where the fleet waited for them for seven days, according to their common plan, ¹⁸there they held a celebration of deliverance, the king having stoutly supplied them with everything for their transit, until each arrived at his own home. ¹⁹They landed peacefully with the appropriate acknowledgements, and there too they likewise resolved to celebrate also these days in merriment for the duration of their residence as aliens, ²⁰and having dedicated these days and consecrated them for prayer on a stele by the place of the banquet, they went on their way, unharmed, free and overjoyed, being preserved over land and sea and river by command of the king, each to his own home, ²¹and among their enemies they possessed a greater dominance than before, both honored and feared, and were abused of their belongings by no one. ²²Everyone recovered all of their property in accordance with the registration so that those who held anything returned it to them with great fear, for the supreme God had performed mighty works entirely for their deliverance. ²³Blessed be the rescuer of Israel for all time! Amen.

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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

1 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. ²For 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. ³If, then, it is apparent that reason prevails over the passions hindering self-control, namely, gluttony and lust, ⁴then 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. ⁵Some might perhaps ask, “How then, if reason overcomes the passions, does it not master forgetfulness and ignorance?” Their attempt at argument is ridiculous. ⁶For 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.

⁷ On the basis of many and diverse considerations I could show you that reason is absolute ruler of the passions, ⁸but 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. ⁹All of these, in despising sufferings to the point of death, showed that reason has full control over the passions. ¹⁰It 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. ¹¹Having 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. ¹²But 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.

¹³ We inquire, then, whether reason is the absolute ruler of the passions. ¹⁴We 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. ¹⁵Reason, then, is the mind preferring, with sound judgment, the life of wisdom. ¹⁶Wisdom, in turn, is the knowledge of things divine and human and of the causes of these. ¹⁷It amounts, moreover, to training in the law, training by which we learn divine matters reverently and human matters advantageously. ¹⁸Now the kinds of wisdom are prudence, justice, courage and self-control. ¹⁹Supreme over all of these is prudence by which in fact reason prevails over the passions. ²⁰Of 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. ²¹There are many sequences of

passions connected with pleasure and pain. ²²Thus before pleasure comes desire, and after pleasure, delight. ²³Before pain comes fear, and after pain, sorrow. ²⁴Anger is a passion embracing pleasure and pain, if people reflect on how it affects them. ²⁵In pleasure there exists as well a malevolent disposition, which, of all the passions, assumes the most varied forms. ²⁶In terms of the soul, it is expressed in boastfulness, love of money, love of honor, love of strife and envy. ²⁷With regard to the body, it is expressed in indiscriminate eating, gluttony and private gormandizing.

²⁸ Just as pleasure and pain are two plants growing from the body and the soul, so there are many offshoots of these plants. ²⁹By weeding, pruning, tying up, watering and in every way irrigating each of these, reason, the master cultivator, tames the jungles of habits and passions. ³⁰For 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 ^aby virtue of the restraining powers of self-control^a. ³¹Self-control, then, is dominance over the desires. ³²Of the desires, some pertain to the soul, others to the body, and it is apparent that reason prevails over both of these. ³³Otherwise, 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. ³⁴Therefore 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. ³⁵For the passions of the appetites are restrained, checked by the temperate mind, and all the emotions of the body are bridled by reason.

2 And why should it be deemed amazing if the desires of the soul for the enjoyment of beauty are rendered powerless? ²It 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. ³For when he was young and in his prime for intercourse, by his reason he rendered powerless the frenzied desire of his passions. ⁴It is apparent that reason prevails not only over the frenzied urge for gratification but also over every desire. ⁵For the law says, “You shall not covet your neighbor’s wife or anything that is your neighbor’s.” ⁶In 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. ⁷Otherwise 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? ⁸As 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

^aOr in the case of acts that hinder self-control

needy and canceling the debt when the seventh year arrives.⁹ Even if one is stingy, one is overcome by the law through reason, neither gleaning 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.¹⁰ For the law overcomes even affection for parents, not betraying virtue on their account.¹¹ It prevails over love for one's wife, rebuking her for her transgression.¹² It holds sway over love for one's children, punishing them for wickedness.¹³ It masters one's relationship with friends, rebuking them for evil.¹⁴ 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, vain-glory, boasting, arrogance and envy.¹⁶ For the temperate mind repels all these malicious passions, just as it repels anger—for it masters even this.¹⁷ When Moyses was angry with Dathan and Abiron, he did nothing against them in anger but controlled his anger by reason.¹⁸ 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.¹⁹ Otherwise why did Iakob, our all wise father, censure the households of Symeon and Leui for slaughtering, contrary to reason, the Shechemites as an entire people, saying, "Cursed be their anger"? ²⁰For if reason could not overcome anger, he would not have spoken thus.²¹ Now when God fashioned human beings, he planted in them their passions and habits,²² but at the same time he enthroned the mind among the senses as a sacred governor over them all,²³ 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?

3 But this argument is entirely ridiculous, for it is apparent that reason prevails not over its own passions but over those of the body.² No one of us can eradicate such desire, but reason can provide a way for us not to be enslaved by desire.³ No one of you can eradicate anger from the soul, but reason can help to deal with anger.⁴ No one of us can eradicate malice, but reason can fight at our side so that we are not overcome by malice.⁵ For reason is not an uprooter of the passions but their antagonist.

⁶ Now this can be explained more clearly by means of the thirst of King Daud.⁷ For when Daud had been attacking the allophytes all day long, he, together with the soldiers of our nation, killed many of them.⁸ 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.⁹ Now all the rest were at supper.¹⁰ 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.¹¹ But a certain irrational desire for the water in the enemy's territory tormented and inflamed him, undid and consumed him.¹² 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.¹³ Eluding the guards at the gates, they went searching through the entire enemy camp,¹⁴ found the spring and boldly brought a drink from it to the king.¹⁵ But although Daud was burning with thirst, he reasoned that a drink regarded as tantamount to blood was a dreadful danger to his soul.¹⁶ Therefore, opposing reason to desire, he poured out the drink as an offering to God.¹⁷ For the temperate mind can conquer the compulsions of the passions and quench the flames of frenzied desires.¹⁸ It can overpower bodily agonies even when they are extreme and by the nobility of reason spurn all domination by the passions.

¹⁹ The present occasion now invites us to a narrative demonstration of temperate reason.

²⁰ At a time when our fathers were enjoying profound peace because of their loyalty to the law and were prospering so that even Seleucus Nicator, king of Asia, had both set aside money for them for the temple service and recognized their polity,²¹ then certain persons attempted a revolution against the public harmony and suffered many and various disasters.

4 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.² So he came to Apollonius, governor of Syria, Phoenicia and Cilicia, and said,³ "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."⁴ 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.⁵ Receiving authority to deal with these matters, he proceeded quickly to our homeland with the accursed Simon and a very strong military force.⁶ He said that he had come by the king's commands in order to seize the private funds in the treasury.⁷ 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.⁸ But with threats Apollonius left for the temple.⁹ While the priests, with women and children, were imploring God in the temple to shield the holy place that was

being treated with contempt ¹⁰and 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. ¹¹And 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. ¹²For 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. ¹³Moved 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. ¹⁴When Apollonius, beyond all expectations, had been delivered, he went away to inform the king what had happened to him.

¹⁵When King Seleucus died, his son Antiochus Epiphanes, an arrogant and terrible man, succeeded to the office. ¹⁶He deposed Onias from the high priesthood and appointed Onias's brother Jason as high priest, ¹⁷Jason agreeing to pay three thousand six hundred and sixty talents annually if the king would turn the office over to him. ¹⁸So the king turned over to him both the high priesthood and the leadership of the nation. ¹⁹Jason changed the nation's way of life and altered its form of government in complete transgression of the law ²⁰so that he not only constructed a gymnasium on the very citadel of our homeland but also abolished the temple service. ²¹The divine justice, provoked by these acts, caused Antiochus himself to war against them^a. ²²For while he was waging war against Ptolemy in Egypt, he heard that a rumor had spread about his death and that the Hierosolymites had celebrated with all possible joy. He marched against them speedily, ²³and when he had plundered them, he issued a decree that, if any of them were found living according to the ancestral law, they should die. ²⁴When, by means of his decrees, he had not been able to subvert the people's loyalty to the law in any way but saw that all his threats and punishments were being disregarded ²⁵so that even women, because they circumcised their sons, were thrown down headlong together with their infants, though they had known beforehand that they would suffer this; ²⁶when, then, his decrees were despised by the people, he himself tried through tortures to compel everyone in the nation to renounce Judaism by tasting defiling foods.

5 The tyrant Antiochus, sitting in state with his counselors on a certain high place and with his armed soldiers standing around him, ²ordered his bodyguards to drag in each and every Hebrew and to compel them to taste pork and food sacrificed to idols; ³if any were not willing to eat defil-

ing food, they were to be broken on the wheel and killed. ⁴When many persons had been rounded up, one man, a Hebrew^b, 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.

⁵When Antiochus saw him he said, ⁶"Before I begin the tortures against you, old man, I would give you these words of advice, namely, that you save yourself by tasting pork, ⁷for 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. ⁸Why should you abhor eating the very excellent meat of this animal when nature has provided it? ⁹For it is senseless not to enjoy delicious things that are not shameful and not right to decline the gifts of nature. ¹⁰But 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. ¹¹Will you not awaken from your silly philosophy, dispel the nonsense of your reasonings, and, adopting a mind worthy of your age, pursue a true philosophy of what is beneficial? ¹²Will you not have compassion on your old age by bowing to my humane advice? ¹³For bear in mind that, if indeed there is some power overseeing this religion of yours, it will excuse you for any transgression committed under duress."

¹⁴When the tyrant urged him in this fashion to eat meat unlawfully, Eleazaros asked to have a word. ¹⁵When he had received permission to speak, he began to address the people as follows: ¹⁶"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. ¹⁷Therefore we do not deem it right to transgress the law in any way. ¹⁸Even if, as you suppose, our law were in truth not divine and we wrongly considered it to be divine, not even so would it be possible for us to invalidate our reputation for piety. ¹⁹Therefore do not suppose that it would be a petty sin if we were to eat defiling food. ²⁰To transgress the law in matters small or great is of equal seriousness, ²¹for in either case the law is equally despised. ²²You scoff at our philosophy as though our living by it were not sensible. ²³But 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; ²⁴it 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.

²⁵"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. ²⁶He has permitted us to eat what will prove suitable for our souls, but he has forbidden us to eat

^aI.e. the people ^bOm = Ra ^cOr we hold in balance all our inclinations

the flesh of what will prove contrary to us. ²⁷It 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. ²⁸But you shall not laugh this laugh at me, ²⁹nor will I disregard the sacred oaths of my ancestors concerning the keeping of the law, ³⁰not even if you gouge out my eyes and melt down my entrails. ³¹I am not so old or so little of a man that I am not youthful in reason in defense of piety. ³²So then, get your torture wheels ready and fan the fire more vehemently. ³³I do not so pity my old age as to subvert the ancestral law by my own act. ³⁴I will not play false to you, O law that trained me, nor will I renounce you, beloved self-control. ³⁵I will not put you to shame, philosophical reason, nor will I deny you, honored priesthood and knowledge of our law code. ^{36a}O king^a, you shall not defile the honorable mouth of my old age nor the maturity of a law-observant life. ³⁷My fathers will receive me as pure, as one who does not fear your tortures even unto death. ³⁸You 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. ²First they stripped the old man, though he remained adorned with the gracefulness that encompasses piety. ³Thereupon they tied his hands behind him on each side and scourged him with whips, ⁴while a herald opposite him cried out, "Obey the king's commands!" ⁵But the lofty-minded and noble man, like a true Eleazaros, as though being tortured in a dream, was in no way swayed. ⁶Yet 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. ⁷Although he fell to the ground because his body could not bear the agonies, he kept his reason upright and unswerving. ⁸One 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. ⁹But he endured the pains, scorned the torture and persevered through the abuses. ¹⁰Like a noble athlete, the old man, while being beaten, conquered his torturers; ¹¹in 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, ¹³partly 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 retinue approached him and said, ¹⁴"Eleazar, why are you irrationally destroying yourself through these evil devices? ¹⁵We 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! ¹⁸For 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 ¹⁹and ourselves become a model of impiety for the young so that we should set a precedent for eating defiled food. ²⁰It would be shameful if we should survive but a little while and during that time be a laughingstock to all for our cowardice; ²¹shameful if we were despised by the tyrant as unmanly and did not champion our divine law even unto death. ²²So then, O children of Abraam, die nobly for the sake of piety! ²³And 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. ²⁵There they burned him with maliciously contrived instruments, threw him down and poured stinking liquids into his nostrils. ²⁶When 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. ²⁸Be merciful to your people, and be satisfied with our punishment on their behalf. ²⁹Make my blood their purification, and take my life in exchange for theirs." ³⁰After 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. ³²For if the passions had overcome reason, ^{1b}would have borne testimony for them of their dominance. ³³But now that reason has conquered the passions, we properly ascribe to it the power to govern. ³⁴It is right for us to acknowledge the strength of reason when it prevails even over external agonies; otherwise it would be absurd. ³⁵I 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 skillful pilot, the reason of our father Eleazaros steered the ship of piety on the sea of the passions, ²and though buffeted by the stormings of the tyrant and overwhelmed by the mighty waves of the tortures, ³in no way did it turn the rudders of piety until it sailed into the haven of immortal victory. ⁴No 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 ^dall-shielding reason that is rooted in^d piety. ⁵For in setting his mind firm like a jutting cliff, our father Eleazar broke the madly raging waves of the passions. ⁶O priest, worthy of the priesthood, you neither defiled your sa-

^aLacking in Gk ^bwe = Ra ^cGk uncertain ^dOr *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 loosed, his muscles relaxed, his nerves exhausted, he became young again ¹⁴in spirit through reason, and by reason like that of Isaak he rendered the many-headed rack ineffective. ¹⁵O 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, Isaak 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 ²²and 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? ²³For only the wise and courageous are masters of their passions.

8 This 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.

³ When 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. ⁶Just as I am able to punish those who disobey my orders, so I can be a benefactor to those who obey me. ⁷Trust me, then, and, if you disown the ancestral law of your polity, you will receive leading positions in the affairs of my state. ⁸Enjoy your youth by embracing a Greek way of life and changing your mode of living. ⁹For 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. ¹⁰Therefore have compassion on yourselves, you whom even I, your enemy, pity for your youth and becoming appearance. ¹¹Will 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^a, catapults^b, 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 some among them had been fainthearted and unmanly, 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, ¹⁸why do we cheer 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 tortures and flee from this vanity and calamitous conceit? 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

^aGk uncertain ^bAn instrument of torture

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, ²⁸for they were disdainful of the passions and absolute rulers over agonies. ²⁹As 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,

9 "Why do you delay, O tyrant? We are ready to die rather than transgress our ancestral commandments. ²For we would cause our forebears to be ashamed with good reason, if we did not show ready obedience to the law and to Moyses our counselor. ³Counselor and tyrant of transgression, in your hatred for us do not pity us more than we pity ourselves. ⁴For we consider harsher than death itself the mercy you offer, which ensures our safety at the price of our transgression of the law. ⁵You are trying to intimidate us, threatening us with death by tortures, as though you did not learn from Eleazaros a short time ago. ⁶But 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. ⁷Therefore, tyrant, put us to the test, and if you take our lives because of piety, do not think that, by torturing, you hurt us. ⁸For we, through this suffering and endurance, shall gain the prizes accorded virtue and shall be with God, for whose sake we suffer, ⁹but 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. ¹¹Thereupon his armor-bearers, on receiving their orders, brought forward the oldest of them, tore off his tunic and bound his hands and arms with thongs on either side. ¹²When they had exhausted themselves by beating him with scourges, yet accomplished nothing, they hoisted him on the wheel. ¹³When the noble youth was stretched out around this, his limbs were dislocated. ¹⁴Broken in every limb, 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 have championed the divine law." ¹⁶And when the bodyguards said, "Agree to eat so that you may be released from the tortures," ¹⁷he said, "Your wheel is not so strong, O abominable henchmen, as to strangle my reason. Maim my limbs, burn my flesh, twist my joints; ¹⁸through all these tortures I will persuade you that children of the Hebrews alone are invincible in virtue's defense." ¹⁹When he said these things, they spread fire under him, and, ^awhile fanning the flames^a, tightened the

wheel further. ²⁰The 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. ²¹Although he had already had his skeleton severed, the lofty-minded youth, a true son of Abraam, did not groan, ²²but 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. ²⁴Fight 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." ²⁵When 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. ²⁷They inquired, before he was tortured, whether he was willing to eat, and they heard his noble decision. ²⁸These 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, ²⁹"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? ³¹I relieve my pain with the joys that come from virtue, ³²but 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. ²But 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? ³I do not renounce the noble ties of brotherhood." ⁵But 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. ⁶They broke his fingers, arms, legs and elbows. ⁷Since they were not able in any way to suppress him, ^bthey tore off his skin^b and scalped him with their fingertips in the Scythian fashion. ⁸Then 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. ⁹When he was about to die, he said, ¹⁰"We, most abominable tyrant, are suffering these things because of training and divine virtue. ¹¹But you, because of your impiety and bloodthirstiness, will endure unceasing tortures."

12 When he, too, had died in a manner worthy

^aGk uncertain ^bloosened their instruments of torture = Ra

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." ¹⁴But he said to them, "You do not have a fire for me so very hot that I should play the coward. ¹⁵By 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. ¹⁶Contrive tortures, tyrant, so that you may learn from them that I am a brother to those who have just now been tortured." ¹⁷When he heard these words, the bloodthirsty, murderous and utterly abominable Antiochus gave orders to cut off his tongue. ¹⁸But he^a said, "Even if you remove my organ of speech, God hears the silent as well. ¹⁹See, my tongue hangs loose already. Cut it off, for you will not cut off, beyond this, the tongue of our reason. ²⁰Gladly, for the sake of God, we let the limbs of our bodies be cut off. ²¹God will pursue you swiftly, for you are cutting off a tongue that has been melodious 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. ³I have come of my own accord so that, by killing me too, you may incur punishment from the heavenly justice for more crimes. ⁴Hater of virtue, hater of humankind, what have we done that you destroy us in this way? ⁵Is it that we show devotion to the Creator of all and live by his virtuous law? ⁶But these deeds deserve honors, not tortures." ⁹While he was saying such things, the bodyguards bound him and dragged him to the catapult. ¹⁰They tied him to it on his knees, and when they had fitted iron clamps on these, they bent 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. ¹¹In this condition, gasping for breath and suffocating in body, ¹²he said, "Tyrant, you grant us splendid favors against your will, according to 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. ¹⁵Since we were born and brought up for the same purposes, we ought likewise also to die for the same causes. ¹⁶So if you are resolved to torture me for not eating defiling foods, torture!" ¹⁷When he had said these words, they led him to the wheel. ¹⁸He was stretched tight upon it with great diligence; his back was broken, and he was roasted from beneath. ¹⁹They heated sharp spits in the fire and applied them to his back, pierced his sides and burned his entrails. ²⁰While 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! ²¹For devout knowledge, O tyrant, is invincible. ²²Armed with nobility of character, I too will die with my brothers, ²³and I too will procure for you a great avenger, you inventor of tortures and foe of the truly pious. ²⁴We six lads have overthrown your tyranny. ²⁵For since you can neither sway our reason nor compel us to eat defiling food, is this not your overthrow? ²⁶Your fire is frigid to us, the catapults painless, your violence unavailing. ²⁷The 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. ²The 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. ⁴You too, if you do not obey, will die, a tortured wretch, before your time. ⁵But if you obey, you will be my friend and will lead in the affairs of my kingdom." ⁶When 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. ⁷But when his mother had spurred him on in the Hebrew language, as we shall relate a little later, ⁸he said, "Loose me, and let me speak to the king and to all his Friends who are with him." ⁹Extremely pleased by the boy's announcement, they quickly loosed him. ¹⁰Running to the nearest of the frying pans, ¹¹he said, "Irreverent tyrant, most impious 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? ¹²For these deeds, justice will store up for you a fire more fierce and everlasting and tortures, which for all time will not release you. ¹³Though 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. ¹⁴Whereas they, by dying nobly, fulfilled their duty of piety toward God, you will grievously lament that you killed without cause those champions of virtue." ¹⁵Thereupon, when he too was about to die, he said, ¹⁶"I will not abandon the valor of my brothers. ¹⁷I call on the God of my ancestors that he may have mercy on our nation. ¹⁸But on you he will take vengeance both in this present life and when you are dead." ¹⁹After he had uttered these imprecations, he flung himself into the frying pans and so gave up^b.

13 If, then, the seven brothers disdained sufferings even unto death, it must be acknowl-

^aI.e. the youth ^bI.e. his life

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^a 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, ⁷so the seven-towered good sense of the young men, by fortifying the harbor of piety, conquered the unruliness of the passions. ⁸For they constituted a holy chorus of piety and encouraged one another, saying, ⁹"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! ¹⁰Let us not be cowardly in our demonstration of piety." ¹¹While one said, "Courage, brother," another said, "Bear up nobly," ¹²and another reminded them, "Remember whence you come and who the father was by whose hand Isaak submitted to be slaughtered for the sake of piety." ¹³Each of them and all of them together looked at one another, beaming and exceedingly bold, and said, "With our whole heart let us consecrate ourselves to the God who gave us our souls^b, and let us use our bodies as a bulwark for the law. ¹⁴Let us not fear him who thinks he is killing us, ¹⁵for great is the contest of the soul and the peril of everlasting torture awaiting those who transgress the commandment of God. ¹⁶Let us arm ourselves, then, with control of passion rooted in divine reason. ¹⁷For if we so die, Abraam, Isaak and Iakob will receive us, and all our fathers praise us." ¹⁸To each of the brothers who were being dragged away, those who remained said, "Do not shame us, brother, nor play false to our brothers who died before us!"

¹⁹ You are not ignorant of the bonds of brotherhood, which the divine and all-wise Providence has allotted through fathers to their descendants, implanting them through their mother's womb. 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.

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.

² O powers of reason, more royal than kings and freer than the free! ³ O sacred and harmonious unanimity of the seven brothers in defense of piety! ⁴ None of the seven youths played the coward or shrank back from death, ⁵ but all hastened to meet death through the tortures as though running on the path to immortality. ⁶ Just 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. ⁷ All-sacred band of seven, band of brothers in harmony! Just as the seven days of creation form a circle round piety, ⁸ so the youths in chorus formed a circle round the seven-fold band, negating their fear of the tortures. ⁹ Now, 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. ¹⁰ What could be more painful than that? For the power of fire is sharp and intense, and swiftly it destroyed their bodies.

¹¹ Do 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. ¹² For the mother of the seven young men endured the torments of each one of her boys.

¹³ Consider how complex is the affection of a mother's love for her children, channeling all her feeling into a sympathy rooted deep within. ¹⁴ Even unreasoning animals show sympathy and affection for their offspring like that of human beings. ¹⁵ For among birds, the tame ones that roam the mountains protect their young on housetops, ¹⁶ and others, building their nests on mountain peaks, in clefts of ravines, in holes of trees or on their tops, give birth to their young and fend off the intruder. ¹⁷ And if they are unable to fend it off, they help their children to the extent that they are able, flying in circles around them and calling to them with their own voice, grieving all the while out of love. ¹⁸ And why is it necessary to offer proof of sympathy for offspring on the part of unreasoning animals ¹⁹ when even bees at the time for making honeycombs defend themselves against intruders? They sting, as with an iron dart, those who

^aI.e. the brothers ^bOr lives

approach their hive, and they defend it to the point of death.²⁰ Yet 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—³the 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 flesh of her children melt about the fire, their toes and fingers quiver on the ground, the flesh of their heads as far down as their chins exposed like masks.

¹⁶ O mother, tried now by pains more bitter than even the birth pangs you suffered for them! ¹⁷O woman, who alone gave birth to such perfect piety! ¹⁸Your firstborn breathing his last did not alter your resolution or your second born looking at you piteously in his tortures or your third expiring. ¹⁹Nor did you weep when you looked at the eyes of each one as they gazed boldly in their tortures at the same abusive treatment or saw in their nostrils the signs of their approaching death. ²⁰When you saw the burning flesh of children lying upon the flesh of children, severed hands upon hands, scalped heads upon heads, corpses

fallen upon corpses, and when you saw the place full of people on account of the tortures of your children, you did not shed tears. ²¹Neither the songs of sirens nor the voices of swans so draw their hearers to fond listening as the voices of children calling to their mother in their tortures. ²²How great and how many were the tortures with which the mother was then tortured as her sons were themselves being tortured on the wheel and with hot irons! ²³But in the midst of these very passions, pious reason endued her heart with manly courage and strengthened her to disregard the immediate claims of parental love.

²⁴ Although she witnessed the massacre of her seven children and the convoluted diversity of their torments, the noble mother undid the impact of all these things through her divine faith. ²⁵It was as though, in the council chamber of her mind, the mother saw powerful counselors—nature, birth, parental love, the torments of her children—²⁶and held two ballots concerning her children, one bringing death and one deliverance. ²⁷She gave no heed to the deliverance that would preserve her seven sons for a short time, ²⁸but, as his daughter, called to mind the perseverance of God-fearing Abraam.

²⁹ O mother of the nation, vindicator 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 acknowledgement 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 fainthearted, she would have mourned over them and perhaps spoken as follows: ⁶"O 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 our ancestral law! ¹⁷For 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 to 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 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 stand 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 surface^b, 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^c:

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 these 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^d, 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^e 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 allophytes

^aI.e. steel ^bLacking in Gk ^cOr memorial to these heroes of our nation ^dI.e. atonement wrought by their death
^eI.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 ^athe built rib^a. ⁸No seducer or corrupter on a desert plain corrupted me, nor did the seducer, the snake of deceit, defile the purity of my virginity. ⁹At 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. ¹⁰While he was still with you, he taught you the law and the prophets. ¹¹He read to you of Habel, who was murdered by Kain, of Isaak, who was offered as a whole burnt offering, of Ioseph in prison. ¹²He told you of the zealot Phinees; he taught you about Hananias, Azarias and Misael in the fire. ¹³He praised Daniel in the den of the lions and blessed him. ¹⁴He reminded you of the scripture of Esaïas, which says, 'Even if you should go

through fire, the flame shall not consume you.'

¹⁵He sang for you with words of the psalmist Daud when he says, 'Many are the afflictions of the righteous.' ¹⁶For you he cited the proverb of Salomon when he says, 'He is a tree of life to those who do his will.' ¹⁷He affirmed the words of Iezekiel when he says, 'Shall these dry bones live?' ¹⁸For he did not forget to teach the song that Moyses 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, ²¹pierced the pupils of their eyes, cut off their tongues and killed them with various tortures. ²²For these deeds divine justice has pursued and will pursue the accursed tyrant. ²³But 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, ²⁴to whom be glory forever and ever. Amen.

^aI.e. *woman*

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PSALMS

TO THE READER

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, ἀντιλήμπτωρ ("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" (νόμος) such as "lawlessness" (ἀνομία), "lawless" (ἄνομος), "to act in a lawless manner" (ἀνομέω), "to transgress the law" (παράνομέω), "transgressor of the law" (παράνομος)—are prominent. Or again a concept like "injustice" (ἀδικία + 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-

¹ Albert Pietersma, ed., *A New English Translation of the Septuagint: The Psalms* (New York: Oxford University Press, 2000).

ples of such differentiation are “good” (טוֹב) rendered by “good” (ἀγαθός) and “kind” (χρηστός), and “servant/slave” (עַבֵּד) translated most often by “slave” (δούλος) but on a few occasions by “child/servant/slave” (παῖς). As might be expected, such differentiation of meaning happens with greater frequency on the verbal (more abstract) side of the language than on the nominal (more concrete) side. Hebrew “to turn” (שׁוּב), for instance, is rendered by twelve different Greek verbs. Nonetheless, though a measure of differentiation occurs, it is typically rather restricted. Thus, in the example just cited, ἐπι- and ἀπο-στρέφω account for nearly two-thirds of all instances. Again, this phenomenon of limited and restricted differentiation or an overemphasis on word-centered meaning may be said to be at home in an interlinear linguistic environment.

The above does not preclude 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” (עָנָה) with Greek “to listen to” (ἐπακούω or εἰσακούω), 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, εἰσακούω also translates Hebrew “to hear” (שָׁמַע), though ἐπακούω 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” (εἰσακούω) and “to hearken” (ἐπακούω) 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 מִשְׁכֵּל (a type of song) is rather mechanically glossed by “understanding” (οὐνεσις), 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” (ψαλμὸς ᾠδῆς) and in 65.1; 82.1; 87.1; 107.1 “a song of a psalm” (ᾠδὴ ψαλμοῦ). Since ψαλμός refers in the first instance to instrumental music and ᾠδή 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” (?) (αἶνος ᾠδῆς) 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” (הֲרֹק הַנִּיחַ) is translated by “to pour out the sword”—and a big sword at that!—(ἐκχεον ῥομφαίαν) 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” (בְּנֵי אָדָם) and “(sons of) men” (אֲנָשִׁים), the translator, rather than resorting to his standard equivalents, decided to render the first phrase by “earthborn” (γῆγενεῖς) (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” (לַחֹשֶׁךְ) at the upright in heart” becomes “to shoot in a moonless night (σκοτομήνη) 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” (נָטַח), elsewhere rendered simply as “to reject” (ἀπωθέω), 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” (עֹשֶׁת) for Hebrew “morning” (קֶדֶם) 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 πικραίνω (“to embitter”) + cognates, θέλω (“to want”) + cognates, εἰς τέλος (“completely”), στέαρ (“fat” in a context where “prosperity” is needed), νεφρός (“kidney” in reference to the seat of the emotions), ψαλμός (“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 בְּרִית, rather than the “testament” of extra-biblical Greek). It is also possible that νόμος (“law”) carries the added sense of “teaching,” derived from תּוֹרָה, its standard Hebrew counterpart but more likely represents a semantic shift of תּוֹרָה 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 עֲבַרְהָ (“overflow/arrogance/fury”) is translated via עָבַר = 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 ὄρος ("mountain") has been rendered throughout by "mountain," even when NRSV, for literary reasons, had opted for "hill" to translate the identical Hebrew word (רֶחַל). Similarly, ἁμαρτωλός (+ cognates), the standard equivalent for both חַטָּא and רָשָׁע, 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 כִּלְיָה ("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 εἰς + accusative constructions reflecting Hebrew לְ +. 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 τῷ Δαυίδ (τῷ Ἀσάφ 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 David" (et al.), since it allows for a range of perceived connections with the person(s) in question.

NRSV's "Psalm" 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 (ψάλλω) with the fingers rather than struck with a plectrum. Along the same lines, διαψαλμα, which consistently renders Hebrew סֵלָה ("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 ᾠδή, the regular translation of שִׁיר ("song"). Though "song" would have been defensible for NETS, I have opted, with some hesitation, for "Ode" instead. To be sure, ᾠδή is the standard equivalent of שִׁיר (36x) and may be a calque, since it already occurs in the Greek Pentateuch as an equivalent for שִׁיר; on five occasions within Psalms (32.3; 39.4; 95.1; 97.1; 149.1) the

translator opted for ᾠσμα ("song"). This may suggest that he meant to differentiate the two. The presence of καινόν ("new") with all five instances of ᾠσμα may further indicate that an ᾠδή 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 ᾠδὴν καινὴν ("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 יהוה ("Yahweh," including the short form "Yah") and יְהוָה ("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 σκηνωμα, and by extension κατασκηνόω, is to reserve σκηνή for the Tabernacle, in line with Pentateuchal usage. Consequently, it appears unlikely that σκηνωμα + 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 עֶבֶד ("servant"/"slave") almost exclusively by Greek παῖς, a word with a very similar semantic range. Levitikon 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 ἀναβαθμός 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 meaning²). 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 עֶלֶה – ἀναβαίνω > הַמַּעֲלֹת – ἀναβαθμοί. Why he did not choose ἀνάβασις 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 recited by the Levites on the fifteen steps leading from the court of the men to that of the women in the temple.³

Some Problems of Grammar

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 *yiqtol* 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 stiltedness 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

² See J. Day, *Psalms* (Old Testament Guides; Sheffield: Sheffield Academic Press, 1992) 61–62.

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, Jannes 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**

- 1 Happy the man
who did not walk by the counsel of the
impious,
and in the way of sinners did not stand,
and on the seat of pestiferous people did
not sit down.
- 2 Rather, his will is in the law of the Lord,
and on his law he will meditate day and
night.
- 3 And he will be like the tree
that was planted by the channels of
waters,
which will yield its fruit in its season,
and its leaf will not fall off.
And in all that he^a does, he^a will prosper.
- 4 Not so the impious, not so!
Rather, they are like the dust that the
wind flings from off the land.
- 5 Therefore the impious will not rise up in
judgment,
nor sinners in the council of the
righteous,
- 6 because the Lord knows the way of the
righteous,
and the way of the impious will perish.

Psalms 2

- 1 Why did nations grow insolent,
and peoples contemplate vain things?
- 2 The kings of the earth stood side by side,
and the rulers gathered together,
against the Lord and against his anointed,
Interlude on strings
- 3 "Let us burst their bonds asunder
and cast their yoke from us."
- 4 He who resides in the heavens will laugh at
them,
and the Lord will mock them.
- 5 Then he will speak to them in his wrath,
and in his anger he will trouble them.
- 6 "But I was established king by him,
on Sion, his holy mountain,
by proclaiming the Lord's ordinance:
The Lord said to me, 'My son you are;
today I have begotten you.
- 8 Ask of me, and I will give you nations as
your heritage,
and as your possession the ends of the
earth.
- 9 You shall shepherd them with an iron rod;
like a potter's vessel you will shatter
them.' "

^aOr it

- 10 And now, O kings, be sensible;
be instructed, all you who judge the
earth.
- 11 Be subject to the Lord with fear,
and rejoice in him with trembling.
- 12 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.

Psalms 3

- 1 A Psalm. Pertaining to David. When he was
running away from his son Absalom.
- 2(1) O Lord, why did those who afflict me
multiply?
Many are rising against me;
- 3(2) many are saying to my soul,
"There is no deliverance for him in his
God."
Interlude on strings
- 4(3) But you, O Lord, you are my supporter,
my glory, and one who lifts up my
head.
- 5(4) With my voice I cried to the Lord,
and he hearkened to me from his holy
mountain.
Interlude on strings

- 6(5) I lay down and slept;
I woke again, because the Lord will
support me.
- 7(6) I shall not be afraid of ten thousands of
people
who are setting themselves against me all
around.
- 8(7) Rise up, O Lord!
Save me, O my God,
because you are the one who struck all who
are hostile to me for nothing;
the teeth of sinners you shattered.

- 9(8) Deliverance is the Lord's,
and may your blessing be on your
people!

Psalms 4

- 1 Regarding completion. Among psalms. An Ode.
Pertaining to David.
- 2(1) 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.

PSALMS 4-6

549

- 3(2) You sons of men, how long will you be dull-witted^a?
Why do you love vanity and seek after falsehood?

Interlude on strings

- 4(3) And know that the Lord made marvelous his devout one;
the Lord will listen to me when I cry to him.

- 5(4) Be angry, and do not sin;
speak in your hearts,
and on your beds be pricked^b.

Interlude on strings

- 6(5) Sacrifice a sacrifice of righteousness,
and hope in the Lord.

- 7(6) Many are saying, "Who will show us good things?
The light of your face was 'made a sign' upon us, O Lord!"

- 8(7) You gave gladness in my heart;
from^d their season of grain and wine and oil they multiplied.

- 9(8) In peace altogether, I will lie down and sleep,
because you alone, O Lord, settled me in hope.

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^e 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.

- 10(9) Because there is no truth in their mouth,
their heart is vain;
their throat is an opened grave;
with their tongues they would practice deceit.

- 11(10) Judge them, O God;
let them fall by their own schemes;
in accordance with their many impieties cast them out,
because they embittered you, O Lord.

- 12(11) And let all who hope in you be glad;
forever they will rejoice,
and you will encamp among them,
and those^f who love your name will boast in you,

- 13(12) because you will bless a righteous one;
O Lord, you crowned us as with a shield of favor.

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.

^aOr heavy-hearted ^bPossibly stunned into silence or feel compunction ^cPossibly stamped ^dOr as a result of
^ePr and = Ra ^fPr all = Ra

Psalm 7

1 A Psalm pertaining to David, which he sang to the Lord over the words of Chousi son of Iemeni.

- 2(1) O Lord my God, in you I hoped;
save me from all my pursuers, and
rescue me,
3(2) lest he like a lion seize my soul,
with no one to redeem or save.
4(3) O Lord my God, if I did this,
if there is injustice in my hands,
5(4) if I repaid those who repaid me with evil,
then may I ^afall away empty from^a my
enemies;
6(5) may^b the enemy pursue and overtake my
soul
and trample my life to the ground
and make my glory encamp in the dust.

Interlude on strings

- 7(6) Rise up, O Lord, in your wrath;
be exalted ^cat the death^c of my
enemies,
and^d awake, O my^e God, with the
ordinance you commanded.
8(7) And a congregation of people will surround
you,
and above^f this return on high!
9(8) The Lord will judge peoples;
gdo me justice^g, O Lord, according to my
righteousness
and according to the innocence in me.
10(9) Do let evil of sinners be brought to an end,
and you shall direct the righteous.
God is one who tests hearts and kidneys^h.
11(10) Righteous is my help from God,
he who saves the upright in heart.
12(11) God is a righteous judge, ⁱand strong and
patient^j;
one who does not bring on wrath every
day.

- 13(12) If you do not turn back, he will make his
sword gleam;
his bow he bent and prepared it,
14(13) and on it he prepared implements of death;
he forged his arrows ⁱfor those that are
being burnt.
15(14) Look, he was in travail with injustice;
he conceived toil
and brought forth lawlessness.
16(15) A pit he dug and cleaned it out,
and he shall fall into the hole he made.
17(16) His toil shall return upon his own head,
and on his own pate his injustice shall
descend.

- 18(17) I will give to the Lord the acknowledgment
due to his righteousness
and make music to the name of the Lord,
the Most High.

Psalm 8

- 1 Regarding completion. Over the wine vats. A
Psalm. Pertaining to David.
2(1) O Lord, our Lord,
how admirable is your name in all the
earth,
because your magnificence was raised
beyond the heavens.
3(2) Out of mouths of infants and nurslings
you furnished praise^k for yourself,
for the sake of your enemies,
to put down enemy and avenger,
4(3) because I will observe the heavens, works of
your fingers—
moon and stars—things you alone
founded.
5(4) What is man that you are mindful of him
or son of man that you attend to him?
6(5) You diminished him a little in comparison
with angels;
with glory and honor you crowned
him.
7(6) And you set him over the works of your
hands;
you subjected all under his feet,
8(7) sheep and cattle, all together^d,
and further the beasts of the plain,
9(8) the birds of the air and the fish of the sea
—the things that pass through paths of
seas.
10(9) O Lord, our Lord, how admirable is your
name in all the earth!

Psalm 9(-10)

- 1 Regarding completion. Over the secrets of the
son. A Psalm. Pertaining to David.
2(1) I will acknowledge you, O Lord, with my
whole heart;
I will tell of all your wonderful deeds.
3(2) I will be glad and will rejoice in you;
I will make music to your name, O Most
High.
4(3) When my enemy turns back, rearwards,
they shall grow weak and shall perish
from before you,
5(4) because you maintained my right and my
cause;

^aPossibly *be totally ineffective against* ^bPr then = Ra ^cPerhaps *in the boundaries* ^dOm = Ra ^ePr Lord = Ra
^fPossibly *on behalf of* ^gjudge me = Ra ^hI.e. *emotions* ⁱWithout [] = Ra ^jOr *against those that are being set on fire*
^kOr *tale or saying*

PSALM 9(-10)

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you sat on a throne, you who judge with
righteousness.

let nations know that they are human
beings.

Interlude on strings

- 6(5) You rebuked nations, and the impious
perished;
their name you blotted out forever and
forever and 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^a.
- 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,
- 13(12) because while avenging blood he was
mindful of them;
he did not forget the cry of the needy.
- 14(13) 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
- 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.
- ^b*Ode of an interlude on strings*^b
- 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;

- 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;

- 30(9) 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^c poor has abandoned himself to you;
you were one helping the orphan.

^aOr *justice* ^bPossibly *Vocal* (in distinction from instrumental) *interlude* ^cPr *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 ^ais king^a forever and forever and
ever;
you shall perish, O nations, from his land.
- 38(17)^bO Lord you^b 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
Dauid.
- (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.
His eyes focus on the needy;
his eyelids examine the sons of men.
- 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 Dauid.
- 2(1) Save me, O Lord, a devout one has failed,
because truths became scarce among the
sons of men.
- 3(2) Each spoke vanities to his fellow;
lips are deceitful, ^cin the heart and in the
heart^c they spoke.
- 4(3) May the Lord destroy all deceitful lips
and a boastful tongue,
- 5(4) those who say, "Our tongue we will
magnify;

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^d."
- 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
Dauid.
- 2(1) How long, O Lord, will you totally forget
me?
How long will you turn your face from
me?
- 3(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?
- 4(3) Regard; listen to me, O Lord my God!
Give light to my eyes, lest I sleep unto
death,
- 5(4) lest my enemy say, "I prevailed against
him";
they who afflict me will rejoice if I am
shaken.
- 6(5) But I hoped in your mercy;
my heart shall rejoice in your
deliverance.
- (6) 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
Dauid.
- (1) The fool said in his heart, "There is no
God."
They caused corruption and were
abominable in their practices;
there is no one practicing kindness;
there is not even one.
- 2 The Lord peered down from the sky on the
sons of men

^awill reign as king = Ra ^bThe Lord = Ra ^cPossibly with a double heart ^dOr him

PSALMS 13(14)–16(17)

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- 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 Iakob rejoice and Israel be glad.
- 3 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^a; 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.

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.
- 4 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.
- 5 His money he did not give at interest, and gifts he did not take against the innocent.
- 9 Therefore my heart was glad, and my tongue rejoiced; moreover, my flesh will encamp in hope, because you will not abandon my soul to Hades or give your devout to see corruption.
- 11 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. ^bPertaining to ^bDavid.
- (1) Listen, O Lord, to my righteousness; attend to my petition; give ear to my prayer on lips not deceitful.
- 2 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.
- 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.
- 2 I said to the Lord, "My Lord you are, because you have no need of my goods."

^aLacking in Gk ^bOf = Ra

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PSALMS 16(17)–17(18)

- 6 I, 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
- 9 from before the impious that distress me.
My enemies beset my soul;
10 ^atheir fat they shut up^a;
their mouth spoke arrogance.
- 11 Casting me out, they then encircled me;
their eyes they set to incline at the
ground.
- 12 They seized me like a lion eager for prey
and like a whelp living in hiding.
- 13 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.
- 14 O Lord, from few things from earth
separate them in their lives.
And with your hidden things their belly was
filled;
they were fed with sons,
and they left the remnants to their
infants.
- 15 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 Saoul. ²and he
said:
- (1) I will love you, O Lord, my strength.
- 3(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.
- 4(3) When I praise, I will call upon the Lord,
and from my enemies I shall be saved.
- 5(4) Pangs of death encompassed me,
and wadis of lawlessness alarmed me;
- 6(5) pangs of Hades encircled me;
snares of death outran me.

- 7(6) 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.
- 8(7) And the earth shook and was atremble,
and the foundations of the mountains
were disturbed
and shook, because God was angry with
them.
- 9(8) Smoke went up in his wrath,
and fire flamed from before him;
coals were ignited by him^b.
- 10(9) And he sloped heaven and came down,
and thick darkness was under his feet.
- 11(10) And he mounted upon cheroubin and
flew;
he flew upon the wings of winds.
- 12(11) And he made darkness his hideaway;
around him was his tent,
dark water in clouds of air.
- 13(12) From^c the brightness before him the clouds
passed,
hail and coals of fire.
- 14(13) And the Lord thundered from heaven,
and the Most High gave forth his voice.
- 15(14) And he sent out arrows and scattered
them^d;
and lightnings he multiplied and
confounded them.
- 16(15) And the springs of the waters appeared,
and the foundations of the world were
uncovered
at your rebuke, O Lord,
at the blast of the breath of your wrath.
- 17(16) He sent out from on high, and he took me;
he took me to himself out of many
waters.
- 18(17) He will rescue me from my powerful
enemies
and from those that hate me,
because they were too stout for me.
- 19(18) They outran me in the day of my ill-
treatment,
and the Lord became my buttress.
- 20(19) And he brought me out into spaciousness;
he will rescue me, because he wanted
me.
- 21(20) And the Lord will reward me according to
my righteousness,
and according to the cleanness of my
hands he will ^egive back to^e me,
- 22(21) because I kept the ways of the Lord
and did not impiously depart from my
God,
- 23(22) because all his judgments were before me
and his statutes I did not put away from
me.

^aPerhaps they became unresponsive ^bOr it ^cOr due to ^di.e. adversaries ^ereward = Ra

PSALMS 17(18)–18(19)

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- 24(23) And I shall be blameless with him,
and I shall keep myself from my
lawlessness.
- 25(24) And the Lord will reward me according to
my righteousness
and according to the cleanness of my
hands before his eyes.
- 26(25) With the devout you will be deemed devout,
and with the innocent man you will be
innocent,
- 27(26) and with the select you will be select,
and with the crooked you will pervert,
- 28(27) because it is you who will save a humble
people,
and the eyes of haughty you will humble,
- 29(28) because it is you who will light my lamp,
O Lord—
O my God, you will light my darkness—
- 30(29) because in you I shall be rescued from ^aa
pirate's nest^a,
and in my God I will scale a wall.
- 31(30) My God—blameless is his way,
the sayings of the Lord, tried by fire;
he is a protector of all who hope in him,
- 32(31) because, who is god except^b the Lord?
And who is god besides our God?—
- 33(32) God who girded me with power,
and he made my way blameless,
- 34(33) refitting^c my feet like a deer's
and setting me on the heights,
- 35(34) training my hands for battle,
and my arms you made a bronze bow.
- 36(35) And you gave me protection for my
deliverance,
and your right hand supported me,
and your instruction set me straight
completely.
- 37(36) You made spacious my strides under me,
and my footsteps did not weaken.
- 38(37) I will pursue my enemies and overtake them,
and I will not turn away until they fail.
- 39(38) I will much afflict them, and they will not
be able to stand;
they shall fall under my feet.
- 40(39) And you girded me with power for battle;
you shackled under me those^d who rise
up against me under me.
- 41(40) And as for my enemies—you gave me their^e
back,
and those who hated me you destroyed.
- 42(41) They cried out, and there was no one to
save,
to the Lord, and he did not listen to
them.
- 43(42) And I will pulverize them like dust before
the wind;
like the mire of streets I will grind them
down.
- 44(43) You will rescue me from disputes with
people;
- you will appoint me as head of nations;
a people whom I did not know was
subject to me.
- 45(44) At the ear's hearing, it obeyed me.
Sons of strangers lied to me.
- 46(45) Sons of strangers grew old
and limped from their paths.
- 47(46) The Lord lives! And blessed be my God,
and let the God of my deliverance be
exalted,
- 48(47) the God who gives me vengeance
and subdues peoples under me,
- 49(48) my rescuer from my irascible enemies;
from those who rise up against me you
will lift me up;
you will rescue me from an unjust man.
- 50(49) Therefore I will acknowledge you among
nations, O Lord,
and make music to your name,
- 51(50) magnifying the acts of deliverance of his king
and doing mercy to his anointed,
to David and his offspring forever.

Psalm 18(19)

- 1 Regarding completion. A Psalm. Pertaining to
David.
- 2(1) The heavens are telling of divine glory,
and the firmament proclaims his
handiwork.
- 3(2) Day to day spews forth utterance,
and night to night proclaims knowledge.
- 4(3) There are no conversations, nor are there
words,
the articulations of which are not heard.
- 5(4) 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.
- 7(6) 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^f heat.
- 8(7) The law of the Lord is faultless, turning
souls;
the testimony of the Lord is reliable,
making infants wise;
- 9(8) the statutes of the Lord are upright,
making glad the heart;
the commandment of the Lord is radiant,
enlightening the eyes;
- 10(9) the fear of the Lord is pure,

^aPerhaps temptation ^bbesides = Ra ^cwho refits = Ra ^dPr all = Ra ^eLacking in Gk ^fOr its

- enduring forever and ever;
the judgments of the Lord are valid,
justified altogether,
11(10) ^athings desired^a 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 Iakob protect you!
- 3(2) May he send you help from ^ab 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.

^adesirable = Ra ^bOr the ^csoul = Ra ^dI.e. against ^ePerhaps turn tail

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^c 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,
- 8(7) 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^d 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,
12(11) because they turned evil against you;
they devised a plan they will never be able to realize,
- 13(12) because you make them ^ea backe;
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.

PSALMS 21(22)–22(23)

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- 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 ^aa holy place^a.
- 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^b
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^c 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 Iakob together glorify
him;
let all the offspring of Israel fear him,
- 25(24) because he did not despise or scorn
the petition of the poor,
nor did he turn away his face from me,
and when I cried to him, he listened to me.
- 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^d,
- 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.
And my soul lives for him,
- 31(30) 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 David.

(1) The Lord shepherds me, and I shall lack
nothing.2 In a verdant place, there he made me
encamp;3 by water of rest he reared me;
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;^aRa = pl ^bwants = Ra ^cthe = Ra ^dyou = Ra

you anointed my head with oil,
and your cup was supremely
(6)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 David^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^b?
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 David.
(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,
and 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^c.
22 Redeem Israel, O God,
out of all its afflictions.

^a + Of the first day of the week = Ra ^bhis holy place = Ra ^c + O Lord = Ra

PSALMS 25(26)–27(28)

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Psalm 25(26)

- 1 ^aPertaining to^a David.
- (1) Vindicate^b 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,
- 10 in whose hands are acts of lawlessness;
their right hand was filled with gifts.
- 11 But as for me, I walked in my guilelessness;
redeem me, and have mercy on me.
- 12 My^c foot stood in uprightness;
in assemblies I will bless you, O Lord.

Psalm 26(27)

- 1 ^aPertaining to^a David. ^d[Before he was
anointed.]^d
- (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^e I hope.
- 4 One^e I requested of the Lord,
this^e will I seek^f,

- to live in the Lord's house
all the days of my life,
to behold the pleasantness of the Lord
and to visit his shrine,
- 5 because he hid me in a tent in the day of
trouble,
he sheltered me in a secret spot of his
tent;
high on a rock he set me.
- 6 And now, look, he set my head high against
my enemies;
I made the rounds and sacrificed in his
tent a sacrifice with shouting;
I will sing and make music to the Lord.
- 7 Listen, O Lord, to my voice with which I
cried aloud;
have mercy on me, and listen to me!
- 8 To you my heart said, "My face sought!"
Your face, Lord, will I seek.
- 9 Do not turn your face from me.
- Do not turn away from your slave in
wrath;
be my helper. Do not damn me,
and do not abandon me, O God, my
savior,
- 10 because my father and my mother
abandoned me,
but the Lord took me to himself.
- 11 Make laws for me by your way, O Lord,
and guide me on a straight path for the
sake of my enemies.
- 12 Do not give me up to the souls of people
that afflict me,
because unjust witnesses rose against me
and injustice lied to itself.
- 13 I believe, in order that I may see the good
things of the Lord in the land of the
living.
- 14 Wait for the Lord;
take courage, and let your heart be strong,
and wait for the Lord!

Psalm 27(28)

- 1 ^aPertaining to^a 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.

^aOf = Ra ^bJudge = Ra ^cPr For = Ra ^dWithout [] = Ra ^eAntecedent unclear ^fseek after = Ra
^gPr my = Ra

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 David^a.
(1) Bring to the Lord, O divine sons^b,
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^c 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 ^dA^e Psalm. Of an Ode^d of the dedication^f of the
house. Pertaining to David.
2(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^g.

^a + Of the going forth of the tent = Ra ^b + bring to the Lord young rams = Ra ^cPr and = Ra ^dPossibly a psalm
(instrumental music) accompanied by a song of praise (vocal music) ^ePr Regarding completion. = Ra ^fOr rededication
^gPerhaps stunned into silence

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O Lord my God, I will acknowledge you
forever.

Psalms 30(31)

- ¹ Regarding completion. A Psalm. Pertaining to David^a.
- 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
- ⁹⁽⁸⁾ and did not imprison me in an enemy's
hands;
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 vexation^b,
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;

rescue me from my enemies' hand and
from my persecutors.

- 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^c,
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^d 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.

Psalms 31(32)

- ¹ Pertaining to David. 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;

^a + Of alarm = Ra ^b Or anger ^c + O Lord = Ra ^d + 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^a, 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,
4 because upright is the word of the Lord,
and all his works are in faithfulness.
5 He loves mercy and justice;
the earth is full of the mercy of the Lord.
6 By the word of the Lord the heavens were
made firm,
and by the breath of his mouth all their
host,
7 as he gathers the waters of the sea like a
wineskin,
as he puts the deeps in storehouses.
8 Let all the earth fear the Lord,
and due to him let all the inhabitants of
the world be shaken,
9 because he it was that spoke, and they came
to be;
he it was that commanded, and they were
created.

^aAntecedent unclear ^bPossibly feigned madness

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—
15 he who alone fashioned their hearts,
he who keeps observing all their deeds.
16 A king is not saved by a great army,
and a giant will not be saved by the
greatness of his strength.
17 Unreliable is a horse for deliverance,
and by the greatness of its power it will
not be saved.
18 Look, the eyes of the Lord are on those who
fear him,
those who hope in his mercy,
19 to rescue their souls from death
and to keep them alive in famine.

20 Our soul waits for the Lord,
because he is our helper and protector,
21 because in him our heart will be glad,
and in his holy name we hoped.
22 May your mercy, O Lord, be upon us,
even as we hoped in you.

Psalm 33(34)

1 Pertaining to David. When he ^bchanged his
face^b 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,
and let us exalt his name together.
(5)(4) I sought the Lord, and he hearkened to me,
and from all my 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.

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- 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.
- 18(17) The righteous cried, and the Lord listened to
them,
and from all their afflictions he rescued
them.
- 19(18) The Lord is near to the brokenhearted,
and the humble in spirit he will save.
- 20(19) Many are the afflictions of the righteous,
and from them all he will rescue them.
- 21(20) The Lord will guard all their bones;
not one of them will be crushed.
- 22(21) The sinners' death is wretched,
and those who hate the righteous shall go
wrong.
- 23(22) The Lord will redeem his slaves' souls,
and none of those who hope in him will
go wrong.

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^a and (oblong)
shield^a,
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.
- Let them be turned back, rearwards,
and be put to shame who devise evil
against me.
- 5 Let them be like dust in front of the wind,
and an angel of the Lord driving them
on.
- 6 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^b does not recognize come
upon him^b.
And let the chase, which he^b concealed,
catch him^b,
and in the snare—he^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?"
- 11 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^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^d;
- 16 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^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,

^alarge in size ^bpl = Ra ^cOr childlessness ^dPossibly stunned into inactivity ^e + O Lord = Ra

- 20 because as they were speaking peace to me,
they were also devising treachery in
wrath.
- 21 And they widened their mouth against me;
they said, "Good, Good,
our eyes saw."
- 22 You saw, O Lord; do not pass by in silence!
O Lord, do not be far from me!
- 23 Wake up!^a And pay attention to my trial,
my God and my Lord, to my case!
- 24 Vindicate^b me, O Lord my God,
according to your righteousness,
and may they not be happy over me.
- 25 May they not say in their hearts,
"Good^c for our soul!"
Nor may they say,
"We swallowed him up."
- 26 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.
- 27 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."
- 28 And my tongue shall declaim your
righteousness,
all day long your commendation.

Psalms 35(36)

- 1 Regarding completion. Pertaining to the slave of
the Lord, to David.
- 2(1) Says the transgressor of the law in himself,
in order to sin:
there is no fear of the divine
before his eyes,
- 3(2) because he practiced deceit before him,
that he might find lawlessness in him
and hate^d.
- 4(3) The words of his mouth are lawlessness and
deceit;
he did not want to be sensible to do
good.
- 5(4) Lawlessness he plotted on his bed;
he was set on every way that was not
good,
and evil he did not treat with contempt.
- 6(5) O Lord, your mercy is in the sky,
and your truth as far as the clouds.
- 7(6) Your righteousness is like divine mountains;
your judgments are a great deep;
humans and animals you will save,
O Lord.

- 8(7) How you increased your mercy, O God!
But the sons of men will hope in the
shelter of your wings.
- 9(8) They will be intoxicated with the fatness of
your house,
and you will give them drink from the
wadi of your delights^e,
- 10(9) because with you is life's fountain;
in your light we shall see light.
- 11(10) O prolong your mercy to those who know
you,
and your righteousness to the upright of
heart!
- 12(11) Let the foot of arrogance not come to me,
and may the hand of sinners not shake me.
- 13(12) There those who practice lawlessness fell;
they were thrust out and will be unable
to stand.

Psalms 36(37)

- 1 ^fPertaining to ^fDavid.
- (1) Do not fret among wicked people,
nor be envious of those that do
lawlessness,
- 2 because like grass they will quickly wither
and like green herbs they will quickly fall
off.
- 3 Hope in the Lord, and keep doing
kindness,
and encamp in the lands, and you will be
tended by its wealth.
- 4 Take delight in the Lord,
and he will give you the requests of your
heart.
- 5 Disclose your way to the Lord,
and hope in him, and he will act.
- 6 And he will publish your vindication like
light,
and your judgment like noonday.
- 7 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.
- 8 Cease from wrath, and forsake anger.
Do not fret so as to do evil,
- 9 because the evil doers shall be destroyed,
but those who wait for the Lord—they
shall inherit lands.
- 10 And yet a little while, and the sinner will be
no more,
and you will seek his place and will not
find.
- 11 But the meek shall inherit lands

^a + O Lord = Ra ^bJudge = Ra ^c + Good = Ra ^dI.e. him ^edelight = Ra ^fOf = Ra ^gOr earth

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- and take delight in an abundance of peace.
- 12 The sinner will closely watch the righteous
13 and gnash his teeth at him,
but the Lord will laugh at him,
because he foresees that his day will come.
- 14 A sword the sinners drew; they bent their bow
to bring down poor and needy,
to slay the upright in heart.
15 May their sword enter into their own heart,
and their bows be crushed.
- 16 Better is a little that the righteous has
than the great wealth of sinners,
17 because sinners' arms shall be crushed,
but the Lord upholds the righteous.
- 18 The Lord knows the ways of the blameless,
and their heritage shall be forever;
19 they shall not be put to shame in an evil time,
and in days of famine they shall be fed,
20 because the sinners will perish,
and the enemies of the Lord, as soon as they are glorified and exalted,
vanishing like smoke they vanished.
- 21 The sinner borrows and will not pay back,
but the righteous is compassionate and keeps giving;
22 because those that bless him shall inherit land^a,
but those that curse him shall be destroyed.
- 23 A person's steps are directed by the Lord,
and his way by will^b.
24 Should he fall, he will not crash,
because the Lord steadies his hand.
- 25 Younger I used to be; indeed, I have grown old,
and I did not see a righteous one forsaken
or his offspring begging bread.
26 All day long he is merciful and lends,
and his offspring shall become a blessing.
- 27 Turn from evil, and do good,
and encamp forever and ever.
28 Because the Lord loves justice
and will not forsake his devout,
they shall be kept safe forever.
- But the lawless shall be chased away,
and the offspring of the impious shall be destroyed.
- 29 The^c righteous shall inherit land^a
and encamp on it forever and ever.
- 30 The mouth of the righteous shall declaim wisdom,
and his tongue shall speak justice.
31 The law of his God is in his heart,
and his steps shall not be tripped up.
- 32 The sinner watches for the righteous
and seeks to put him to death.
33 But the Lord will not abandon him to his hands
nor have him condemned, should he bring him to trial.
- 34 Wait for the Lord, and keep to his way,
and he will lift you up to inherit land^a;
when he destroys sinners, you will look on.
- 35 I saw an impious one being highly lifted up
and being raised up like the cedars of Lebanon.
36 And I passed by, and look, he was not,
and I sought him, but his place was not found.
- 37 Mark innocence, and behold uprightness,
because there is a residue for the peaceable person.
38 But transgressors of the law shall be destroyed together;
the residue of the impious shall be destroyed.
- 39 But deliverance of the righteous is from the Lord,
and he is their protector in a time of affliction.
40 And the Lord will help them and rescue them,
and he will deliver them from sinners
and save them, because they hoped in him.

Psalm 37(38)

- 1 A Psalm. Pertaining to David. As a reminder^d.
- 2(1) O Lord, do not rebuke me in your anger
or discipline me in your wrath,
3(2) because your arrows were stuck in me
and you clamped your hand on me.
- 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

- 6(5) My wounds stank and festered
from before my foolishness;
7(6) I was wretched and bowed down
completely;
all day long I would go around looking
sullen,
8(7) because my loin muscles were filled with
mockeries
and there is no healing in my flesh.
9(8) I was vilified and humiliated utterly;
I would roar due to my heart's
groaning.
10(9) O Lord, before you is all my desire,
and my groaning was not hidden from
you.
11(10) My heart was troubled, my strength failed
me,
and as for the light of my eyes—it too is
not with me.
12(11) My friends and my fellows approached
opposite me and stood,
and my next of kin stood far off.
13(12) And those who seek my soul took to
violence,
and those who seek my hurt spoke
vanities,
and treacheries they contemplated all day
long.
14(13) But as for me, I, like the deaf, would not
hear,
and like a mute not opening his mouth.
15(14) And I became like a person that does not
hear
and that has no retort in his mouth,
16(15) because in you, O Lord, I hoped;
it is you, O Lord, my God, who will listen;
17(16) because I said, "Only let not my enemies be
happy over me,"
and when my feet were shaken, they
bragged against me;
18(17) because I am ready for scourges,
and my pain is ever with me;
19(18) because my lawlessness I will report,
and I will show anxiety over my sin.
20(19) But my enemies are alive and are stronger
than I,
and those who hate me unjustly
multiplied.
21(20) Those who render evil for good
would slander me, since I would follow
after righteousness,
and they cast off me, the beloved, like a
horrid corpse.
22(21) Do not forsake me, O Lord;
O my God, do not stand far from me;
23(22) attend to helping me,
O Lord of my deliverance.

Psalms 38(39)

- 1 Regarding completion. Pertaining to Idithoun.
An Ode. Pertaining to David.
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 ^awas 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."

^aPossibly stopped saying ^byou 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.

- ¹⁵(14) May those be put to both shame and
embarrassment
who seek my soul to remove it;
may those be turned back, rearwards, and
embarrassed,
who want my hurt.
- ¹⁶(15) Let those immediately be awarded shame,
who say to me, "Good, Good!"
- ¹⁷(16) May all those rejoice and be glad in you,
who seek you, O Lord,
and let those who love your deliverance say
continually,
"Let the Lord be magnified!"
- ¹⁸(17) But as for me, poor I am and needy;
the Lord will take thought for me.
My helper and my protector you are;
O my God, do not delay.

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 ^aturned his whole bed^a.
- 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^b my enemy shall not be happy over
me.

^aPossibly *completely restored* ^bOr *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^a soul,
and why are you throwing me into
confusion?
Hope in God, because I shall acknowledge
him;
my God is deliverance ⁽⁶⁾of my face.

⁷ My soul was troubled at myself;
therefore I shall remember you
from a land of Jordan and Hermoniim,
from a small mountain.

8(7) Deep calls to deep
at the sound of your cataracts;
all your surges and your billows
passed over me.

9(8) By day the Lord will command his mercy,
and at night an ode is with me,
a prayer to the God of my life.

10(9) I will say to God, “My supporter you are;
wherefore did you forget me?
Why must I walk about sullenly,
as the^b enemy oppresses me?”

11(10) As my oppressors crushed my bones,
they insulted me,
while they say to me day after day,
“Where is your God?”

12(11) Why are you deeply grieved, O my^a soul,
and why are you throwing me into
confusion?
Hope in God, because I shall acknowledge
him;
my God is the deliverance of my face.

Psalm 42(43)

¹ A Psalm. Pertaining to David.

(1) Vindicate^c 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^b 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^d soul,
and why are you throwing me into
confusion?
Hope in God, because I shall acknowledge
him;
^edeliverance of my face and my God he is^e.

Psalm 43(44)

¹ Regarding completion. For the sons of Kore.
Regarding understanding^f.

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.

^aOm = Ra ^bmy = Ra ^cJudge = Ra ^dOm = Ra ^edeliverance of my face is my God = Ra ^f + A Psalm = Ra

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- 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 ^athere was no abundance in their
exchange^a.
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,
20(19) because you humbled us in a place of ill-
treatment
and death's shadow covered us.
21(20) If we had forgotten the name of our God
and if we had spread out our hands to a
foreign god,
22(21) would not God search this out?
For he it is that knows the secrets of the
heart;
23(22) because for your sake we are being put to
death all day long,
we were accounted as sheep for slaughter.
24(23) Wake up! Why do you sleep, O Lord?
Arise, and do not reject us totally!
25(24) Why do you turn away your face?
Why do you forget our poverty and our
affliction?

- 26(25) Because our soul was humbled down to the
dust,
our stomach clung to the ground.
27(26) Rise up, O Lord; help us,
and redeem us for the sake of your name.

Psalms 44(45)

- 1 Regarding completion. Over those^b 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,
5(4) and draw^c, and prosper, and become king
for the sake of truth and meekness and
righteousness,
and your right hand will guide you
marvelously.
6(5) Your arrows are sharp, O powerful one,
—peoples shall fall under you—
in the heart of the king's enemies.
7(6) Your throne, O God, is forever and ever.
A rod of equity is the rod of your rule;
8(7) 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 waft^d from
your clothes,
from ivory bastions, with which they
made you glad;
10(9) Daughters of kings are ^ein your^e 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 ⁽¹³⁾will
entreat.
14 Of a king's daughter—all her glory is within,
14(14) decked out with golden tassels, in many
colors.

^aPossibly they were exchanged for next to nothing ^bOr those things ^cI.e. the bow ^dLacking in Gk ^eI.e. among your ladies of

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15 Virgins ^abehind her^a will be brought to the king;
her companions will be brought to you.
16(15) They will be brought with gladness and rejoicing;
they will be led into a king's shrine.

17(16) In the place of your fathers ^byour sons were born^b;
you will appoint them rulers in all the earth^c.

18(17) I^d will remember your name in every generation and generation;
therefore the peoples will acknowledge you forever, even forever and ever.

Psalm 45(46)

1 Regarding completion. Over the sons of Kore.
Over hidden things. A Psalm.

2(1) God is our refuge and power,
very much a helper in afflictions that befall us.
3(2) Therefore we will not fear, when the earth is troubled
and mountains be transposed in hearts of seas.

4(3) Their waters roared and were troubled;
the mountains were troubled by his force.

Interlude on strings

5(4) The river's strong currents make glad the city of God;
the Most High sanctified his covert.

6(5) God is in its^e midst; it shall not be shaken;
God will help it in the morning.

7(6) Nations were troubled, kingdoms tilted;
he gave forth his voice; the earth was shaken.

8(7) The Lord of hosts is with us;
our supporter is the God of Iakob.

Interlude on strings

9(8) Come, see the works of the Lord,
what feats he put on the earth,
10(9) canceling wars to the ends of the earth;
he will shatter bow and break armor,
and he will burn shields with fire.

11(10) "Relax, and know that I am God!
I will be exalted among the nations;
I will be exalted in the earth."

12(11) The Lord of hosts is with us;
our supporter is the God of Iakob.

Psalm 46(47)

1 Regarding completion. Over the sons of Kore. A Psalm.

2(1) All you nations, clap your hands;

shout to God with a voice of rejoicing,
3(2) because the Lord Most High is awesome,
a great king over all the earth.

4(3) He subdued peoples to us,
and nations under our feet.

5(4) He chose for us his own^f heritage,
the comeliness of Iakob, which he loved.

Interlude on strings

6(5) God went up with shouting,
the Lord with a sound of trumpet.

7(6) Make music to our God; make music;
make music to our King; make music,

8(7) because God is king of all the earth;
make music with understanding.

9(8) God became king over the nations;
God is seated on his holy throne.

10(9) Rulers of peoples gathered with the God of Abraam,
because the strong of the earth are God's.

They were very much raised up.

Psalm 47(48)

1 ^gA Psalm. Of an Ode^g. Pertaining to the sons of Kore. ^h[Pertaining to the second day of the week.]^h

2(1) Great is the Lord and very much
praiseworthy

3(2) 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—

4(3) within its bastions God is known,
when he supports it,

5(4) because, look, the kings assembled;
they came together.

6(5) They, when they saw it so, were astounded;
they were troubled; they were shaken;

7(6) trembling took hold of them there,
pains as of one in labor.

8(7) With a violent blast you will shatter ships of Tharsis.

9(8) As we heard, so we saw
in a city of the Lord of hosts,
in a city of our God.
God founded it forever!

Interlude on strings

10(9) We thought of your mercy, O God,
in the midst of your shrine.

11(10) Like your name, O God, so also your
praise
is to the ends of the earth.
Full of justice is your right hand.

12(11) Let Mount Sion be glad;

^aI.e. in her train ^bsons were born to you = Ra ^cOr land ^dThey = Ra ^eI.e. the city's ^fOm = Ra ^gPossibly a psalm (instrumental music) accompanied by a song of praise (vocal music) ^hWithout [] = Ra ⁱLacking in Gk

let the daughters of Judea rejoice,
because of your judgments^a.

- 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
15(14) that^b 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,
3(2) both the earthborn^c and the sons of men,
rich one and needy one together.
4(3) My mouth shall speak wisdom
and the meditation of my heart
understanding.
5(4) I will incline my ear to an illustration;
I will work out my problem with a harp.
- 6(5) 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
9(8) and the price for redeeming his soul.
10 And he desisted forever ⁽⁹⁾and will yet^d live
completely;
he^e 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.
Interlude on strings
- 15(14) Like sheep they were placed in Hades.
Death ^fshall be^g 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' hand, when he receives me.
Interlude on strings
- 17(16) Do not be afraid when a person becomes
rich
and when the glory of his house
increases,
18(17) because, when he dies, he will take nothing,
nor will his glory go down with him,
19(18) because in his life his soul will be blessed;
he will acknowledge you when you treat
him well;
20(19) he will enter the company of his fathers;
he will never again see light.
21(20) A person held in honor did not understand.
He ^gwas comparable to beasts^g and
became like them.

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,
3 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.
God, your God, I am.
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,
10 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 ^bOr because ^cOr primeval men ^dOm = Ra ^ePr because = Ra ^fis = Ra ^gresembled senseless beasts = Ra

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PSALMS 49(50)–51(52)

- 13 Surely, I shall not eat flesh of bulls
or drink blood of he-goats?
14 Offer to God a sacrifice of praise,
and pay your vows to the Most High.
15 And call on me in a day of affliction,
and I will deliver you, and you shall
glorify me."

Interlude on strings

- 16 But to the sinner God said:
"Why do you recite my statutes
and take my covenant on your lips?
17 Nay, you hated discipline,
and you cast my words behind you.
18 If you saw a thief, you would join him,
and with adulterers you would keep
company.
19 "Your mouth increased evil,
and your tongue would wrap
deceitfulness.
20 Sitting, you would speak against your
brother,
and you would place an obstacle against
your own mother's son.
21 These things you did, and I kept silent;
you assumed lawlessness^a—that I would
be like you.
I will disprove you and present against
you.
22 "Mark this, then, you who forget God,
or he will seize you, and there will be no
one to rescue.
23 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)

- 1 Regarding completion. A Psalm. Pertaining to
David. ²When the prophet Nathan came to
him, after he had gone into Bersabee.

- 3(1) Have mercy on me, O God,
according to your great mercy,
and according to the abundance of your
compassion
blot out my lawless deed.
4(2) Wash me thoroughly from my
lawlessness,
and from my sin cleanse me,
5(3) because my lawlessness I know
and my sin is ever before me.
6(4) 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.
7(5) For, look, I was conceived in lawlessness,
and in sin did my mother crave for me.
8(6) For, look, you loved truth;

^aOr lawlessly ^b + O Lord = Ra ^cPossibly atonement

- the unclear and secret aspects of your
wisdom you made clear to me.
9(7) You will sprinkle me with hyssop, and I
shall be cleansed;
you will wash me, and I shall be whiter
than snow.
10(8) You will make me hear joy and gladness;
humbled bones will rejoice.
11(9) Turn away your face from my sins,
and all my lawless acts blot out.
12(10) A clean heart create in me, O God,
and an upright spirit renew within me.
13(11) Do not cast me away from your face,
and your holy spirit do not take from
me.
14(12) Restore to me the joy of your deliverance,
and with a leading spirit support me.
15(13) I will teach lawless ones your ways,
and impious ones will return to you.
16(14) Rescue me from bloodshed, O God,
O God of my deliverance;
my tongue will rejoice at your
righteousness.
17(15) O Lord, my lips you will open,
and my mouth will declare your praise,
18(16) because if you had wanted sacrifice, I would
have given it;
with whole burnt offerings you will not
be pleased.
19(17) Sacrifice to God is a broken spirit;
a broken and humbled heart God will
not despise.
20(18) Do good^b to Sion in your good pleasure,
and let the walls of Jerusalem be built;
21(19) then you will delight in a sacrifice of
righteousness,
in offering^c and whole burnt offerings;
then they will offer calves on your altar.

Psalm 51(52)

- 1 Regarding completion. Of understanding.
Pertaining to David. ²When Doek the Idumean
came and reported to Saul and said to him,
"David came to the house of Abimelech."
3(1) Why do you boast in malice, O powerful
one,
of lawlessness all day long?
4(2) Injustice your tongue devised.
Like a sharpened razor you produced
treachery.
5(3) You loved evil more than goodness,
injustice more than speaking justice.
Interlude on strings
6(4) You loved all words for drowning,
a deceitful tongue.

PSALMS 51(52)–54(55)

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- 7(5) 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

- 8(6) And righteous ones will see and fear
and will laugh at him and say,
9(7) "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!"
10(8) 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.
11(9) 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)

- 1 Regarding completion. Over Maeleth. Of
understanding. Pertaining to David.
2(1) 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.
3(2) 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.
4(3) All turned away; as well they became useless;
there is no one who is doing what is
good;
there is not even one.
5(4) Shall they never learn, all those who practice
lawlessness?
Those who eat my people like eating
bread
did not call upon God.
6(5) There they were^b in great fear,
where there was no fear,
because God scattered bones of men-
pleasers;
they were put to shame, because God
despised them.
7(6) Who shall give out of Sion the deliverance
of Israel?

^aOm = Ra ^bwill be = Ra

When the Lord returns the captivity of his
people,
Iakob will rejoice, and Israel will be
glad.

Psalm 53(54)

- 1 Regarding completion. Among hymns. Of
understanding. Pertaining to David. ²When the
Ziphites came and told Saul, "Look, is David
not hidden with us?"
3(1) O God, in your name save me,
and in your power you will^a judge me.
4(2) O God, listen to my prayer;
give ear to the words of my mouth,
5(3) because strangers rose up against me
and strong ones sought my soul;
they did not set God before them.
Interlude on strings
6(4) For, look, God helps me,
and the Lord is supporter of my soul.
7(5) He will repay the harm to my enemies.
With your truth, destroy them.
8(6) Freely I shall sacrifice to you;
I will acknowledge your name, O Lord,
because it is good,
9(7) because you rescued me from every
affliction,
and my eye looked among my enemies.

Psalm 54(55)

- 1 Regarding completion. Among hymns. Of
understanding. Pertaining to David.
2(1) Give ear, O God, to my prayer,
and do not disdain my petition.
3(2) Attend to me, and listen to me;
I was vexed in my pondering and was
troubled
4(3) 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.
5(4) My heart was troubled within me,
and death's terror fell upon me.
6(5) Fear and trembling came upon me,
and darkness covered me.
7(6) And I said, "Who will give me wings like a
dove,
and I shall fly away and be at rest?"
8(7) Look, I became a fugitive far away,
and I lodged in the wilderness.
Interlude on strings
9(8) I would welcome the one that would save me
from faintheartedness and tempest.

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PSALMS 54(55)-56(57)

- 10(9) Drown, O Lord, and confuse their
speech,
because I saw lawlessness and dispute in
the city.
11(10) Day and night it will encircle it at its
walls;
lawlessness and trouble are within it,
(11)and injustice
12 and usury and deceit did not leave its
streets.
13(12) 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.
14(13) But it is you, my fellow human,
my leader and my familiar friend,
15(14) who made food sweet together with me;
in the house of God we walked in
harmony.
16(15) Let death come upon them,
and let them go down to Hades alive,
because evils are in their sojournings, in
their midst.
17(16) I^a cried to God,
and the Lord listened to me.
18(17) Evening and morning and at noon I will
recount;
I will declare,
and he will listen to my voice.
19(18) He will redeem my soul in peace
from those that approach me,
because they were with me in ^bgreat
number.
20(19) God will listen and will humble them,
he who existed before the ages.

Interlude on strings

- For there is no change for them,
and they did not fear God.
21(20) He stretched out his hand when he paid
back.
They violated his covenant.
22(21) They were divided due to the anger of his
face,
and his heart drew near;
his words became smoother than oil,
and they are missiles.
23(22) Cast your care on the Lord,
and he himself will nurture you;
he will never give shaking to him who is
righteous.
24(23) But as for you, O God, you will bring them
down
into a well of corruption;
men of blood and treachery
shall not live out half their days.
But as for me, I will hope in you,
O Lord.

Psalm 55(56)

- 1 Regarding completion. Over the people that are
removed far away from their holy things.
Pertaining to David. For a stele inscription.
When the allophytes seized him in Geth.
2(1) Have mercy on me, O Lord, because a
person trampled on me;
all day long, while fighting, he afflicted
me;
3(2) my enemies trampled on me all day long,
because many are they that fight against
me from on high.
4(3) By day I shall be afraid; I^c will hope in you.
5(4) In God I will commend my words^d;
in God I hoped; I will not fear what flesh
may do to me.
6(5) All day long they would make my words
loathsome;
all their thoughts against me are for evil.
7(6) They will sojourn and hide;
my heel they will watch,
as they waited to have my soul.
8(7) On no account will you save them;
in wrath you will bring down peoples,
O God!
9(8) My life I proclaimed to you;
you put my tears before you, as also by
your promise.
10(9) My enemies will turn back
in the day when I call upon you.
Look, I knew that you are my God.
11(10) In God I will praise with a word;
in the Lord I will praise with a
statement.
12(11) In God I hoped;
I will not fear what ^ea person^e may do to
me.
13(12) In^f me, O God, are the vows of praise to
you, which I will pay,
14(13) 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.

Psalm 56(57)

- 1 Regarding completion. Do Not Destroy.
Pertaining to David. For a stele inscription.
As he was running away from before Saoul into
the cave.
2(1) 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.
3(2) I will cry to God the Most High,

^aPr But = Ra ^bOr many things ^cPr but = Ra ^d + all day long = Ra ^eOr man ^fOr By means of

PSALMS 56(57)–58(59)

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- to God who acts as my benefactor.
 4(3) He sent from heaven and saved me;
 he gave over to reproach those who were
 trampling on me.

Interlude on strings

- God sent forth his mercy and his truth,
 5(4) and he rescued my soul from among
 whelps.
 I slept, though troubled.
 As for sons of men—their teeth are a
 weapon and darts,
 and their tongue a sharp dagger.

- 6(5) Be exalted to the heavens, O God,
 and to all the earth be your glory.

- 7(6) 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

- 8(7) My heart is ready, O God;
 my heart is ready.
 I will sing and make music.
 9(8) Awake, my glory!
 Awake, O harp and lyre!
 I will awaken at dawn.
 10(9) I will acknowledge you, O Lord, among
 peoples;
 I will make music to you among nations,
 11(10) because your mercy was magnified to the
 heavens,
 and to the clouds your truth.
 12(11) Be exalted to the heavens, O God,
 and to all the earth be your glory.

Psalm 57(58)

- 1 Regarding completion. Do Not Destroy.
 Pertaining to David. For a stele inscription.
 2(1) Do you then truly speak righteousness?
 Do you judge fairly, O sons of men?
 3(2) Indeed, in the heart you devise acts of
 lawlessness on the earth;
 injustice your hands braid.
 4(3) Sinners were estranged from the womb;
 they erred from the belly; they spoke
 lies.
 5(4) They have wrath in the likeness of the snake,
 like an adder, deaf and plugging its ears,
 6(5) which will not listen to a voice of
 enchanters,
 nor of a charm being administered by a
 wise man.
 7(6) God crushed their teeth in their mouth;
 the molars of lions the Lord shattered!

^aGk uncertain ^bdevour = Ra ^c+ to impious ones = Ra

- 8(7) They shall vanish like water that flows
 through;
 he will bend his bow until they become
 weak.
 9(8) Like wax that melts they will be removed;
 fire fell, and they did not see the sun.
 10(9) ^aBefore your thistles take note of the thorn-
 shrub,
 as if in anger he will bestorm^b you, as if
 alive^a.
 11(10) A righteous one will be glad when he sees
 vengeance done^c;
 he will wash his hands in the blood of
 the sinner.
 12(11) And a person will say, "If then there is a
 return for the righteous,
 then God exists, judging them on the
 earth."

Psalm 58(59)

- 1 Regarding completion. Do Not Destroy.
 Pertaining to David. For a stele inscription.
 When Saoul sent and watched his house to put
 him to death.
 2(1) Deliver me from my enemies, O God,
 and redeem me from those who rise up
 against me.
 3(2) Rescue me from those who practice
 lawlessness,
 and from men of blood save me,
 4(3) because look, they hunted my soul;
 strong ones set themselves against me.
 Neither my lawlessness nor my sin,
 O Lord—
 5(4) without lawlessness they ran straight on.
 Rouse yourself to meet me, and see!
 6(5) And you, Lord God of hosts, God of
 Israel,
 pay attention to visiting all the nations;
 pity none of those who practice
 lawlessness.

Interlude on strings

- 7(6) Toward evening they will return
 and be famished like a dog
 and encircle a city.
 8(7) Look, they will bellow with their mouth,
 and a sword is between their lips—
 because, "Who has heard?"
 9(8) And you, you will laugh at them, O Lord;
 you will hold all the nations in
 contempt.
 10(9) O my might, for you I will watch,
 because you, O God, are my supporter.
 11(10) My God—his mercy will outrun me;
 my God will show me among my
 enemies.

- 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^a 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
Iakob,
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. ²When he set on fire
Mesopotamia of Syria and Syria Soba, and Ioab
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 allophytes 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^b 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, ⁽³⁾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)

- 1 Regarding completion. Over Idithoun. A Psalm.
Pertaining to Dauid.
2⁽¹⁾ Shall not my soul be subject to God?

^aI.e. scatter / bring down sin etc. ^bPr but = Ra

PSALMS 61(62)–63(64)

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- 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.

Interlude on strings

- 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.

Interlude on strings

- 10(9) But the sons of men are vain;
 false are the sons of men, to do wrong
 with balances;
 they together are^a from vanity.
 11(10) Put no hope in wrong,
 and do not long for what is robbed;
 wealth, if it flows, do not ^badd heart^b.
 12(11) Once God spoke;
 these two things I heard:
 13 that might is God's,
 (12) and to you, O Lord, belongs mercy,
 because^c you will repay to each according to
 his works.

Psalm 62(63)

- 1 A Psalm. Pertaining to David. 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^d my flesh ^dthirst for^d
 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
 David.
 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 ^eleft off^e conducting their search.
 A person will come forward and his^d heart
 is deep,
 8(7) and God will be exalted.
 A dart of infants their blows became,
 9(8) 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.

^aPossibly *derive* ^bPossibly *set your heart on it* ^cOr *that* ^dLacking in Gk ^eOr *expired while*

Psalms 64(65)

1 Regarding completion. A Psalm. Pertaining to David. An Ode^a.

2(1) To you a hymn is due, O God, in Sion,
and to you shall a vow be paid^b.

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, ⁽⁵⁾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,
9(8) and those who inhabit the limits will be
awed by your signs.
Goings-out^c of morning and evening you
will cheer.

10(9) You visited the earth and intoxicated it;
you ^dmultiplied enriching it^d;
the river of God was filled with water;
you prepared its^e nourishment,
because so is your preparation.

11(10) Intoxicate its furrows!
Multiply its crops;
it will be glad with its drops, when it
sprouts.

12(11) You will bless the crown of the year of your
goodness,
and your plains shall be filled with
fatness.

13(12) The seasonable things of the wilderness will
be made fat,
and with rejoicing the hills will gird
themselves.

14(13) The rams of the flocks were clad,
and the valleys multiply grain;
they will cry out; indeed, they will sing a
hymn.

Psalms 65(66)

1 Regarding completion. ^fAn Ode. Of a Psalm^f.

(1) Make a joyful noise to God, all the earth;
2 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,
7 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

9 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;
12 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
I will pay you my vows,
14 which my lips emitted
and my mouth spoke in my affliction.
15 Fatted whole burnt offerings I will offer to
you,

with incense^h ofⁱ 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^j my tongue.

18 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.

^a + Of Jeremias and Iezekiel from the account of the resident community, when they were about to set out = Ra

^b + in Ierousalem = Ra ^cPossibly onset ^dOr enriched it again and again ^eI.e. the water's ^fPossibly a song of praise (vocal music) accompanied by a psalm (instrumental music) ^gPerhaps eternity ^hPossibly fumigation ⁱand = Ra

^jPerhaps with

PSALMS 66(67)–67(68)

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Psalm 66(67)

¹ Regarding completion. Among hymns. ^aA Psalm. Of an Ode^a.

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 Daud. ^bA Psalm. Of an Ode^b.

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.]^c

6(5) They shall be troubled from before him,
who is the father of orphans and vindicator of widows;
God is in his holy place.

7(6) God settles solitary ones into a home,
leading out prisoners with manliness,
likewise those who embitter them that live in tombs.

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^d 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 greenness.

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, when^e they were disobedient to encamp.

The Lord God be blessed;
20(19) blessed be the Lord day by day;
the God of our deliverance will prosper us.

Interlude on strings

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.

^aPossibly a psalm (instrumental music) accompanied by a song of praise (vocal music) ^bPossibly a song of praise (vocal music) accompanied by a psalm (instrumental music) ^cWithout [] = Ra ^dPerhaps that he ^eOr although

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PSALMS 67(68)–68(69)

- 23(22) The Lord said,
 "From Basan I will turn round;
 I will turn round by depths of sea
 24(23) so that your foot may be dipped in blood,
 the tongue of your dogs, from enemies,
 by him."
- 25(24) Your processions were viewed, O God,
 the processions of my God the king in
 the holy place—
 26(25) rulers got a head start, near strummers,
 among young female drummers:
 27(26) "Bless God in assemblies,
 the Lord from Israel's fountains!"
 28(27) There is Benjamin, the youngest, in a trance,
 rulers of Ioudas, their leaders,
 rulers of Zaboulon, rulers of Nephthali.
- 29(28) Command your power, O God;
 make powerful, O God, that which you
 wrought for us.
- 30(29) Resulting from your shrine at Ierousalem
 kings will offer gifts to you.
- 31(30) Rebuke the wild animals of the reeds;
 the gathering of the bulls is among the
 heifers of the peoples
 in order that those tested by silver not be
 shut out.
 Scatter nations that want wars.
- 32(31) Envoys will come from Egypt;
 Ethiopia will outstrip its^a hand to God.
- 33(32) As for the kingdoms of the earth—sing to
 God;
 make music to the Lord,
Interlude on strings
- 34(33) to^b him who rides to the sky of the sky, in
 the east;
 look, he will let out, with his voice, a
 voice of power.
- 35(34) Give glory to God;
 over Israel is his magnificence,
 and his power is in the clouds.
- 36(35) 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.
- 2(1) Save me, O God,
 because waters came as far as my soul.
- 3(2) I was stuck in deep mire,
 and there is no foothold;
 I came into the depths of the sea,
 and a tempest overwhelmed me.
- 4(3) I grew weary of crying;

my throat was hoarse.
 My eyes failed
 from hoping in my God.

- 5(4) 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.
- 6(5) O God, you knew my folly,
 and the wrongs I did were not hidden
 from you.
- 7(6) 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,
- 8(7) because for your sake I bore reproach;
 embarrassment covered my face.
- 9(8) I became estranged from my brothers,
 and a visitor to the sons of my mother,
- 10(9) because the zeal for your house consumed
 me,
 and the reproaches of those who
 reproach you fell on me.
- 11(10) And I bent my soul with fasting,
 and it became reproaches^c to me.
- 12(11) And I made sackcloth my clothing
 and became an illustration to them.
- 13(12) About me those who sit in a gate would
 gossip,
 and against me those who drink wine
 would make music.
- 14(13) 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 (14) your
 deliverance.
- 15 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.
- 16(15) Do not let a tempest of water overwhelm
 me
 or a deep swallow me up
 or a cistern close its mouth over me.
- 17(16) Listen to me, O Lord, because your mercy is
 kind;
 according to the abundance of your
 compassion look upon me.
- 18(17) 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

PSALMS 68(69)–70(71)

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- 19⁽¹⁸⁾ Pay attention to my soul, and redeem it;
for the sake of my enemies rescue me.
- 20⁽¹⁹⁾ For you know my reproach
and my shame and my embarrassment;
before you are all those who afflict me.
- 21⁽²⁰⁾ Reproach my heart^a expected—and
misery,
and I waited for one that would
sympathize, and none existed,
and for comforters, and I did not find.
- 22⁽²¹⁾ And they gave gall as my food,
and for my thirst they gave me vinegar to
drink.
- 23⁽²²⁾ Let their table become a trap before them,
and a retribution and a stumbling
block.
- 24⁽²³⁾ Let their eyes be darkened so that they
cannot see,
and bend their back permanently.
- 25⁽²⁴⁾ Pour out upon them your wrath,
and may the anger of your wrath overtake
them.
- 26⁽²⁵⁾ Let their steading become desolated,
and let there be no one who lives in their
coverts,
- 27⁽²⁶⁾ because they persecuted him whom you
struck,
and to the pain of your wounded they
added.
- 28⁽²⁷⁾ Add lawlessness to their lawlessness,
and let them not enter in your
righteousness.
- 29⁽²⁸⁾ Let them be blotted out of the book of the
living,
and let them not be enrolled among the
righteous.
- 30⁽²⁹⁾ Poor and in pain I am,
and the deliverance of your face, O God,
supported me.
- 31⁽³⁰⁾ I will praise the name of God with an ode;
I will magnify him with praise.
- 32⁽³¹⁾ And it will please the Lord more than a
young bull calf
bearing horns and hoofs.
- 33⁽³²⁾ Let the poor see it and be glad;
seek God, and your soul shall live,
- 34⁽³³⁾ because the Lord listened to the needy
and his own that are in bonds he did not
despise.
- 35⁽³⁴⁾ Let the heavens and the earth praise him,
sea and everything that creeps in them,
- 36⁽³⁵⁾ because God will save Sion,
and the cities of Judea will be built,
and they shall live there and inherit it.
- 37⁽³⁶⁾ And the offspring of his slaves shall possess
it,
and those who love his name shall
encamp in it.

Psalm 69(70)

- 1 Regarding completion. Pertaining to David. 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 say^b, “Good, Good!”
be turned back promptly with shame.
- 5⁽⁴⁾ Let all who seek you
rejoice and be glad in you.
And let those who love your deliverance
say ever more, “Let God be magnified!”
- 6⁽⁵⁾ But I am poor and needy;
help me, O God!
My helper and my rescuer you are;
O Lord, do not delay!

Psalm 70(71)

- 1 Pertaining to David^c.
- (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,
- 5 because you are my endurance, O Lord;
the Lord is my hope from my youth.
- 6 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.
- 7 Like a portent to the many I became,
and you are a strong helper.
- 8 Let my mouth be filled with praise,
that I may sing a hymn to your glory,
all day long to your magnificence.
- 9 Do not cast me off in the time of old age;
when my strength fails, do not forsake me,
- 10 because my enemies spoke with reference to
me,
and those who watch for my soul
consulted together,
- 11 saying, “God abandoned him;
pursue, and seize him,
because there is no one to rescue.”

^asoul = Ra ^b + to me = Ra ^c + Of the sons of Ionadab and the first of those taken captive = Ra

- 12 O God, do not be far from me;
O my God, attend to helping me!
- 13 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.
- 14 But as for me, I will hope continually
and will add to all your praise.
- 15 My mouth will proclaim your
righteousness,
all day long your deliverance,
because I do not know scribal art.
- 16 I will enter in the Lord's dominance;
O Lord, I will recall righteousness of you
alone.
- 17 ^aO God^a, you taught me from my youth,
and I will still proclaim your wondrous
deeds.
- 18 And to old age and advanced years,
O God, do not abandon me
until I proclaim your arm to every
generation to come,
your dominance ⁽¹⁹⁾and your
righteousness.
- 19 O God, what magnificent things you did are
the highest heights.
O God, who is like you?
- 20 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.
- 21 You made your greatness increase,
and having turned, you comforted me.
- 22 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.
- 23 My lips will rejoice,
when I make music to you;
my soul also, which you redeemed.
- 24 Furthermore, all day long my tongue will
contemplate your righteousness,
when those who seek to hurt me
are put to shame and embarrassment.
- and the hills, in righteousness.
- 4 He will judge the poor of the people
and save the sons of the needy
and humble an extortioner.
- 5 And he will endure along with the sun
and longer than the moon, generations of
generations.
- 6 He^b will descend like rain on a fleece,
and like drops dripping on the earth.
- 7 In his days righteousness will sprout,
and an abundance of peace, until the
moon vanishes.
- 8 And he shall exercise dominion from sea to
sea
and from river to the world's limits.
- 9 Before him Ethiopians will fall down,
and his enemies will lick dust.
- 10 Kings of Tharsis and the isles will present
gifts;
kings of Arabs and Saba will bring gifts.
- 11 And all kings shall do obeisance to him;
all nations shall be subject to him.
- 12 Because he rescued a poor one from^c 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.
- 14 From usury and from injustice he will
redeem their soul,
and precious is their name in his sight.
- 15 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.
- 16 There will be sustenance in the land on the
tops of the mountains;
its^d fruit will surpass Lebanon,
and they will blossom forth from a city
like the grass of the field.
- 17 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.

Psalm 71(72)

- 1 Regarding Salomon.
- (1) 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.
- 3 Let the mountains restore peace for your
people,
- 18 Blessed be the Lord God, the God of Israel,
who alone does wondrous things.
- 19 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.
- 20 The hymns of Daud the son of Iessai have
ended.

^aTr after *me* = Ra ^bPr and = Ra ^c + the hand of = Ra ^dI.e. sustenance

BOOK III

(Psalms 72[73]–88[89])

Psalm 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,
3 because I was envious of the lawless,
as I observed sinners' peace,
4 because there is nothing negative to their
death
and no firmness in their scourge.
5 They are not in trouble of human beings,
and with human beings they will not be
scourged.
6 Therefore pride seized them;
they clothed themselves with injustice
and their impiety.
7 Their injustice will go forth as though from
fat;
they progressed according to their heart's
disposition.
8 They schemed and spoke with malice;
injustice they spoke against ^athe heights.
9 They set their mouths against heaven,
and their tongues ranged over the earth.
10 Therefore my people will return here,
and full days will be found for them.
11 And they said, "How did God know?"
and "Is there knowledge in the Most
High?"
12 Look, these are sinners and ^bbare flourishing^b;
always did they possess wealth.
13 And I said, "So, in vain did I keep my heart
just
and washed my hands in innocence.
14 And I became scourged all day long,
and my rebuke lasted till morning."
15 If I said, "I will talk in this way,"
look, I would have been faithless to the
family of your sons.
16 And I thought how to understand this;
a wearisome task was before me
17 until I went into the sanctuary of God,
and perceived their end.
18 But on account of deceits, you set^c for them;
you brought them down, when they were
raised up.
19 How they became desolate in a moment!
They failed; they perished on account of
their lawlessness.
20 Like a dream when one awakes,
O Lord, in your city you will despise their
phantom.

- 21 Because my heart was burnt up
and my kidneys were changed
22 and I was of no account and ignorant,
I became beastlike in your sight.
23 And I am continually with you;
you seized my right hand.
24 With your counsel you guided me,
and with glory you received me.
25 For what do I have in the sky,
and from you what did I want on the
earth?
26 My heart and my flesh failed;
God is the God of my heart and is my
portion forever,
27 because, look, those who distance
themselves from you will perish;
you destroyed every one who whored
away from you.
28 But for me, to cling to God is good,
to put my hope in the Lord,
that I may tell of all your promises^d
e[^ein the gates of daughter Zion]^e.

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;
^fyou redeemed^f 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^g—
as though they were in a forest of trees,
they felled its doors with axes;
(6) together, with woodcutter's ax
and stonemason'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,

^aPossibly *the sky* ^b*they flourish* = Ra ^cPerhaps *set an obstacle* ^d*praises* = Ra ^eWithout [] = Ra ^fLacking in Gk
^gOr *upper entrance*

the opponent utterly provoke your name?
 11 Why do you turn away your hand,
 and your right hand from within your
 bosom, totally?

12 Yet God is our King from of old;
 he worked deliverance in the midst of the
 earth.

13 It was you who strengthened the sea by your
 power;
 you^a shattered the heads of the dragons
 upon the water.

14 It was you who crushed the heads of the
 dragon;
 you gave him as food to the Ethiopian
 peoples.

15 It was you who broke through springs and
 wadis;
 it was you who dried up streams of
 Etham.

16 Yours is the day, and yours is the night;
 it was you who established lighting and
 sun.

17 It was you who made all the bounds of the
 earth;
 summer and spring, it was you who
 fashioned them.

18 Remember this^b; an enemy reproached the
 Lord,
 and a foolish people provoked your
 name.

19 Do not deliver a soul that acknowledges you
 to the wild animals;
 the souls of your needy do not forget
 totally.

20 Have regard for your covenant,
 because the darkened ones^c of the land
 were filled with houses of
 lawlessness.

21 Let not a humbled one be turned away in
 shame;

poor and needy will praise your name.

22 Rise up, O God; plead your cause;
 remember how you are reproached by the
 fool all day long.

23 Do not forget the voice of your suppliants;
 the pride of those who hate you went up
 to you continually.

Psalm 74(75)

1 Regarding completion. Do Not Destroy. ^dA
 Psalm^d. Pertaining to Asaph. ^dOf an Ode^d.

2(1) We will acknowledge you, O God;
 we will acknowledge and call upon your
 name.

3 I will tell of^e your wondrous deeds, (2)when
 I seize an opportune moment;

I will judge with uprightness.

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,
 but its dregs were not emptied out;
 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 Iakob.

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)

1 Regarding completion. Among hymns. A Psalm.
 Pertaining to Asaph. An Ode^g.

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 Iakob,
 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

^ait was you = Ra ^bAntecedent unclear ^cPossibly places ^dPossibly a psalm (instrumental music) accompanied by a
 song of praise (vocal music) ^e+ all = Ra ^fPossibly east and west ^g+ Referring to the Assyrian = Ra

- ¹¹⁽¹⁰⁾ Because human thought will acknowledge you,
and a remnant of thought will celebrate you.
¹²⁽¹¹⁾ Make vows, and pay to the Lord your God;
all who are around him will bring gifts
¹³ to the one who is awesome
and ⁽¹²⁾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⁽¹⁾ With my voice I cried to the Lord,
with my voice to God, and he paid
attention to me.
³⁽²⁾ 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⁽³⁾ I thought of God, and I was glad;
I pondered, and my spirit became
discouraged.

Interlude on strings

- ⁵⁽⁴⁾ With watches^a my eyes were preoccupied;
I was troubled and did not speak.
⁶⁽⁵⁾ I considered days of old,
and years of long ago I remembered and
meditated;
⁷⁽⁶⁾ at night I would commune with my heart,
and ^bI would probe my spirit^b;
⁸⁽⁷⁾ "Surely the Lord will not spurn forever
and will not add to be well pleased any
longer?
⁹⁽⁸⁾ Or will he completely cut off his mercy
from generation to generation?
¹⁰⁽⁹⁾ Or will God forget to be compassionate?
Or will he in his anger shut up his
compassion?"

Interlude on strings

- ¹¹⁽¹⁰⁾ And I said, "Now I have begun:
this change was of the right hand of the
Most High!"

¹²⁽¹¹⁾ I called to mind the works of the Lord,
because I will remember your wonders
from of old.
¹³⁽¹²⁾ And I will meditate on all your works,
and among your practices I will ponder.
¹⁴⁽¹³⁾ O God, your way is in 'the holy place'^c.
What god is great like our God?
¹⁵⁽¹⁴⁾ You are the God who works wonders;
you made known your power among the
peoples.
¹⁶⁽¹⁵⁾ You redeemed your people with your
arm,
the sons of Iakob and Ioseph.

Interlude on strings

- ¹⁷⁽¹⁶⁾ Waters saw you, O God;
waters saw you, and they were afraid,
and the deep was troubled, a great
roaring of waters.
¹⁸⁽¹⁷⁾ A voice the clouds gave forth;
indeed, your arrows are passing through.
¹⁹⁽¹⁸⁾ A voice of your thunder was in the circuit^d;
your lightnings gave light to the world;
the earth shook and was set atremble.
²⁰⁽¹⁹⁾ In the sea was your way,
and your paths in many waters,
and your footprints will not be known.
²¹⁽²⁰⁾ You guided your people like sheep
by the hand of Moyses and Aaron.

Psalm 77(78)

- ¹ Of understanding. Pertaining to Asaph.

⁽¹⁾ Pay attention, O my people, to my law;
incline your ears to the words of my
mouth.
² I will open my mouth in a parable^e;
I will utter problems from of old,
³ things that we heard, and we knew them,
and our fathers told us.
⁴ They were not hidden from their children to
a next generation,
as they kept telling of the praises of the
Lord
and of his dominance
and of the wonders that he did.

⁵ And he established a witness in Iakob
and set a law in Israel,
which things he commanded our fathers
to make them known to their sons,
⁶ that a next generation might know them,
sons that will be born,
and they shall rise up and tell them to their
sons
⁷ so that they should set their hope in God
and not forget the works of God
and seek^f out his commandments,
⁸ that they should not be like their fathers,
a 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
¹² 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;

^aI.e. of the night ^bmy spirit would probe = Ra ^cOr what is holy ^dI.e. of the earth ^eparables = Ra ^fPr 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.
 17 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?"
 21 Therefore, the Lord heard and was put out,
 and a fire was kindled in Iakob,
 and anger mounted against Israel,
 22 because they had no faith in God
 nor did they hope in his saving power.
 23 And he commanded clouds above
 and opened heaven's doors,
 24 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,
 28 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;
 30 they were not deprived of what they craved.
 While their food was still in their
 mouth,
 31 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.
 37 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 hoar-
 frost.
 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

PSALMS 77(78)–79(80)

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57 and turned away and were faithless as also
their fathers;
they^a 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 Selob^b,
a^c covert where he encamped among
human beings,
61 and gave their strength over to captivity
and their comeliness into an enemy's
hands.
62 And he consigned his people to a sword,
and his heritage he disdained.
63 Their young men fire devoured,
and their girls were not bewailed.
64 Their priests fell by sword,
and their widows will not be lamented.
65 And the Lord awoke as one that sleeps,
like a strong man intoxicated with wine.
66 And he struck his enemies backwards;
everlasting disgrace he put them to.

67 And he rejected the covert of Ioseph,
and the tribe of Ephraim he did not
choose,
68 and he chose the tribe of Ioudas,
Mount Zion, which he loved.
69 And he built his holy precinct like that of
unicorns,
in the land—he founded it^d forever.
70 And he chose Daudid his slave
and took him from the sheepfolds of the
sheep;
71 from behind the lambing ewes he took him
to shepherd Iakob his people
and Israel his inheritance.
72 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 Ierousalem 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 Ierousalem,
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,
7 because they devoured Iakob
and his place they laid waste.

8 Do not remember our lawless deeds of long
ago;
let your compassion speedily preoccupy
us,
because we became very poor.

9 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,
10 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.

11 Let the groaning of the prisoners come
before you;
according to the greatness of your arm
preserve the sons of those put to death.

12 Return sevenfold into the bosom of our
neighbors
their reproaching with which they
reproached you, O Lord!

13 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
Psalm^e.

2(1) You who shepherd Israel, pay attention,
you who guide Ioseph like sheep!
You who sit upon the cheroubin, appear!

3(2) Before Ephraim and Benjamin 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,

6(5) will you feed them^f with bread of tears,
and give them^f tears to drink in measure?

^aPr and = Ra ^bSelom = Ra ^chis = Ra ^dPossibly Sion ^e + Over the Assyrian = Ra ^fus = Ra

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PSALMS 79(80)–81(82)

7(6) You made us a controversy to our neighbors,
and our enemies mocked us.

8(7) O^a 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^b.

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,

16(15) and restore that which your right hand
planted—
and look^c upon a son of man, whom you
made strong for yourself.

17(16) Burnt with fire and dug up it^d 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^e.

2(1) Rejoice in God our helper;
shout for joy to the God of Iakob.

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
Iakob.

6(5) A testimony in Ioseph he made him^f,
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;

I tested you at a water of contention.
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 ^bthe land was filled = Ra ^cLacking in Gk ^dI.e. the vine ^e + A Psalm = Ra ^fPossibly Israel or Iakob

- 7 and sons of the Most High,
but you all^a 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 Psalm^b. 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—
- 7(6) the coverts of the Idumeans and the
Ismaelites,
Moab and the Hagarites,
- 8(7) Gebal and Ammon and Amalek,
and allophyles with the inhabitants of
Tyre;
- 9(8) indeed, even Assour came along with them;
they came as support for the sons of Lot.
- Interlude on strings*
- 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^c for the ground.
- 12(11) Make their rulers like Oreb and Zeb
and Zebbee and Salmana—all their rulers,
- 13(12) 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;
my heart and my flesh rejoiced in a living
God.
- 4(3) 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.
- 5(4) Happy are those who live in your house;
for ages upon ages they will praise you.
- Interlude on strings*
- 6(5) Happy the man whose support is from you,
O Lord;
ascents^d he arranged in his heart,
- 7(6) in the valley of weeping, to a place which he
appointed.
Indeed, the lawgiver will give blessings.
- 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!
- Interlude on strings*
- 10(9) O God our protector, see,
and look on the face of your anointed,
- 11(10) 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 Iakob.
- 3(2) You forgave your people their acts of
lawlessness;
you covered all their sins.
- Interlude on strings*

^aTr post High = Ra ^bPossibly a song of praise (vocal music) accompanied by a psalm (instrumental music)
^cPr like = Ra ^dPerhaps ascents to Sion

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PSALMS 84(85)–86(87)

- 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 he will speak peace to his people
and to his devout
and to those who turn to him their heart.
- 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.
- (1) Incline your ear, O Lord, and hearken to me,
because poor and needy I am.
- 2 Preserve my life, because I am a devotee;
save your slave who hopes in you, O my
God.
- 3 Have mercy on me, O Lord,
because to you I will cry all day long.
- 4 Gladden the soul of your slave,
because to you, O Lord, I lifted up my soul,
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^a.
- 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. ^bA Psalm. Of an
Ode^b.
- (1) His foundations are on the holy
mountains;
2 the Lord loves the gates of Sion
more than all the coverts of Iakob.
- 3 Glorious things were spoken of you,
O city of God.
Interlude on strings
- 4 I will mention Raab and Babylon to those
who know me.
And look, allophytes and Tyre and a
people of Ethiopians—
these were born there.
- 5 ^cWith regard to Sion, surely no^c person will
say,
“And ^da person^d 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.
Interlude on strings
- 7 Seeing that they are glad, the habitation of
all is in you.

^aPr the great = Ra ^bPossibly a psalm (instrumental music) accompanied by a song of praise (vocal music) ^cMother
Sion, a = Ra ^dPerhaps so-and-so

Psalm 87(88)

¹ ^aAn Ode. Of a Psalma. Pertaining to the sons of Kore. Regarding completion. Over Maeleth in order that he be answered. Of understanding. Pertaining to Haiman the Israelite.

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^b.

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^c 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^d 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^e
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;

your^f scares threw me in disarray.

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 Daudid 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,
indeeds, 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^f 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.

^aPossibly a song of praise (vocal music) accompanied by a psalm (instrumental music) ^b+ O Lord = Ra

^cPr prostrate = Ra ^deyes = Ra ^eI.e. the dead ^fPr and = Ra ^gand = Ra

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 Daud 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 scourges 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 ^aby my holiness^a,
'If I will lie to Daud.'

37(36) His seed shall remain forever,
and his throne is like the sun before me,

38(37) 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 sanctity^b 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 Daud 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. ^cPertaining to^c Moyses, man of God.

(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,"

^aOr in my holy place ^bOr holy precinct ^cOf = Ra

PSALMS 89(90)–91(92)

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- 4 because a thousand years in your sight
are like the day of yesterday that passed
and a watch in a night.
- 5 Years shall be the objects of their scorn;
in the morning may it^a pass like young
growth;
- 6 in the morning may it flourish and pass;
in the evening may it fall, become hard
and wither.
- 7 Because we expired by your wrath
and by your anger we were troubled,
8 you set our lawless deeds before you;
our lifetime became an illumination of
your face.
- 9 Because all our days expired
and by your wrath we expired
our years ^bwould ponder like a cobweb.
- 10 The days of our years—in them are seventy
years,
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.
- 11 Who knows the might of your wrath,
and your anger from your fear?
- 12 ^cMake thus known to reckon up your right
hand
and those fettered in heart by wisdom^c.
- 13 Bring back, O Lord! How long?
And be consoled over your slaves!
- 14 In the morning we were filled with your
mercy,
and we rejoiced and were glad in all our
days.
- 15 We were glad as many days as you humbled
us,
years as we saw evil.
- 16 And look upon your slaves and upon^d your
works,
and guide their sons.
- 17 And let the splendor of the Lord our God be
upon us
and prosper upon us the work of our
hands.

Psalm 90(91)

- 1 ^eA laudation. Of an Ode^e. Pertaining to David.
- (1) He who lives by the help of the Most High,
in a shelter of the God of the sky he will
lodge.
- 2 He will say to the Lord, "My supporter you
are and my refuge;
my God, I will hope in him,"

- 3 because it is he who will rescue me from a
trap of hunters
and from a troublesome word;
- 4 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.
- 5 You will not be afraid of nocturnal fright,
of an arrow that flies by day,
6 of a deed that travels in darkness,
of mishap and noonday demon.
- 7 At your side a thousand will fall,
and ten thousand at your right,
but it will not come near you.
- 8 Only with your eyes will you perceive,
and the requital of sinners you will see.
- 9 Because you, O Lord, are my hope,
the Most High you made your refuge.
- 10 No evil shall come before you,
and no scourge shall come near your
covert,
- 11 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.
- 13 On asp and cobra you will tread,
and you will trample lion and dragon
under foot.
- 14 Because in me he hoped, I will also rescue
him;
I will protect him, because he knew my
name.
- 15 He will call to me, and I will listen to him;
I am with him in trouble;
If will deliver and glorify him.
- 16 With length of days I will satisfy him
and show him my deliverance.

Psalm 91(92)

- 1 ^gA Psalm. Of an Ode^g. Regarding the day of the
sabbath.
- 2(1) It is good to acknowledge the Lord
and to make music to your name, O Most
High,
- 3(2) in order to declare your mercy in the
morning
and your truth every night
- 4(3) on a ten-stringed harp,
with an ode on a lyre,
- 5(4) because you, O Lord, made me glad by your
work,
and at the deeds of your hands I will
rejoice.
- 6(5) How were your deeds extolled, O Lord!

^aOr years as objects of scorn ^bOr they ^cGk uncertain ^dOm = Ra ^ePerhaps a song of praise sung without
accompaniment ^fPr and = Ra ^gPossibly a psalm (instrumental music) accompanied by a song of praise (vocal music)

Your thoughts reached great depth!
 7(6) A foolish man will not know,
 and a stupid one will not understand
 these things.
 8(7) When the sinners sprang up like grass
 also all who practice lawlessness popped
 up
 so that they may be destroyed forever and
 ever.
 9(8) But you are most high forever, O Lord,
 10(9) because, look, your enemies, O Lord,
 because, look, your enemies shall perish
 and all those who practice lawlessness
 shall be scattered.
 11(10) And my horn will be exalted like a unicorn's,
 and my old age with thick oil.
 12(11) And my eye looked at my enemies,
 and among those who keep rising against
 me, doing evil, my ear will hear.
 13(12) A righteous one will flourish like a palm,
 and like a cedar in^a Lebanon he will
 increase.
 14(13) Planted in the house of the Lord,
 in the courts of our God, they will
 flourish.
 15(14) In prosperous old age they will still increase,
 and they will be living in comfort,
 16(15) to declare that the Lord my God is upright,
 and there is no injustice in him.

Psalm 92(93)

1 ^bAc laudation. Of an Ode^b. Pertaining to David.

(1) 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;
 2 your throne is prepared from then on;
 from everlasting you are.
 3 The streams lifted up, O Lord;
 the streams lifted up their voices.
 4 Due to the voices of many waters
 wondrous are the billows of the sea;
 wondrous on high is the Lord!
 5 Your testimonies were made very sure;
 sanctity befits your house,
 O Lord, unto length of days.

Psalm 93(94)

1 A Psalm. Pertaining to David. ^d[Pertaining to
 the fourth day of the week.]^d

(1) The Lord is God of vengeance;

the God of vengeance spoke openly!
 2 Be exalted, O you who judge the earth;
 give to the proud what they deserve!
 3 How long shall sinners, O Lord,
 how long shall sinners boast,
 4 shall they utter and talk injustice,
 shall they talk—all those who practice
 lawlessness?
 5 Your people, O Lord, they humbled,
 and your heritage they wronged.
 6 Widow and guest they killed,
 and orphans they murdered,
 7 and they said, "The Lord will not see,
 nor will the God of Iakob understand."
 8 Do understand, O fools among the people,
 and, O stupid ones, think for once!
 9 He who planted the ear, does he not hear?
 Or he who formed the eye, does he not
 perceive?
 10 He who disciplines nations, will he not
 chastise,
 he who teaches man knowledge?
 11 The Lord knows the thoughts of human
 beings,
 that they are vain.
 12 Happy the person whom you discipline,
 O Lord,
 and teach him out of your law,
 13 to calm him due to wicked days
 until a hole is dug for the sinner,
 14 because the Lord will not reject his people
 and his heritage he will not abandon
 15 until justice turns into judgment,
 and with all the upright in heart clinging
 to it.

Interlude on strings

 16 Who will rise up for me against wicked
 people?
 Or who will stand with me against
 people that practice lawlessness?
 17 If it had not been that the Lord had helped
 me,
 my soul would virtually have sojourned
 in Hades.
 18 If I were to say, "My foot has been shaken,"
 your mercy, O Lord, ^ewould help^e me.
 19 According^f to the multitude of my pains in
 my heart
 your consolations loved my soul.
 20 Surely a throne of lawlessness shall not be
 in your presence,
 he who shapes mischief by ordinance?
 21 They will hunt down the soul of a righteous
 one,
 and innocent blood they condemn.
 22 And the Lord became to me a refuge,
 and my God my hoped-for helper.
 23 And he will repay them for their lawlessness,

^a + which is = Ra ^bPossibly a song of praise sung without accompaniment ^cPr Regarding the day of the pre-sabbath, when
 the earth had been settled = Ra ^dWithout [] = Ra ^ehelps = Ra ^fPr O Lord = Ra

and according to their wickedness
the Lord our God will wipe them out.

Psalm 94(95)

¹ ^aA laudation. Of an Ode^a. Pertaining to David.

- (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,
- ³ because the Lord is a great God
and a great King over all the gods,
- ⁴ because in his hand are the ends of the earth
and the heights of the mountains are his,
- ⁵ because his is the sea and he made it
and the dry land his hands formed!
- ⁶ O come, let us do obeisance and prostrate ourselves before him,
and let us weep before the Lord, who made us,
- ⁷ because he is our God
and we are people of his pasture
and sheep of his hand!

- Today if you hear his voice,
⁸ do not harden your hearts, as at the embittering,
like the day of the trial in the wilderness,
- ⁹ where your fathers tried;
they put to the proof and saw my works.
- ¹⁰ For forty years I loathed that generation,
and said, "Always do they stray in heart,
and they did not know my ways."
- ¹¹ As I swore in my wrath,
"If they shall enter into my rest!"

Psalm 95(96)

- ¹ ^b[When the house was being rebuilt after the captivity.]^b An Ode. Pertaining to David.
- (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,
- ⁴ because great is the Lord and very much praiseworthy;
he is terrible to all the gods,
- ⁵ because all the gods of the nations are demons,

- but the Lord made the heavens.
⁶ Acknowledgment and beauty are before him;
holiness and magnificence comprise his sanctity^c.

- ⁷ Bring to the Lord, O paternal families of the nations;
bring to the Lord glory and honor.
- ⁸ Bring to the Lord glory due his name;
raise offerings, and enter into his courts.
- ⁹ Do obeisance to the Lord in his holy court;
let all the earth shake from before him.
- ¹⁰ 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."
- ¹¹ 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.
- ¹² 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 David. ^b[When his land is being brought to order.]^b
- (1) The Lord became king! Let the earth rejoice;
let many islands be glad!
- ² Cloud and thick darkness are around him;
righteousness and judgment keep his throne straight.
- ³ Fire will go before him
and blaze around his enemies.
- ⁴ His lightnings gave light to the world;
the earth saw and shook.
- ⁵ The mountains melted like wax from before the Lord,
from before the Lord of all the earth.
- ⁶ The heavens proclaimed his righteousness,
and all the peoples beheld his glory.
- ⁷ Let all who do obeisance to carved images
be put to shame,
those who make their boast in their idols.
Do obeisance to him, all his angels!
- ⁸ Sion heard and was glad,
and the daughters of Judea rejoiced
on account of your judgments, O Lord.
- ⁹ Because you are the Lord most^d high over all the earth,
you were exalted far above all the gods.

^aPerhaps a song of praise sung without instrumental accompaniment
^dPr the = Ra

^bWithout [] = Ra ^cOr holy precinct

- 10 You who love the Lord, hate evil!
He^a 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 Jakob
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 ^bthe Lord^b, 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.
He will judge the world 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 cheroubin—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 Jakob.
- 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 Samouel 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^c that he gave them.
- 8 O Lord our God, it was you who would
hearken to them;
O God, it was you who was being very
merciful to them
and an avenger of all their practices.
- 9 Exalt the Lord our God,
and do obeisance toward his holy
mountain,
because the Lord our God is holy.

Psalm 99(100)

- 1 A Psalm. Regarding acknowledgment.
- (1) Make a joyful noise to the Lord, all the
earth.
- 2 Be subject to the Lord with gladness;
enter before him with rejoicing.
- 3 Know that the Lord, he is God.
It is he who made us, ^dand not we^d;
his people ^ewe are^e,
and sheep of his pasture.
- 4 Enter into his gates with acknowledgment,
into his courts with hymns.
Acknowledge him; praise his name,
because the Lord is kind;
his mercy endures forever,
and to generation and generation is his
truth.

Psalm 100(101)

- 1 Pertaining to David. A Psalm.
- (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.
- 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.

^aThe Lord = Ra ^bordinances = Ra ^cGod = Ra ^dPerhaps and not we him ^eLacking in Gk

PSALMS 100(101)–102(103)

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- When the wicked kept turning away from me,
I would no longer know him^a.
- 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.
- Psalms 101(102)**
- 1 A prayer. Pertaining to the poor one. When he is weary and pours out his petition before the Lord.
- 2(1) bO Lord^b, listen to my prayer,
and let my cry come to you.
- 3(2) 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(3) because my days vanished like smoke
and my bones were burnt up like firewood.
- 5(4) My heart was stricken like grass and it withered,
because I forgot to eat my bread.
- 6(5) Due to the sound of my groaning,
my bone clung to my flesh.
- 7(6) I resembled a desert pelican,
I became like a long-eared owl^c on a building-site.
- 8(7) I lay awake,
and I became like a lone sparrow on a housetop.
- 9(8) All day long my enemies would reproach me,
and those who used to commend me
would swear against me,
- 10(9) because I ate ashes like bread
and would mix my drink with weeping,
- 11(10) from before your wrath and your anger,
because when you had lifted me up you dashed me down.
- 12(11) My days faded like a shadow,
and I, like grass, I withered away.
- 13(12) But you, O Lord, remain forever,
and the mention of you to generation
and generation.
- 14(13) 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,
- 15(14) because your slaves held its stones dear
and on its dust they will have compassion.
- 16(15) And the nations will fear the name of the Lord,
and all the kings of the earth your glory,
- 17(16) because the Lord will build up Sion,
and he will be seen in his glory.
- 18(17) He regarded the prayer of the lowly
and did not despise their petition.
- 19(18) Let this^d be recorded for another generation,
and a people, which is being created, will praise the Lord,
- 20(19) because he peered down from his holy height,
the Lord from heaven looked at the earth,
- 21(20) to hear the groaning of the prisoners,
to set free the sons of those put to death,
- 22(21) to declare the name of the Lord in Sion,
and his praise in Ierousalem,
- 23(22) when peoples gather together,
and kingdoms, to be subject to the Lord.
- 24(23) He answered him in the way of his strength,
"Tell me the paucity of my days.
- 25(24) Do not take me away at the mid-point of my days,
while your years are^e in generation of generations!"
- 26(25) At the beginning it was you, O Lord, who founded the earth,
and the heavens are works of your hands.
- 27(26) They will perish, but you will endure,
and they will all become old like a garment.
Like^f clothing you will change them,
and they will be changed.
- 28(27) But you are the same,
and your years will not fail.
- 29(28) The sons of your slaves shall encamp,
and their offspring shall prosper for ever.
- Psalms 102(103)**
- 1 Pertaining to David.
- (1) Bless the Lord, O my soul,
and all that is within me, his holy name.
- 2 Bless the Lord, O my soul,

^aLacking in Gk ^bTr after *listen* = Ra ^cOr *night raven* ^dI.e. *prayer/petition* ^ePossibly *last* ^fPr and = Ra

and do not forget all his repayments—
 3 who is very conciliatory toward all your acts
 of lawlessness,
 who heals all your diseases,
 4 who redeems your life from corruption,
 who crowns you with mercy and
 compassion,
 5 who satisfies your desire with good,
 your youth will be renewed like an
 eagle's.
 6 One who performs ^aacts of pity^a is the
 Lord
 and judgment for all who are being
 wronged.
 7 He made known his ways to Moyses,
 to the sons of Israel his will.
 8 Compassionate and merciful is the Lord,
 slow to anger and abounding in mercy.
 9 He will not be totally angry,
 nor will he keep his wrath forever.
 10 Not according to our sins did he deal with
 us,
 nor according to our acts of lawlessness
 did he repay us,
 11 because, as the sky is high above the earth,
 he^b strengthened his mercy toward those
 who fear him;
 12 as far as east is from west,
 he has removed from us our acts of
 lawlessness.
 13 As a father has compassion for sons,
 the Lord has had compassion for those
 who fear him,
 14 because he knew our makeup.
 Remember that we are dust!
 15 As for man, his days are like grass;
 like a flower of the field, so it will
 bloom,
 16 because a breath passed through it, and it
 will be gone,
 and it will no longer recognize its place.
 17 But the mercy of the Lord is from everlasting
 even to everlasting
 on those who fear him,
 and his righteousness on sons' sons,
 18 for those who keep his covenant
 and remember his commandments, to do
 them.
 19 The Lord prepared his throne in the sky,
 and his kingdom rules over all.
 20 Bless the Lord, O all you, his angels,
 powerful in strength doing his bidding,
 to obey the voice of his words.
 21 Bless the Lord, all his hosts,
 his ministers doing his will.
 22 Bless the Lord, all his works,
 in every place of his dominion.
 Bless the Lord, O my soul.

Psalms 103(104)

1 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,
 2 wrapping yourself in light as in a garment,
 stretching out the sky like a skin.
 3 He who covers his upper stories with waters,
 he who makes cloud masses his step-up,
 he who walks about on wings of winds.
 4 He who makes spirits his messengers^c,
 and flaming fire his ministers.
 5 He founded the earth on its stability;
 it will never ever be tilted.
 6 The deep like a garment is his clothing;
 above the mountains the waters will
 stand.
 7 At your rebuke they will flee;
 at a voice of your thunder they will cower
 with fright.
 8 Mountains ascend, and plains descend
 to a spot that you founded for them.
 9 A boundary you set that they shall not pass,
 nor shall they return to cover the earth.
 10 He who make springs gush forth in ravines;
 between the mountains they^d will flow.
 11 They will give drink to all the animals of the
 field;
 onagers will receive for their thirst.
 12 On them^e the birds of the air will encamp;
 from among the rocks they will give forth
 sound.
 13 When he waters mountains from his upper
 stories,
 with the fruit of your work the earth shall
 be fed,
 14 when he causes grass to grow for the cattle,
 and plants for the service of human
 beings,
 to bring forth bread from the earth.
 15 And wine gladdens a human heart,
 to brighten a face with oil,
 and bread sustains a human heart.
 16 The trees of the plain shall be fed,
 the cedars of Lebanon, which he
 planted.
 17 There sparrows will build their nests;
 the home of the heron ^fleads them^f.
 18 The high mountains are for the does;
 a rock is a refuge for the hares.
 19 He made a moon for seasons;
 the sun knew its setting.
 20 You set darkness, and it became night;
 in it^h all the animals of the forest will
 pass through,

^aPerhaps *alms* ^bthe Lord = Ra ^cOr *angels* ^dwaters = Ra ^ePossibly *the mountains* ^fPossibly *is already there*
^gshedehogs = Ra ^hI.e. *the night*

PSALMS 103(104)–104(105)

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- 21 the^a 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;
28 when you give to them, they will gather,
and when you open your hand,
all things together^b will be filled with
kindness.
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.
- 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 it^c for Iakob as an
ordinance
and for Israel as an everlasting covenant,
11 saying, "To you I will give the land of
Chanaan
as parcels for your inheritance."
- 12 When they were small in number,
very few and resident aliens in it,
13 they also passed from nation to nation,
from kingdom to another people.
14 He allowed no person to do them wrong,
and he rebuked kings on their account,
15 "Do not touch my anointed ones,
and among my prophets do no harm."
- 16 And he summoned famine against the land;
every sustenance of bread he crushed;
17 he sent a person ahead of them;
Ioseph was sold as a slave.
18 They debased his feet with fetters;
his soul passed through iron
19 until what he had said came to pass;
the saying of the Lord purified him.
20 A king sent out and released him,
a ruler of peoples, and set him free.
21 He made him lord of his house
and ruler of all his possessions,
22 to educate his officials to be like himself
and to teach his elders wisdom.
- 23 And Israel entered into Egypt,
and Iakob lived as a resident alien in
Cham's land.
24 And he^d increased his people very much
and made them strong beyond their
enemies.
25 He changed their hearts to hate his people,
to deal craftily with his slaves.
- 26 He sent out Moyses, his slave,
Aaron, him whom he chose.
27 In them he placed the words of his signs
and wonders in Cham's land.
28 He sent out darkness, and it grew dark,
and they did not^e embitter his words.
29 He changed their waters into blood
and killed their fish.

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.

^aOm = Ra ^bOr the universe ^cI.e. covenant ^dI.e. God ^eOm = Ra

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PSALMS 104(105)–105(106)

30 Their land crawled with frogs,
in the chambers of their kings.
31 He spoke, and dog-flies came,
and gnats in all their territories.
32 He made their showers hail;
consuming fire was in their land.
33 And he struck their vines and their fig trees
and shattered a^a tree of their territory.
34 He spoke, and the grasshopper came,
and locust larva without number,
35 and they devoured all the vegetation in their
land
and devoured the fruit of their land.
36 And he struck down every firstborn in their
land,
first fruit of all their toil.
37 And he brought them out with silver and
gold,
and there was no one among their tribes
who was weak.
38 Egypt was glad at their exodus,
because fear of them fell upon them.
39 He spread a cloud as a covering^b,
and fire to give light^b during the night.
40 They asked, and quails^c came,
and with heaven's bread he filled them.
41 He split a rock, and waters gushed out;
rivers ran in waterless terrain,
42 because he remembered his holy word
to Abraam, his slave.
43 And he brought his people out with rejoicing,
and his chosen ones with gladness.
44 And he gave them lands of nations,
and labors of peoples they inherited,
45 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^d, 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,
22 wondrous things in Cham's land;
awesome things by the Red Sea.
23 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.
24 And they despised a desirable land;
they had no faith in his word.
25 And they grumbled in their coverts;
they did not listen to the voice of the
Lord.
26 And he raised his hand against them,
to cast them down in the wilderness

^aevery = Ra ^b + for them ^cEvidently not the quail itself but a bird of uncertain species that migrates with the quail.^dPr and = Ra

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27 and to cast down their offspring among the
nations
and scatter them in the lands.

28 And they were initiated to Beelphegor
and ate sacrifices of the dead,
29 and they provoked him with their practices,
and the falling broke out among them.
30 And Phinees stood and made atonement,
and the breach abated.
31 And it was reckoned to him as righteousness
to generation and generation forever.

32 And they angered him at a water of
contention,
and it went ill with Moyses on their
account,
33 because they made his spirit bitter,
and he ^aparted with his lips^a.

34 They did not destroy the nations, which the
Lord told them,
35 and they mingled with the nations
and learned their works.
36 And they were subject to their carved
images,
and it became to them a stumbling block.
37 And they sacrificed their sons
and their daughters to the demons,
38 and they poured out innocent blood,
blood of their sons and daughters
whom they sacrificed to the carved images
of Chanaan,
and the land was ^bmurdered with blood^b.
39 And it was defiled by their acts,
and they played the prostitute in their
practices.

40 And the Lord became furiously angry with
his people,
and he abhorred his heritage,
41 and he gave them into the hands of nations,
and those who hated them ruled over
them.
42 And their enemies oppressed them,
and they were brought low under their
hands.
43 Many times he rescued them,
but they embittered him by their
purposes
and were brought low by their
lawlessness.
44 And he regarded them when they were
being afflicted,
when he listened to their petition.
45 And he remembered his covenant
and showed regret according to the
abundance of his mercy.
46 And he gave them over to be pitied
before all who took them captive.

47 Save us, O Lord our God,

and gather us from among the nations,
that we may acknowledge your holy
name;
boast in your praise.

48 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
and led them by a straight way,
to go to a city of habitation.

8 Let them acknowledge the Lord for his
mercies
and for his wonderful works to the sons
of men,

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.

15 Let them acknowledge the Lord for his
mercies

^aPossibly spoke rashly ^bI.e. rendered lifeless with bloodshed

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,
and out of their anguish he brought
them,
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,
41 and he helped a needy one out of poverty
and made their paternal families like
sheep.
42 The upright will see it and be glad,
and all lawlessness will stop its mouth.
43 Who is wise and will keep these things?—
and will they take note of the mercies of
the Lord?

Psalm 107(108)

1 ^aAn Ode. Of a Psalm^a. 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;
Ioudas is my king.
10(9) Moab is a cauldron of my hope;
on Idumea I will hurl^b my sandal;
to me allophytes were subjugated."
11(10) Who will bring me ^cas 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,

^aPossibly a song of praise (vocal music) accompanied by a psalm (instrumental music) ^bp^{ut} = Ra ^cto a city of fortification = Ra

PSALMS 108(109)–109(110)

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and he it is who will treat our enemies
with contempt.

Psalm 108(109)

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,
16 since he did not remember to do mercy
and pursued to death a person
needy and poor and stunned in heart.
17 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.
18 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^a 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.
23 Like a shadow when it fades, I was erased;
I was shaken off like grasshoppers.
24 My knees became weak from fasting,
and my flesh was changed because of
oil.
25 And I, I became a reproach to them;
they saw me; they shook their heads.
26 Help me, O Lord, my God!
Save me according to your mercy.
27 And let them know that this is your hand,
and you, O Lord, you did it^b.
28 They will curse, but you will bless.
Let my opponents be put to shame,
but your slave will be glad.
29 Let those who slander me be clothed with
embarrassment,
and let them be wrapped in their own
shame as in a ^cdouble cloak^c.
30 I will greatly acknowledge the Lord with my
mouth,
and in the midst of many I will praise
him,
31 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 Zion.
And exercise dominion in the midst of
your enemies!
3 With you is^d 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."

^aOr *May this be* ^bAntecedent unclear ^cGk *diplōis*, a particular kind of garment, worn especially by the Cynics
^dOr *be*

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PSALMS 109(110)–113(114, 115)

- 5 The Lord at your right shattered kings on a
day of his wrath.
6 He will judge among the nations,
will make full with corpses^a;
he will shatter heads ^bon the land of
many^b.
7 From a wadi by a road he will drink;
therefore he will raise head^c high.

Psalms 110(111)

- 1 Hallelouia.
(1) I will acknowledge you, O Lord, with my
whole heart,
in a council of upright and a
congregation.
2 Great are the works of the Lord;
sought out are his wants regarding all
things.
3 Acknowledgment and magnificence are his
work,
and his righteousness endures forever and
ever.
4 He made mention of his wonderful deeds;
merciful and compassionate is the Lord.
5 Food he provided for those who fear him;
he will be ever mindful of his covenant.
6 Strength of his works he proclaimed to his
people,
to give them heritage of nations.
7 Works of his hands are truth and justice;
trustworthy are all his commandments,
8 fixed forever and ever,
made in truth and uprightness.
9 Redemption he sent to his people;
he commanded his covenant forever.
Holy and awesome is his name.
10 Fear of the Lord is wisdom's beginning;
a good understanding belongs to all who
practice it^d.
His praise endures forever^e.

Psalms 111(112)

- 1 Hallelouia.
(1) Happy the man who fears the Lord;
in his commandments he will greatly
want.
2 Powerful in the land his offspring will be;
a generation of upright will be blessed.
3 Glory and riches are in his house,
and his righteousness endures forever and
ever.
4 In darkness light dawned for the upright
ones;
merciful and compassionate and
righteous is he.
5 Kind is the man who is compassionate and
lends;
he will manage his words with discretion.

- 6 Because he will never be shaken,
a righteous person will be remembered
forever.
7 Of evil tidings he will not be afraid;
prepared is his heart to hope in the Lord.
8 Firm is his heart; he will never be afraid
until he looks on his enemies.
9 He scattered^f; he gave to the needy;
his righteousness endures forever and
ever;
his horn will be exalted in glory.
10 A sinner will see it and be angered;
he will gnash his teeth and melt away;
sinners' desire will come to nothing.

Psalms 112(113)

- 1 Hallelouia.
(1) Praise the Lord, O servants;
praise the name of the Lord.
2 May the name of the Lord be blessed
from now on and forevermore.
3 From the sun's rising to its setting,
praise the name of the Lord!
4 High is the Lord to all nations;
to the heavens is his glory.
5 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?
7 It is he who raises a poor one from the
ground,
and from a trash heap he lifts a needy one,
8 to make him sit with rulers,
with rulers of his people.
9 It is he who establishes a barren one in a
home,
a gladdened mother of children.

Psalms 113(114, 115)

- 1 Hallelouia.
(1) At Israel's exodus from Egypt,
of Iakob's house from a barbarian people,
2 Judea became his holy precinct,
Israel his seat of authority.
3 The sea saw it and fled;
Jordan was turned backwards.
4 The mountains skipped like rams,
and the hills like lambs of sheep.
5 Why was it, O sea, that you fled?
And why was it, O Jordan, that you
withdrew backwards?
6 O mountains, that you skipped like rams?
O hills, like lambs of sheep?
7 From before the Lord, the earth was shaken,

^aPossibly *things fallen* ^bOr of many on earth ^cPossibly *his head* ^dI.e. *wisdom* ^e+ and ever = *Ra* ^fI.e. *his enemies*

PSALMS 113(114, 115)–117(118)

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- 8 from before the God of Iakob,
who turned the rock into pools of water
and the flint into springs of water.
- 9(115.1) Not to us, O Lord, not to us,
rather to your name give glory,
for your mercy and your truth,
10(2) lest the nations say,
"Where is their God?"
- 11(3) But our God is in the sky ^a[above,
in the heavens and on the earth]^a;
whatever he wanted he did.
- 12(4) The idols of the nations are silver and gold,
works of human hands.
- 13(5) A mouth they have and will not speak;
eyes they have and will not see.
- 14(6) Ears they have and will not hear;
nostrils they have and will not smell.
- 15(7) Hands they have and will not feel;
feet they have and will not walk about;
they will not articulate in their throats.
- 16(8) May those who make them become like
them,
and all who trust in them!
- 17(9) Israel's house hoped in the Lord.
Their helper and their protector is he.
- 18(10) Aaron's house hoped in the Lord.
Their helper and their protector is he.
- 19(11) Those who fear the Lord hoped in the Lord.
Their helper and their protector is he.
- 20(12) The Lord was mindful of us and blessed us;
he blessed the house of Israel;
he blessed the house of Aaron;
- 21(13) he blessed those who fear the Lord,
the small with the great.
- 22(14) May the Lord add to you,
to you and your sons.
- 23(15)^bBlessed are you^b to the Lord,
who made the sky and the earth.
- 24(16) The sky of the sky belongs to the Lord,
but the earth he gave to the sons of men.
- 25(17) The dead will not praise you, O Lord,
nor will all who go down to Hades.
- 26(18) 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.

^aWithout [] = Ra ^bOr *May you be blessed* ^cPr and = Ra

- 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,
- 8 because he delivered my soul from death,
my eyes from tears,
my^c feet from slipping.
- 9 I will be well pleasing before the Lord in the
country of the living.

Psalm 115(116.10–19)

- 1 Hallelouia.
- (116.10) 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(12) 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(15) 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 Ierusalem.

Psalm 116(117)

- 1 Hallelouia.
- (1) Praise the Lord, all you nations!
Commend him, all you peoples,
2 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.

4 Do let all those who fear the Lord say that
he is good,
because his mercy is forever.

5 In affliction I called on the Lord,
and he hearkened me into^a spaciousness.

6 The Lord is a helper to me;
I will not fear what a person may do to
me.

7 The Lord is a helper to me,
and I, I shall observe my enemies.

8 It is better to trust in the Lord
than to trust in a person.

9 It is better to hope in the Lord
than to hope in rulers.

10 All nations surrounded me,
and in the name of the Lord I fended
them off!

11 In surrounding they surrounded me,
and in the name of the Lord I fended
them off!

12 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!

13 Pushed hard I turned to fall,
and the Lord supported me.

14 My strength and my celebration is the Lord,
and he became deliverance for me.

15 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."

16 I shall not die, but I shall live
and recount^b the deeds of the Lord.

17 In disciplining the Lord disciplined me,
and to death he did not surrender me.

18 Open to me gates of righteousness;
when I enter in them,
I will acknowledge the Lord.

19 This is the gate of the Lord;
righteous ones shall enter in it.

20 I will acknowledge you because you
hearkened to me
and became deliverance for me.

21 A stone which the builders rejected,
this one became the chief cornerstone.

22 This^c was from the Lord,
and it is marvelous in our eyes.

23 This is the day that the Lord made;
let us rejoice and be glad in it.

24 Ah Lord, do save!

25 Ah Lord, do give success!

26 Blessed is the one who comes in the name
of the Lord.
We bless you from the house of the Lord.

27 The Lord is God, and he showed us light.
Arrange a feast with the ^dthick ones^d,
up to the horns of the altar.

28 My God you are, and I will acknowledge
you;
my God you are, and I will exalt you.
I will acknowledge you because you
hearkened to me
and became deliverance for me.

29 Acknowledge the Lord, because he is good,
because his mercy is forever.

Psalm 118(119)

1 Hallelouia.

1 alph.

(1) Happy are the blameless in way,
who walk in the Lord's law.

2 Happy are those who search out his
testimonies;
wholeheartedly they will seek him.

3 For those who practice lawlessness
did not walk in his ways.

4 It is you who commanded your
commandments
to keep diligently.
O that my ways may be directed
to keep your statutes!

5 Then I shall not be put to shame,
as I regard all your commandments.

6 I will acknowledge you^e with uprightness of
heart,
when I have learned the judgments of
your righteousness.

7 Your statutes I will observe;
do not utterly forsake me.

8

9 2 beth.

How shall the young keep his way straight?
By observing your words!

10 With my whole heart I sought you;
do not thrust me aside from your
commandments.

11 In my heart I hid your sayings
so that I may not sin against you.

12 Blessed are you, O Lord;
teach me your statutes.

13 With my lips I declared
all the judgments of your mouth.

14 In the way of your testimonies I delighted
as much as in all riches.

15 In your commandments I will ponder
and put my mind to your ways.

16 In your statutes I will meditate;
I will not forget your words.

^aPossibly *and brought me into* ^b + *in detail* = Ra ^cAntecedent unclear; possibly *cornerstone* ^dPerhaps *garlands*
^e + O Lord = Ra

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17 3 gimal.
 Requite your slave;
 I shall live and observe your words.
 18 Uncover my eyes,
 and I will put my mind to the^a wondrous
 things out of your law.
 19 I am a resident alien in the land;
 do not hide your commandments from me.
 20 My soul was consumed with longing
 for your judgments in every situation.
 21 You rebuked arrogant ones;
 accursed are those who deviate from your
 commandments;
 22 take away from me reproach and contempt,
 because I sought your testimonies.
 23 Indeed, rulers sat and kept railing at me,
 but your slave would ponder in your
 statutes.
 24 Indeed, your testimonies are my meditation,
 and your statutes are my counsels.

25 4 delth.
 My soul clung to the ground;
 quicken me according to your word.
 26 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 clung to your testimonies;
 O Lord, do not put me to shame.
 32 I ran the way of your commandments,
 when you made my heart^b spacious.

33 5 he.
 Make the way of your statutes, O Lord, my
 law,
 and I will seek it continually.
 34 Make me understand, and I will search out
 your law
 and observe it with my whole heart.
 35 Guide me in a path of your commandments,
 because I wanted it.
 36 Incline my heart to your testimonies
 and not to greediness.
 37 Turn my eyes from looking at vanity;
 in your way quicken me.
 38 Establish for your slave your saying,
 for fear of you.
 39 Take away my scorn, which I suspected,
 for your judgments are kind.
 40 See, I longed for your commandments;
 in your righteousness quicken me.

41 6 ouau.
 And may your mercy come upon me,
 O Lord,

your deliverance according to your
 saying.
 42 And I shall have a word for those who
 reproach me,
 because I hoped in your words.
 43 And do not remove a word of truth utterly
 from my mouth,
 because I pinned my hopes on your
 judgments.
 44 And I will keep your law continually,
 forever and forever and ever.
 45 And I would walk in spaciousness,
 because your commandments I sought.
 46 And I would speak of your testimonies
 before kings, and I was not ashamed.
 47 And I would meditate on your
 commandments,
 which I loved very much.
 48 And I raised my hands to your
 commandments, which I loved,
 and I would ponder in your statutes.

49 7 zai.
 Remember your word to your slave,
 by which you buoyed me with hope.
 50 This^c comforted me in my humiliation,
 because your saying quickened me.
 51 Arrogant ones would blatantly transgress the
 law,
 but from your law I did not deviate.
 52 I remembered your judgments from of old,
 O Lord,
 and I took comfort.
 53 Despondency beset me due to sinners,
 those who keep forsaking your law.
 54 Your statutes were musical to me
 in my place of sojourn.
 55 I remembered your name at night, O Lord,
 and kept your law.
 56 This^c fell to me,
 because I sought your statutes.

57 8 heth.
 You are my portion, O Lord;
 I said ^dthat I should keep^d your law.
 58 I implored your face with all my heart;
 have mercy on me according to your
 saying.
 59 Your ways I considered,
 and I turned my feet to your testimonies;
 60 I was prepared and not troubled
 to keep your commandments.
 61 Cords of sinners ensnared me,
 and your law I did not forget.
 62 At midnight I would rise to acknowledge
 you,
 because of your righteous judgments.
 63 I am a partner with all who fear you
 and with those who keep your
 commandments.
 64 The earth, O Lord, is full of your mercy;
 teach me your statutes.

^ayour = Ra ^bPossibly *understanding* ^cAntecedent unclear ^dthat I kept = Ra

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- 65 9 teth.
You practiced kindness with your slave,
O Lord, according to your word.
- 66 Kindness and discipline and knowledge
teach me,
because in your commandments I believed.
- 67 Before I was humbled I was in error;
therefore I kept your saying.
- 68 You are kind, O Lord, and in your
kindness
teach me your statutes.
- 69 Injustice of the arrogant filled out against
me,
but I, with my whole heart, I will
examine your commandments.
- 70 Their heart was curdled like milk,
but I, on your law I meditated.
- 71 It was good for me that you humbled me
so that I might learn your statutes.
- 72 Better to me is the law of your mouth
than thousands of gold and silver.
- 73 10 ioth.
Your hands made and fashioned me;
give me understanding, and I will learn
your commandments.
- 74 Those who fear you shall see me and be
glad,
because on your words I pinned my hopes.
- 75 I knew, O Lord, that your judgments are
righteousness
and that with truth you humbled me.
- 76 Do let your mercy come to comfort me
according to your saying to your slave.
- 77 Let your compassion come to me, and I
shall live,
because your law is my meditation.
- 78 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.
- 79 Let those who fear you turn to me,
and those who know your testimonies.
- 80 Let my heart become blameless by your
statutes
so that I may not be put to shame.
- 81 11 chaph.
My soul fails for your deliverance,
and on your word I pinned my hopes.
- 82 My eyes failed for your saying,
saying, "When will you comfort me?"
- 83 Because I became like a wineskin in hoarfrost,
your statutes I did not forget.
- 84 How many are the days of your slave?
When will you do me right against those
who persecute me?
- 85 Transgressors of the law told me tales,
but not so your law, O Lord.
- 86 All your commandments are truth;
unjustly did they persecute me; help me!
- 87 They almost made an end of me on the earth,
but as for me, I did not forsake your
commandments.
- 88 In your mercy quicken me,
and I will keep the testimonies of your
mouth.
- 89 12 labd.
Forever, O Lord;
your word endures in the sky,
your truth to generation and generation;
you founded the earth, and it endures.
- 91 By your arrangement the day endures,
because ^aall things together^a are slaves of
yours.
- 92 If it were not for the fact that your law was
my meditation,
then I would have perished in my
humiliation.
- 93 Your statutes I will never forget,
because by them you quickened me^b.
- 94 Yours I am; save me,
because your statutes I sought.
- 95 Sinners waited for me to destroy me;
your testimonies I considered.
- 96 I saw a limit to all perfection^c;
your commandment is exceedingly
spacious.
- 97 13 mem.
Oh, how I loved your law, O Lord!
All day long it is my meditation.
- 98 Wiser than my enemies you made me
regarding your commandment,
because it is mine forever.
- 99 More than all who were teaching me, I
understood,
because your testimonies were my
meditation.
- 100 More than the aged^d, I understood,
because I sought out your commandments.
- 101 From every way of evil I held back my feet
in order to keep your words.
- 102 From your judgments I did not deviate,
because you legislated for me.
- 103 How sweet are your sayings to my throat,
beyond honey and honeycomb to my
mouth!
- 104 Due to your commandments, I understood;
therefore I hated every way of injustice.
- 105 14 noun.
Your word is a lamp to my feet
and a light to my paths.
- 106 I have sworn an oath and confirmed,
to observe your righteous judgments.
- 107 I was deeply humbled;
O Lord, quicken me according to your
word.
- 108 With the freewill offerings of my mouth do
be pleased, O Lord,
and your judgments teach me.

^aOr the universe ^b + O Lord = Ra ^cOr completion ^dOr elders

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- 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.
- 113 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^a was wrong.
- 119 All the sinners of the earth I counted as
transgressors;
therefore I loved your testimonies^b.
- 120 Nail down my flesh from fear of you,
for I was afraid of your judgments.
- 121 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.
- 129 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.
- 137 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^d 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.
- 145 19 koph.
I cried with my whole heart; hearken to me,
O Lord.
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.
- 150 Those who persecute me with lawlessness
drew near,
but they were put far from your law.
- 151 You are near, O Lord,
and all your commandments are truth.
- 152 Long ago I learned from your testimonies
that you established them forever.
- 153 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

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PSALMS 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 21 sen.
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 22 thau.
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 119(120)

1 An Ode of the Steps.
(1) When I was being afflicted, I cried
to the Lord, and he listened to me:
2 "O Lord, rescue my soul from unjust lips
and from a deceitful tongue."
3 What might be given to you, and what
might be added to you,

against a deceitful tongue?
4 The arrows of the powerful one are sharp,
together with desert coals!
5 Woe is me, that my place of sojourn was put
at a distance;
I encamped among the coverts of Kedar.
6 Very much did my soul sojourn.
7 Among those who hate peace (7) I was for
peace;
when I would speak to them,
they would fight me without reason.

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. ^aPertaining to David^a.
(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 Ierousalem.
3 Ierousalem—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,
5 because there thrones for judgment sat,
thrones for David's house.
6 Do inquire after what pertains to the peace of
Ierousalem,
and ^bmay there be^b abundance for those
who love you.
7 Do let there be peace in your power
and abundance in your towered
strongholds.

^aOm = Ra ^bLacking in Gk

PSALMS 121(122)–126(127)

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- 8 For the sake of my brothers and my
fellows,
I would surely speak of peace concerning
you.
9 For the sake of the house of the Lord our
God,
I sought out your good.

Psalm 122(123)

- 1 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.
Reproach is for those who are prosperous,
and contempt for the proud!

Psalm 123(124)

- 1 An Ode of the Steps. ^aPertaining to David^a.
(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)

- 1 An Ode of the Steps.
(1) Those who trust in the Lord are like Mount
Sion;

- he who inhabits Ierousalem will never be
shaken.
2 Mountains are around her,
and the Lord is around his people,
from now on and forevermore,
3 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.
4 Do good, O Lord, to those who are good
and to those who are upright in heart.
5 But those who turn aside to strangulations
the Lord will lead away with those that
practice lawlessness.
Peace be upon Israel!

Psalm 125(126)

- 1 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—
6 going they would go and weep,
carrying their seed,
but coming they shall come with
rejoicing,
carrying their sheaves.

Psalm 126(127)

- 1 An Ode of the Steps. Pertaining to Salomon.
(1) Unless the Lord builds a house,
those who build it labored in vain.
Unless the Lord guards a city,
the guard kept awake in vain.
2 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.
3 Look, the heritage from the Lord is sons,
the wage of the fruit of the womb.
4 Like arrows in the hand of a powerful one,
so are the sons of those expelled.
5 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.

^aOm = Ra

Psalm 127(128)

1 An Ode of the Steps.

- (1) Happy are all who fear the Lord,
who walk in his ways.
2 The labors of your wrists you shall eat;
happy you are, and it shall be well with
you.
3 Your wife is like a thriving vine
on the sides of your house;
your sons are like shoots of olives
around your table.
4 Look, thus shall a person be blessed
who fears the Lord.
5 May the Lord bless you from Sion,
and may you see the good of Jerusalem
all the days of your life.
6 And may you see your sons' sons.
Peace be upon Israel!

Psalm 128(129)

1 An Ode of the Steps.

- (1) "Often they made war against me from my
youth"
—do let Israel say—
2 "often they made war against me from my
youth;
indeed, they did not prevail against me.
3 On my back the sinners were practicing
their skill;
they prolonged their lawlessness."
4 The righteous Lord cut up necks of sinners.
5 Let all who hate Sion
be put to shame and turned backward.
6 Let them become like grass on rooftops
that withered before it was pulled out,
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.

- (1) Out of depths I cried out for you, O Lord.
2 Lord, listen to my voice!
Let your ears become attentive
to the voice of my petition!
3 If you mark acts of lawlessness, O Lord,
Lord, who shall stand?—
4 because with you there is atonement.

- 5 For the sake of your law ⁽⁵⁾I waited for you,
O Lord.
My soul waited for your word.
6 My soul hoped in the Lord
from morning watch until night;
from morning watch, ⁽⁷⁾let Israel hope in
the Lord,
7 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.

- (1) O Lord, my heart was not exalted,
nor were my eyes raised too high,
nor did I occupy myself with great things,
nor with marvelous things beyond me.
2 If I was not humble-minded
but exalted my soul,
like the weaned child against its mother,
like a requital it is, against my soul.

- 3 Let Israel hope in the Lord
from now on and forevermore.

Psalm 131(132)

1 An Ode of the Steps.

- (1) O Lord, remember David
and all his meekness,
2 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^a in Ephratha;
we found it^a 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 sanctity^b!
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

^aAntecedent unclear ^bOr *holy precinct*

PSALMS 131(132)–135(136)

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- I will set on your throne.
 12 If your sons keep my covenant
 and these my testimonies that I shall
 teach them,
 also their sons, forevermore,
 shall sit on your throne.”
- 13 Because the Lord selected Sion,
 he chose it as a habitation for himself:
 14 “This is my repose forever and ever;
 here I will reside, because I chose it.
 15 Its pursuits I will bless when blessing;
 its poor I will feed with bread.
 16 Its priests I will clothe with deliverance,
 and its devout will rejoice with rejoicing.
 17 There I will cause a horn to sprout up for
 Dauid;
 I prepared a lamp for my anointed one.
 18 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^a 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^b 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^c!
- 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,
 2 you that stand in the Lord's house,
 in courts of our God's house.

^aI.e. *perfume* ^bPr and = Ra ^c+ in courts of our God's house = Ra

- 3 Praise the Lord, because the Lord is good;
 make music to his name, because it is
 beautiful,
 4 because the Lord chose Iakob for himself,
 Israel as his valued possession,
 5 because I knew that the Lord is great,
 and our Lord in comparison with all the
 gods.
 6 Whatever the Lord wanted he did,
 in the sky and on the earth,
 in the seas and in all deeps.
 7 Bringing up clouds from the earth's end,
 he made lightnings into rain,
 he who brought out winds from his
 storehouses.
- 8 He who struck down the firstborn of Egypt,
 from human to animal,
 9 he sent out signs and wonders in your
 midst, O Egypt,
 against Pharao and against all his slaves.
 10 He who struck down many nations
 and killed mighty kings—
 11 Seon, king of the Amorrites,
 and Og, king of Basan,
 and all the kingdoms of Chanaan—
 12 and he gave their land as a heritage,
 a heritage to his people Israel.
- 13 O Lord, your name is forever;
 O Lord your renown is to generation and
 generation,
 14 because the Lord will judge his people,
 and over his slaves he will be consoled.
- 15 The idols of the nations are silver and gold,
 works of human hands.
 16 A mouth they have and will not speak;
 eyes they have and will not see;
 17 ears they have and will not hear,
 for there is not even breath in their mouth.
 18 May those who make them
 and all who trust them become like
 them.
- 19 O house of Israel, bless the Lord!
 O house of Aaron, bless the Lord!
 20 O house of Leui, bless the Lord!
 You that fear the Lord, bless the Lord!
 21 Blessed be the Lord from Sion,
 he who resides in Ierousalem.

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—

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^a 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—
b[him, who brought water out of a sharp
rock,
—because his mercy is forever—]^b
17 him, who struck down great kings
—because his mercy is forever—
18 and killed strong 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^c.

Psalms 136(137)

1 By^d the rivers of Babylon—
there we sat down, also wept
when we remembered Sion.
2 On the willows in its midst
we hung up our instruments,
3 because there our captors
asked us for words of odes,
and those who led us away
for a hymn,
“Sing us some of the odes of Sion!”
4 How could we sing the Lord’s ode
in a foreign land?
5 If I forget you, O Jerusalem,
may my right hand be forgotten!
6 May my tongue stick in my throat,
if I do not remember you,
if I do not set Jerusalem at the beginning
of my gladness.
7 Remember, O Lord, against the sons of Edom,
the day of Jerusalem,
how they said, “Clear out! Clear out!
As long as its foundation is in it!”
8 O daughter Babylon, you wretch!
Happy shall he be who will requite you
with the requital
with which you requited us!
9 Happy shall he be who will grab your
infants
and dash them against the rock!

Psalms 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,
6 because the Lord is high and he regards
things that are lowly

^a + alone = Ra ^bWithout [] = Ra ^c + Acknowledge the Lord of lords, because his mercy is forever = Ra ^dPr Pertaining to David = Ra ^ePossibly above

PSALMS 137(138)–139(140)

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and things that are high he perceives
from far away.

- 7 If I walk in the midst of affliction, you will
quicken me;
against wrath of my enemies you
stretched out your hand,
and your right hand saved me.
8 The Lord will repay on my behalf;
O Lord, your mercy is forever.
The works of your hands do not
disregard.

Psalm 138(139)

- 1 Regarding completion. ^aPertaining to David. A
Psalm^a.
(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 ^bmy miles^b you tracked
and all my ways foresaw,
4 because there was no word on my
tongue—
5 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.
6 Your knowledge was made wonderful from^c
me;
it became strong; I can never attain to it.
7 Where should I go from your spirit?
And from your face where should I flee?
8 If I ascend to the sky, you are there;
if I descend to Hades, you are present.
9 If I were to take up my wings at dawn
and make my covert at the farthest limits
of the sea,
10 indeed, there your hand shall guide me,
and your right hand shall hold me fast.
11 And I said, “So then, darkness shall trample
me,
and night be illumination in my delight,”
12 because darkness will not be made dark due
to you,
and night will be illumined as day;
as its darkness, so also its light.
13 Because it was you who procured my
kidneys, O Lord,
you supported me from my mother’s
womb.
14 I will acknowledge you, because I was made
awesomely wonderful.
Wonderful are your works,
and my soul knows very well.
15 My frame was not hidden from you,

which you made in secret,
and my substance in the deepest parts of
the earth.

- 16 My unwrought state your eyes beheld,
and in your book all shall be written;
^din a day^d they will be formed ^eand no
one among them^e.
17 But to me your friends were very much
prized, O God.
Their beginnings^f were much
strengthened.
18 I shall count them, and they will be
multiplied beyond sand;
I awoke and I am still with you.
19 If you kill sinners, O God—
O men of blood, depart from me!
20 Because you will speak against contriving,
they will take your cities into vanity.
21 Did I not hate those who hate you, O Lord?
And at your enemies was I not wasting
away?
22 I would hate them with perfect hatred;
I counted them my enemies.
23 Examine me, O God, and know my heart;
test me, and know my paths.
24 And see if there is a way of lawlessness in
me,
and guide me in a way everlasting.

Psalm 139(140)

- 1 Regarding completion. A Psalm. Pertaining to
David.
2(1) Deliver me, O Lord, from an evil person;
from an unjust man rescue me,
3(2) whoever schemed acts of injustice in theirs
heart;
all day long they kept waging wars.
4(3) They made their tongue sharp as a snake’s;
venom of vipers is under their lips.
Interlude on strings
5(4) Guard me, O Lord, from a sinner’s hand;
from unjust people deliver me—
whoever schemed to trip up my steps.
6(5) 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.
Interlude on strings
7(6) I said to the Lord, “My God you are;
give ear, O Lord, to the voice of my
petition.”
8(7) O Lord, Lord, power of my deliverance,
you shaded my head in a day of battle.
9(8) Do not hand me over, O Lord, to a sinner
due to my desire^h;
they schemed against me;

^aPert. to David/A Psalm tr = Ra ^bI.e. the miles I traveled; Gk 1 schoinos = ca.11 km ^cPerhaps beyond ^dOr by day
^ePerhaps when none of them as yet existed ^fPerhaps authorities ^gLacking in Gk ^hOr craving

do not abandon me, that they not be
exalted!

Interlude on strings

- ¹⁰(9) The head^a 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^b.

Psalm 140(141)

- 1 A Psalm. Pertaining to David.

(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,
8 because toward you, O Lord, Lord, were my
eyes;
in you I hoped; do not erase my soul.
9 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 David. 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^c 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 named.
Righteous ones will wait for me
until you requite me.

Psalm 142(143)

- 1 A Psalm. Pertaining to David^e.
(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

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- 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^a fled to you for refuge.
- 10 Teach me that I do your will, because you
are my God.
Your good spirit will guide me on level
ground.
- 11 For your name's sake, O Lord, you will
quicken me.
In your righteousness you will bring my
soul out of affliction.
- 12 And in your mercy you will destroy my
enemies
and ruin all who afflict my soul,
because your slave I am.
- 10 to you, who gives deliverance to kings,
to you, who redeems his slave David
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,
- 12 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 ^cfrom side to side^c.
Their sheep are prolific,
multiplying in their issue.
- 14 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 143(144)

- 1 Pertaining to David^b.
- (1) Blessed be the Lord, my God,
who trains my hands for battle; my
fingers for war;
- 2 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?
- 4 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,

Psalm 144(145)

- 1 Praise. Pertaining to David.
- (1) I will exalt you, my God, my King,
and bless your name forever and forever
and ever.
- 2 Every day I will bless you
and praise your name forever and 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.
- 7 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.
- 9 Kind is the Lord to ^dall things together^d,
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,

^aPr because = Ra ^b + Referring to Goliath = Ra ^cI.e. on all sides ^dOr the universe

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PSALMS 144(145)–147(147.12–20)

and of your dominance they shall speak,
12 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,
and 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 with^a 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^b.

(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
Iakob;

his hope is in the Lord his God,
6 who made the sky and the earth,
the sea and all that is in them,
who guards truth forever,

7 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^b.

(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,

3 he who heals the broken in heart
and binds up their fractures,

4 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,
6 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,
8 to him who cloaks the sky with clouds,
to him who prepares rain for the earth,
to him who makes grass grow on
mountains,

9 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^b.

(12) Commend the Lord, O Ierousalem;
praise your God, O Sion,

2(13) because he strengthened the bars of your
gates;

he blessed your sons within you,

3(14) he who makes your borders peaceful
and keeps filling you with fat^c of wheat,

4(15) he who sends out his saying to the earth;
his word will run swiftly,

5(16) ^dthe word^d of him who gives snow like
wool,

who scatters fog like ashes,

6(17) who hurls down his ice like crumbs.
Who shall stand against his cold?

^aOr of ^b + Of Haggaios and Zacharias = Ra ^cI.e. finest ^dLacking in Gk

PSALMS 147(147.12-20)-151

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- 7(18) He will send out his word and will melt them;
he will blow his breath, and waters will
flow.
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 Hallelouia^a.

Praise the Lord from the heavens;
praise him in the highest heights!
2 Praise him, all his angels;
praise him, all his hosts!

3 Praise him, sun and moon;
praise him, all the stars and the light!
4 Praise him, you heavens of heavens
and you water above the heavens!

5 Let them praise the name of the Lord,
because he ^b[spoke, and they came to be;
he]^b commanded, and they were created.
6 He established them forever and forever and
ever;
an ordinance he issued, and it will not
pass away.

7 Praise the Lord from the earth,
you dragons and all deeps,
8 fire, hail, snow, ice,
tempest blast, those things that do his
word!

9 The mountains and all the hills,
fruit trees and all cedars!
10 The wild animals and all the cattle,
creeping things and winged birds!

11 Kings of the earth and all peoples,
rulers and all judges of earth!
12 Young men and unmarried women,
old with young!

13 Let them praise the name of the Lord,
because the name of him alone was
exalted;
acknowledgement of him is in earth and
sky.
14 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.

Sing to the Lord a new song;

- his praise is in an assembly of devout.
2 Let Israel be glad in the one who made it,
and let the sons of Sion rejoice in their
king.
3 Let them praise his name with a dance;
with drum and harp let them make music
to him,
4 because the Lord takes pleasure in his
people,
and he exalts the meek with deliverance.
5 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,
7 to execute vengeance among the nations,
rebukes among the peoples,
8 to bind their kings with fetters
and their nobles with iron handcuffs,
9 to execute among them a judgment
inscribed.
This glory is for all his devout.

Psalm 150

- 1 Hallelouia.

Praise God among his saints;
praise him in the firmament of his
power!
2 Praise him for his acts of dominance;
praise him according to the abundance of
his greatness!

3 Praise him with trumpet sound;
praise him with harp and lyre!
4 Praise him with drum and dance;
praise him with strings and instrument!
5 Praise him with tuneful cymbals;
praise him with loud clashing cymbals!
6 Let all breath praise the Lord!
Hallelouia.

Psalm 151

- 1 This Psalm is autographical. Regarding Dauid
and outside the number^c.

I was small among my brothers
and the youngest in the house of my
father;
I would shepherd the sheep of my father.

2 My hands made an instrument;
my fingers tuned a harp.

3 And who will report to my lord?
The Lord himself, it is he who listens.

4 It was he who sent his messenger^d
and took me from the sheep of my father
and anointed me with the oil of his
anointing.

^a + Of Haggaios and Zacharias = Ra ^bWithout [] = Ra ^c + When he fought Goliad in single combat. = Ra ^dPossibly angel

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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

(Rahlf's Ode 12)

1 O Lord Almighty,
God of our fathers,
of Abraam and Isaak and Iakob
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 Iakob, 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.

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PROVERBS¹

TO THE READER

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 ἀσεβής, which appears in 1.7 for אִיִּל, in 1.10 for חַטָּא, in 1.22, 32 for כָּסִיל, and in 2.22 etc. for רָשָׁע. It occurs 92x in Proverbs, and it represents Hebrew רָשָׁע 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 (אִיִּל); 1.10 (חַטָּא); 1.22, 32 (כָּסִיל). 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 exegeting 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)

¹ I hereby acknowledge the financial assistance of various institutions towards the preparation of this translation. Firstly, I should like to thank the NWO for their financial support. Secondly, the South African NRF and the University of Stellenbosch. In the same vein I need to express my gratitude towards the Van Ewijkstiging in Cape Town. Without this assistance I would not have been able to complete this research.

² Cf. Johann Cook, "Textual problems in the Septuagint of Proverbs," *JNSL* 26/1 (2000) 163–173.

³ Johann Cook, *The Septuagint of Proverbs-Jewish and/or Hellenistic Proverbs? Concerning the Hellenistic Colouring of LXX Proverbs* (VTSup 69; Leiden: Brill, 1997) esp. 402.

⁴ The use of the singular is not intended to preclude more than one translator.

⁵ J. Cook, "Exegesis in the Septuagint," *JNSL* 30/1 (2004) 1–19.

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 (בִּלְבַב אִישׁ) becomes a righteous man in the Greek (ἀνδρὸς δικαίου). 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 ἄνομα) and impiety (ἀσέβεια). In v. 22 the innocent (ἄκακοι) are linked to righteousness, but the fools (ἄφρονες) are described as impious. In v. 28 the subject is made explicit by the addition of "evil people" (κακοί). 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 וּפִי תִּפְכֹּחַ (pervert speech) as διεστραμμένας ὁδοὺς κακῶν ("perverse ways of evil people"), he creates the parallel phrases ὁδοὺς πονηρῶν (13b) and ὁδοὺς κακῶν (13c), which includes an end rhyme. In 10.15 the Hebrew noun רָשָׁע ("poor") is made into "the impious" (ἀσεβῶν) in the Greek. In 10.26 "the lazy" (הַעֲצֵל) is linked to "lawlessness"; in 11.18 the works of the wicked (פְּעֻלַּת שָׂקֶר) are glossed as "unjust works" (ἔργα ἀδίκᾶ), and in 13.16 folly (אִלּוּל) 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 הָרֵעַ ("friend") is perhaps deliberately read with different vowelizing as הָרֵעַ ("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 ἀσέβεις) are identified as the opponents of the wise man, and the arrogant of v. 24 is likened to "a transgressor of the law" (παράνομος). 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 דֹר ("posterity") is translated by ἔγγονονκακόν ("wicked progeny"). דֹר appears only in these verses (apart from a Qere reading in 27.24), and its rendering by ἔγγονον is unique in the LXX. More importantly, κακόν has no counterpart in the Hebrew, even though it may be said to render explicit what in the source is implicit.

Third, there is the phenomenon of direct contrast, that is to say, antithetical arrangements of religio-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.⁶ As an example one might cite 2.11 "good counsel" (βουλὴ καλὴ) and 2.17 "bad counsel" (κακὴ βουλὴ)—the chiasm is of added interest—13.19a "pious" (εὐσεβῶν) and 13.19b "impious" (ἀσεβῶν), 13.23a "just" (δίκαιοι) and 13.23b "unjust" (ἀδικοί), 15.29a "with justice" (μετὰ δικαιοσύνης) and 15.29aβ "with injustice" (μετὰ ἀδικίας), 17.6a "the faithful" (τοῦ πιστοῦ) and 17.6aβ "the faithless" (τοῦ ἀπίστου). Needless to say, not all such cases can with certainty be attributed to the translator.

⁶ J. Cook, "Contrasting as a Translation Technique," in *From Tradition to Interpretation: Studies in Intertextuality in Honor of James A. Sanders* (ed. C. A. Evans & S. Talmon; Leiden: E. J. Brill, 1997) 403–414.

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 τε 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.

עד מתי פתים תאהבו פתי
ולצים לצון חמדו להם וכסילים ישנאו דעת

How long, O simple ones, will you love being simple?
How long will scoffers delight in their scoffing
and fools hate knowledge?

ὅσον ἂν χρόνον ἄκακοι ἔχωνται τῆς δικαιοσύνης οὐκ αἰσχυνθήσονται
οἱ δὲ ἄφρονες τῆς ὑβρεως ὄντες ἐπιθυμηταὶ ἀσεβεῖς γενόμενοι ἐμίσησαν αἴσθησιν

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 αἰσχυνθήσονται) 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 (פְּתִים) 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.

⁷ C. Cox, “Tying it all Together: The Use of Particles in Old Greek Job,” *BIOCS* 38 (2005) 41–54.

⁸ Cf. J. Cook, “The Greek of Proverbs—Evidence of a Recensionally Deviating Hebrew Text?” in *Emanuel—Studies in the Hebrew Bible, Septuagint and Dead Sea Scrolls in Honor of Emanuel Tov* (ed. S.M. Paul, R. A. Kraft, L. H. Schiffman and W.W. Fields; Leiden-Boston: E. J. Brill, 2003) 605–618.

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JOHANN COOK

-
- 1** Proverbs of Solomon son of Daud, who
reigned in Israel:
- 2 To learn wisdom and discipline
and to understand words of prudence
3 and to grasp subtlety of words
and to understand true righteousness and
to direct judgment
4 in order that he might give shrewdness to
the innocent
and both perception and insight to the
young child,
5 for by hearing these things the wise will
become wiser
and the discerning will acquire direction,
6 and he will understand an illustration^a and
an obscure word,
both the sayings and the riddles of the
wise.
- 7 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.
- 8 Hear, my son, your father's discipline,
and do not reject your mother's precepts,
9 for you will receive a crown of graces for
your head
and a golden collar around your neck.
10 My son, let not impious men lead you astray,
and do not consent, if they invite you
saying:
11 "Come with us; partake in bloodshed,
and let us hide a just man unjustly in the
earth,
12 and let us swallow him alive like Hades,
and let us remove his remembrance from
the earth;
13 let us take his valuable possessions,
and let us fill our homes with booty.
14 But throw your lot among us,
and let us all acquire a common purse,
and let us have one wallet."
15 Do not walk in the way with them,
but keep your foot from their paths,
16 for their feet run to evil
and they are quick to shed blood,
- 17 for nets are not spread
without reason for winged creatures.
18 For they who take part in murder store up
evil for themselves,
and the ruin of transgressing men is evil.
19 These are the ways of all who perform
lawless deeds,
for by impiety they take away their own
life.
- 20 Wisdom is being celebrated in the streets,
and in the squares she leads frankly,
21 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:
22 "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,
23 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.
24 Since I would call but you did not heed
and I would prolong words but you were
not paying attention,
25 but you would make my counsels invalid,
and you disregarded my reproofs;
26 therefore I in turn will also laugh at your
destruction,
and I will rejoice when ruin comes upon
you.
27 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,
28 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,
29 for they hated wisdom
and did not choose the fear of the Lord,
30 nor were they willing to pay attention to my
counsels
but despised my reproofs.
31 Therefore they shall eat the fruits of their
own way

^aOr *analogy*

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and be filled with their own impiety,
 32 for, because they would wrong the simple,
 they will be murdered
 and an inquiry will ruin the impious.
 33 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,
 2 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.
 3 For if you call upon wisdom
 and raise your voice for understanding,
 as well as seek perception with a loud
 voice,
 4 and if you seek it like silver
 and search for it like treasures,
 5 then you will understand the fear of the Lord,
 and you will find divine knowledge.
 6 Because the Lord gives wisdom,
 also from his presence come knowledge
 and understanding,
 7 and he stores up salvation for those who
 succeed;
 he will shield their journey
 8 to guard the ways of righteous deeds,
 and he will protect the way of the ones
 who revere him.
 9 Then you will understand righteousness and
 judgment,
 and you will make all good courses
 straight.
 10 For if wisdom comes into your mind
 and perception seems pleasing to your soul,
 11 good counsel will guard you,
 and holy insight will protect you
 12 in order that it can rescue you from an evil
 way
 and from a man who speaks nothing
 reliable.
 13 Oh, those who abandon straight ways,
 to walk in ways of darkness,
 14 who rejoice in evil
 and are happy about evil perverseness,
 15 whose paths are crooked
 and their courses are bent
 16 in order to remove you far from the straight
 way
 and to make you a stranger to a righteous
 opinion.

17 My son, do not let bad counsel overtake you,
 that which forsakes the teaching of youth
 and has forgotten the divine covenant;
 18 for it has set her house near death
 and its courses by Hades with the shades^a;
 19 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.

20 For if they were walking good paths,
 they would have found the smooth paths
 of righteousness.
 21 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;
 22 the ways of the impious will perish from the
 earth,
 and the transgressors will be banished
 from it.

3 My son, do not forget my ordinances,
 but let your heart keep my sayings;
 2 for longevity and years of life,
 as well as peace, they will add to you.

3 Let acts of charity and loyalty not fail you;
 rather fasten them on your neck, and you
 will find favor,
 4 and think of what is noble
 in the sight of the Lord and of people.

5 Trust in God with all your heart,
 and do not be excited by your wisdom.
 6 In all your ways make her known,
 that she may make straight your ways,
 [and your foot will not stumble].
 7 Be not clever in your own eyes,
 but fear God, and turn away from every
 evil.
 8 Then it will be a healing to your body
 and treatment for your bones.

9 Honor the Lord from your just labors,
 and offer him of your firstfruits of
 righteousness
 10 in order that your storerooms may be filled
 with an abundance of grain
 and that your vats may gush with wine.

11 My son, do not belittle the Lord's discipline
 nor break down when you are reproved
 by him;
 12 for whom the Lord loves, he disciplines,
 and he punishes every son he accepts.

13 Happy is the person who has found wisdom,
 and the mortal who perceived insight;
 14 for it is better to trade in her
 than in treasures of gold and silver.
 15 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;

^aI.e. dead

16 for longevity and years of life are in her
right hand,
and in her left hand are riches and repute;
16a out of her mouth righteousness comes forth,
and she carries law and mercy upon her
tongue.
17 Her ways are good ways,
and all her paths are peaceful.
18 She is a tree of life to all those who lay
claim to her,
and she is steadfast to those who lean
upon her, as on the Lord.
19 God by wisdom founded the earth,
and he prepared heavens by
prudence.
20 By perception the deeps were broken open,
and the clouds poured dew.
21 My son, do not break away,
but keep my counsel and insight
22 so that your soul may live
and that there may be grace round your
neck.
22a And it shall be healing to your flesh
and treatment for your bones,
23 that you may walk all your ways confidently
in peace
and that your foot will not stumble.
24 For if you sit down, you will be without fear,
and when you lie down, you will sleep
pleasantly.
25 And you shall not be afraid of intimidation
when it comes,
nor of attacks of the impious, when they
approach.
26 For the Lord will be over all your ways
and he will support your foot
in order that you may not be unsettled.
27 Do not withhold to do good to the needy,
when your hand can help.
28 Do not say, "Go, come back, and tomorrow
I will give,"
when you are able to do good,
for you do not know what the next day
will bring.
29 Do not plan evil against your friend
when he lives besides you and trusts in
you.
30 Do not quarrel with anyone without a cause,
lest he does some harm to you.
31 Do not acquire the disgrace of evil men,
and do not strive after their ways
32 for every transgressor is impure before the
Lord,
and he does not sit in council among the
righteous.
33 A divine curse is in the homes of the
impious,
but the abodes of the just are blessed.
34 The Lord resists the arrogant,
but he gives grace to the humble.
35 The wise will inherit glory,
but the impious have exalted disgrace.

4 Listen, children, to a father's discipline,
and pay attention, that you may come to
know insight,
2 for I present to you a good gift;
do not abandon my law.
3 For I became a son, and I am obedient to
my father
and beloved in the eyes of my mother,
4 who would speak and instruct me:
"Let our word become fixed in your heart.
5 Keep the commandments; do not forget
nor disregard the saying of my mouth.
6 Nor abandon her, and she will cleave to you;
love her, and she will guard you.
8 Secure her, and she will exalt you;
honor her, that she may embrace you
9 in order that she may grant your head a
garland of graces
and may protect you with a garland of
delight."
10 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,
11 for I teach you the ways of wisdom
and I put you in straight tracks.
12 For if you walk, your steps will not be
hemmed in,
and if you run, you will not grow weary.
13 Take hold of my discipline; do not let go,
but keep her for yourself for your life.
14 Do not enter the ways of the impious,
and do not covet the ways of transgressors.
15 Wherever they put up camp, do not enter
there,
but turn from them, and pass by,
16 for they will not sleep, unless they have
done wrong;
their sleep has been taken away, and they
do not fall asleep,
17 for these people eat the bread of impiety
and they get drunk with illicit wine.
18 But the ways of the righteous shine like a
light;
they proceed and give light until the day
is fully dawned.
19 The ways of the impious, however, are dark;
they do not know how they stumble.
20 My son, pay attention to my saying,
and incline your ear to my words.
21 So that your fountains may not fail you,
keep them within your heart,
22 for it is life to those who find them
and healing to all their flesh.
23 Keep your heart with all vigilance,
for from these things are the issues of life.
24 Remove from yourself a crooked mouth,
and thrust unjust lips far away from you.
25 Let your eyes look straight,
and let your eyelids incline to just things.
26 Make straight tracks for your feet,
and straighten your ways.

PROVERBS 4-6

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- 27 Do not incline to the right or to the left;
rather turn away your foot from an evil
way,
27a for God knows the ways on the right,
but those on the left are twisted.
27b 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,
2 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.
4 Later, however, you will find it more bitter
than gall
and sharper than a two-edged dagger;
5 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.
8 Make your way far from her;
do not go near the doors of her houses
9 in order that you will not give away your life
to others
and your living to the merciless,
10 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,
12 and you will say, "How I hated discipline,
and my innermost turned away reproofs!
13 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;
21 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,
2 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
5 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;
7 for without having any cultivated land
nor anyone that forces it nor being under
any master,
8 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
8b whose products kings and commoners use
for their health.
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.

- 11a If, however, you are diligent, your harvest
will arrive like a fountain,
and want will desert you like a bad
runner.
- 12 A foolish and lawless man
walks roads that are no good,
13 and he winks with his eye and makes a sign
with his foot,
and he teaches with motions of his
fingers.
- 14 And with a perverse heart he plans evil at
every opportunity;
such a person concocts upheavals for a
city.
- 15 Therefore his destruction arrives suddenly,
calamity and ruin beyond repair,
16 for he rejoices in everything that the Lord
hates;
yes, he is ruined by impurity of soul.
- 17 An eye of an insolent one, an unjust
tongue,
hands that shed blood of a righteous
person
- 18 and a heart that plans wicked schemes
and feet that hurry to do evil.
- 19 A false witness kindles falsehood
and sows discord among kindred.
- 20 My son, keep your father's laws,
and do not forsake your mother's precepts.
- 21 But always bind them upon your soul,
and make them a collar on your neck.
- 22 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,
- 23 for the law's commandment is a lamp and a
light
and a way of life, reproof and discipline,
24 to keep you from a married woman
and from the slander of a strange tongue.
- 25 Let not her desire for beauty conquer you,
nor be captured by your eyes;
neither be captivated by her eyelashes,
- 26 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.
- 27 Can anyone put fire in his lap
and not burn his clothes?
- 28 Or can anyone walk on coals of fire
and not scorch his feet?
- 29 So is he who goes in to a married woman.
He shall not be held guiltless, nor anyone
who touches her.
- 30 It is not to be marveled at if someone is
caught stealing,
for he steals in order to fill himself when
he is hungry.
- 31 Yet, if he is caught, he will pay sevenfold,
and he will rescue himself by
surrendering all his possessions.
- 32 But the adulterer procures destruction to
himself
through lack of sense.
- 33 He experiences both pain and disgrace,
and his dishonor will never be wiped out;
- 34 for filled with jealousy is the anger of her
husband;
he will show no constraint in the day of
judgment;
- 35 neither will he take any compensation as
exchange for his hate,
nor will he at all be reconciled by many
gifts.
- 7** My son, keep my words,
and hide my commandments with yourself.
- 1a My son, honor the Lord, and you will grow
strong,
and fear no other but him.
- 2 Guard my commandments, and you will
live,
and my words like the apples of your
eyes.
- 3 And bind them on your fingers,
and engrave them on the surface of your
heart.
- 4 Say that wisdom is your sister,
and secure prudence as an intimate friend
for yourself,
- 5 that she may keep you from a strange and
sinful woman,
if she should assail you with words to
charm;
- 6 for from a window out of her house
she peeps into the streets,
7 at whom she may observe of the foolish
children,
a youngster lacking sense,
8 passing by the corner
in the passages of her dwellings
- 9 and conversing in the evening twilight,
when there happens to be nocturnal
quiet and gloom.
- 10 Then the woman meets him,
looking like a prostitute,
who causes the hearts of young men to
flutter.
- 11 And she is excited and debauched,
and her feet cannot stay at home;
- 12 for some time she roams outside,
and at another time she lies in wait in the
streets,
at every corner.
- 13 Then she seized and kissed him,
and with a shameless face addressed him:
- 14 "I have a peace offering;
today I am paying my vows;
15 therefore I came out to meet you,
longing for your face; I have found you.
- 16 With coverings I have spread my couch,
and with double tapestry from Egypt I
have decked it.
- 17 I have sprinkled my bed with saffron

PROVERBS 7-8

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and my house with cinnamon.
 18 Come, and let us enjoy love until the early morning;
 come here, and let us embrace in love,
 19 for my husband is not at home but has gone on a long journey,
 20 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.
 22 And he followed her, ensnared; like an ox he is led to slaughter, and like a dog towards chains
 23 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.
 25 Do not let your heart incline to her ways, for many she has wounded and laid low
 26 and innumerable are those whom she has slain.
 27 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;
 2 for on the highest tops she is, and between the paths she has taken her stand;
 3 for beside the gates of rulers she takes her seat, and at the entrances she sings hymns:
 4 "You, O people, I exhort, and I lift my voice to the sons of men.
 5 O innocent ones, be aware of trickery, and you uneducated take heart.
 6 Listen to me, for I will talk about serious things, and I will bring forth from my lips what is right;
 7 for my throat will declaim truth, but false lips are abominable to me.
 8 With righteousness are all the words of my mouth; in them nothing is twisted nor crooked.
 9 They are all straightforward to those who understand and upright to those who find knowledge.
 10 Take discipline and not silver, and knowledge rather than choice gold; yes, choose perception instead of pure gold,
 11 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.
 15 Through me kings rule, and rulers prescribe justice.
 16 Through me nobles are magnified, and tyrants through me rule the earth.
 17 It is I who am fond of those who love me, and those who seek me find me.
 18 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
 21 in order that I may apportion possessions to those who love me and fill their treasuries with good things.
 21a 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.
 23 Before the present age he founded me, in the beginning.
 24 Before he made the earth and before he made the depths, before he brought forth the springs of the waters,
 25 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.
 27 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,
 29 when he made strong the foundations of the earth,
 30 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,
 31 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.
35 For my egressions are the egressions of life,
and the incentive is prepared by the Lord.
36 But those who sin against me treat their
own souls with impiety,
and those who hate me love death.

9 Wisdom built herself a house
and supported it with seven pillars.
2 She slaughtered her own sacrificial victims;
she mixed her own wine in a mixing
bowl,
and she prepared her own table.
3 She sent out her slaves,
summoning with a stately proclamation
to the drinking feast, saying,
4 "He who is a fool, let him turn aside to me,"
and to those lacking sense she said:
5 "Come, eat of my bread,
and drink wine, which I have mixed for
you.
6 Abandon folly, and you will live,
and seek prudence in order that you may
live,
and erect understanding with
knowledge."

7 He who instructs evil people will gather
disgrace unto himself,
and he who rebukes an impious person
will find fault with himself.
8 Do not rebuke evil people, lest they should
hate you;
rebuken a wise person, and he will love
you.
9 Give a wise person an opportunity, and he
will become wiser;
inform a just person, and he will
continue to receive.
10 The beginning of wisdom is the fear of the
Lord,
and counsel of the saints is
understanding.
10a for to know the law is the sign of a sound
mind;
11 for in this way you will live a long time,
and years of your life will be added to
you.
12 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.
12a He who supports himself with lies will as
well herd winds,
and the same person will pursue flying
birds,
12b for he has forsaken the ways of his vineyard
and has caused the axles on his own farm
to go astray.

12c Yes, he travels through an arid wilderness
and a land destined to drought
and gathers barrenness with his hands.
13 A foolish and audacious woman who knows
no shame
comes in need of a morsel of food.
14 She sat at the doors of her own house,
on a seat, openly in the streets,
15 inviting those who are passing by
and who are keeping straight in their ways.
16 "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,
17 'Take secret bread gladly,
and sweet water of theft.' "
18 But he does not know that the shades^a
perish with her,
and he meets up with a springboard of
Hades.
18a On the contrary, run away; do not linger in
the place;
neither fix your eye upon her,
18b for so you will cross strange water
and pass through a strange river.
18c However, abstain from strange water,
and do not drink from a strange well,
18d that you may live for a long time
and years of life may be added to you.

10 A wise son makes a father glad,
but a foolish son is a mother's grief.
2 Treasures shall not profit the lawless,
but righteousness shall deliver from
death.
3 The Lord will not let a righteous person
starve,
but the life of the impious he will ruin.
4 Poverty makes a man humble,
but the hands of the vigorous enrich.
4a A son who is instructed shall be wise,
and he will use the fool as a servant.
5 An intelligent son was rescued from heat of
the day,
but a transgressing son is blasted by the
wind in harvest time.
6 The blessing of the Lord is upon the head of
the righteous,
but the mouth of the impious will
conceal untimely sorrow.
7 The memory of the righteous comes with
eulogies,
but the name of the impious is
extinguished.
8 A wise of heart will accept commandments,
but he who is unable to keep his mouth
shut,
being crooked, will be tripped up.
9 He who walks in integrity walks confidently,
but he who perverts his ways will be
found out.

^aI.e. *dead*

PROVERBS 10-11

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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 it.
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.

11 False balances are an abomination before
the Lord,
but a just weight is acceptable to him.
2 Where pride enters, there will also be
disgrace,
but the mouth of the humble attends to
wisdom.
3 When a righteous person died, he left regret,
but destruction of the impious is at hand,
and joyous.
5 Righteousness cuts out blameless paths,
but impiety is beset with injustice.
6 The righteousness of upright men rescues
them,
but transgressors are taken captive by
their destruction.
7 When a righteous man dies, hope does not
perish,
but the boast of the impious perishes.
8 A righteous person eludes from a chase,
and the impious is handed over in his
stead.
9 In the mouth of the impious is a snare to
citizens,
but the perception of the righteous is free
from difficulties.
10 By the good deeds of the righteous a city
succeeded,
11 but by the mouths of the impious it was
leveled.
12 A person who lacks sense scorns citizens,
but an intelligent man keeps quiet.
13 A double-tongued man discloses counsels in
a meeting,
but a person loyal in spirit conceals
matters.
14 They who have no direction fall like leaves,
but in much counsel there is safety.
15 A wicked person does evil whenever he
mingles
with a righteous person,
and he hates the sound of security.
16 A gracious wife procures honor for her
husband,
but a seat of dishonor is a woman who
hates justice.
The deficient shrink from wealth,
but the diligent support themselves with
wealth.
17 A merciful man does good to his own self,
but the merciless person destroys his
body.
18 An impious person performs unjust works,
but the seed of the just is a reward of
truth.
19 A righteous son is born to life,
but the pursuit of the impious leads to
death.
20 Crooked ways are an abomination to the
Lord,

- but acceptable to him are all who are blameless in their ways.
- 21 One who ^aunjustly joins hands^a 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 inherit wind, and the fool will be a slave to the intelligent.
- 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.
- 11a He who enjoys himself in banquets of wine shall leave behind disgrace in his own strongholds.
- 12 The desires of the impious are evil, but the roots of the pious are in secure places.
- 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.

^aI.e. assists in the making of false pledges

PROVERBS 12-14

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- 27 The deceitful will obtain no game,
but a pure man a valuable possession.
28 In the ways of justice there is life,
but the ways of those who bear grudges
lead to death.

13 A smart son is obedient to his father,
but a disobedient son is on course to
destruction.

- 2 A good person will eat of the fruits of
justice,
but the souls of transgressors will perish
untimely.
3 He who guards his own mouth keeps his
own life,
but he who is rash with his lips will bring
terror upon himself.
4 Every lazy person has desires,
but the hands of the courageous are
diligent.
5 A just person hates an unjust word,
but the impious is ashamed and will have
no confidence.
6 Justice guards the innocent,
but sin makes the impious worthless.
7 There are some who, while having nothing,
enrich themselves,
and there are others who humble
themselves in much wealth.
8 A man's own wealth is the ransom of his soul,
but the poor does not experience threat.
9 The just always have light,
but the light of the impious is
extinguished.
9a Crafty souls go astray in sins,
but just people are compassionate and
have pity.
10 An evil person does evil with pride,
but they that are judges of themselves are
wise.
11 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.
12 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.
13 He who despises a matter will be despised
by it,
but as for him who fears the
commandment, he is healthy.
13a To a crafty son nothing will be good,
but a wise domestic will have prosperous
business,
and his way shall be guided.
14 The law of a wise man is a fountain of life,
but he who is stupid will die by a snare.
15 Sound discretion wins favor,
and to know the law is the sign of a
sound mind,
but the ways of scorners end in
destruction.

- 16 Every smart person acts with knowledge,
but the fool displayed his own evil.
17 A rash king will fall into evil,
but a reliable messenger will deliver him.
18 Discipline removes poverty and disgrace,
and he who rebukes will be honored.
19 The desires of the pious sweeten his soul,
but the deeds of the impious are far from
knowledge.
20 He who walks along with the wise will be
wise,
but he who walks along with fools will
be known as one.
21 Evil will pursue sinners,
but good will overtake the just.
22 A good man will leave an inheritance for his
sons' sons,
and the wealth of the impious is stored
up for the righteous.
23 The just will spend many years in wealth,
but the unjust will perish suddenly.
24 He who spares the staff hates his son,
but he who loves him carefully
disciplines him.
25 A just man when eating satisfies his
appetite,
but the appetites of the impious are
deficient.

14 Wise women built homes,
but a foolish one tore it down with her
hands.

- 2 He who walks uprightly fears the Lord,
but he who is devious in his ways will be
dishonored.
3 From the mouth of fools comes a staff of
pride,
but the lips of the wise preserve them.
4 Where there are no oxen, the cribs are clean,
but where there is much produce, the
strength of an ox is apparent.
5 A faithful witness does not lie,
but an unjust witness kindles falsehoods.
6 You may seek wisdom with evil men and
will not find it,
but perception is easily available among
the clever.
7 All things are against a foolish man,
but wise lips are the weapons of
perception.
8 The wisdom of the smart will become
familiar with their ways,
but the folly of fools misleads.
9 The homes of transgressors are subject to
cleansing,
but the homes of the just are acceptable.
10 A man's heart is sensitive; his soul is
grieved,
and when he rejoices, he does not mingle
with pride.
11 The homes of the impious will be destroyed,
but the tents of the upright will stand.
12 There is a way that seems to be right among
people,

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^a 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.
 In the homes of the righteous there is much strength,
 but the fruits of the impious will perish.
 7 The lips of the wise are devoted to perception,
 but the hearts of fools are not steadfast.
 8 The sacrifices of the impious are an abomination to the Lord,
 but the prayers of the upright are acceptable to him.
 9 The ways of the impious are an abomination to the Lord,
 but he loves those who pursue righteousness.
 10 The discipline of the innocent is known by passersby,
 but those who hate rebukes die disgracefully.
 11 Hades and destruction are manifest to the Lord;
 how much more also human hearts!
 12 An uninstructed 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 uninstructed will know evil.

^aI.e. a cause of decay

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- 15 The eyes of the wicked are continually
expecting evil,
but the good are always quiet.
- 16 Better is a small portion with the fear of the
Lord
than great treasures without fear.
- 17 Better is entertainment of vegetables with
friendliness and kindness
than a serving of calves with enmity.
- 18 A passionate man stirs up fights,
but he who is slow to anger appeases
even an incipient one.
- 18a A man slow to anger will extinguish
disputes,
but an impious person stirs them up
exceedingly.
- 19 The ways of the idle are strewn with thorns,
but those of the courageous are beaten.
- 20 A wise son gladdens his father,
but a foolish son scorns his mother.
- 21 The paths of the foolish are void of sense,
but the prudent man proceeds in a
straight course.
- 22 They who do not honor councils delay
deliberations,
but counsel prevails in the hearts of those
giving advice.
- 23 The evil person will not heed it;
neither will he say anything appropriate
or good for the public.
- 24 The thoughts of the intelligent person are
ways of life
in order that one turn aside and escape
from Hades.
- 25 The Lord tears down the homes of the
insolent,
but he established the border of the
widow.
- 26 An unjust thought is an abomination to the
Lord,
but the sayings of the pure are solemn.
- 27 A receiver of bribes destroys himself,
but he who hates the receiving of bribes
is saved.
- 27a By acts of mercy and by faithfulness sins are
purged,
but by the fear of the Lord everyone turns
away from evil.
- 28 The hearts of the righteous ponder
faithfulness,
but the mouth of the impious answers
evil things.
- 28a The ways of righteous persons are acceptable
to the Lord,
and through them even enemies become
friends.
- 29 God is far from the impious,
but he hears the prayers of the righteous.
- 29a Better is a small intake with righteousness
than abundant produce with injustice.
- 29b Let the heart of a man think righteous
things,

- that his steps may be directed by God.
- 30 The eye that observes good things rejoices
the heart,
and good news refreshes the bones.
- 32 He who rejects discipline hates himself,
but he who heeds rebukes loves his soul.
- 33 Fear of God is discipline and wisdom,
and the beginning of glory will respond
to it.

- 16** ²All the works of the humble are manifest
with God,
but the impious shall perish in an evil
day.
- 5 Everyone who is arrogant is impure with
God,
and he who ^aunjustly joins hands^a will
not be deemed innocent.
- 7 The beginning of a good way is to do
righteous things,
and they are more acceptable with God
than to bring sacrifices.
- 8 He who seeks the Lord will find knowledge
with righteousness,
and they who seek him rightly will find
peace.
- 9 All the works of the Lord are done with
righteousness,
but the impious is kept for an evil day.
- 10 There is an oracular shrine upon the lips of
a king,
and his mouth will not err in judgment.
- 11 The tipping of the scale is righteousness
with the Lord,
and his works are righteous measures.
- 12 An evildoer is an abomination to a king,
for the throne of government is
established by righteousness.
- 13 Righteous lips are acceptable to a king,
and he loves right words.
- 14 The anger of a king is a messenger of
death,
but a wise man will pacify him.
- 15 The son of a king is in the light of life,
and they that are acceptable to him are
like a late cloud.
- 16 The young of wisdom are more desirable
than gold,
and the young of prudence more
desirable than silver.
- 17 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.
- 18 Pride goes before ruin,
and malice before a fall.

^aI.e. assists in the making of false pledges

- 19 Better is a person of gentle mind with humility
than he who divides spoils with the proud.
- 20 One who is capable in business is a discoverer of good things,
but he who trusts in God is most fortunate.
- 21 Some call the wise and intelligent worthless,
but they who are pleasant in speech will be heard more.
- 22 Insight is a fountain of life to its possessors,
but the discipline of fools is evil.
- 23 The heart of the wise will consider what comes from his own mouth,
and on his lips he will bear prudence.
- 24 Noble words are honeycombs,
and its sweetness a healing for the soul.
- 25 There are ways that seem to be right for a man,
but their ends look towards Hades' depth.
- 26 A man at labor labors for himself and fences off his own destruction,
but the crooked carries destruction in his own mouth.
- 27 A foolish man digs up evil for himself,
and treasures fire on his own lips.
- 28 A crooked man spreads evil
and will kindle with evil a torch of deceit,
and he separates friends.
- 29 A man who transgresses makes trial of friends
and leads them in ways that are not good.
- 30 He who fixes his eyes considers perverse things,
and he marks out with his lips all evil;
he is a furnace of evil.
- 31 Old age is a crown of boasting;
however, it is gained in the ways of righteousness.
- 32 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.
- 33 All things come upon the unrighteous into their laps,
but all righteous things come from the Lord.

17 Better is a morsel with pleasure in peace
than a house full of many good things
and unjust sacrifices with strife.

- 2 An intelligent domestic will rule over foolish masters
and will divide portions among brothers.
- 3 As silver and gold are tried in a furnace,
so are choice hearts with the Lord.
- 4 A bad person listens to the tongue of transgressors,
but a righteous person does not give heed to false lips.

- 5 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.
- 6 Children's children are a crown for the aged,
and their fathers are the boast of children.
- 6a The faithful has the whole world full of money,
but the faithless not even a farthing.
- 7 Faithful lips will not suit a fool,
nor false lips the righteous.
- 8 Discipline is a gracious wage to them that use it,
and wherever it turns, it will prosper.
- 9 He who conceals wrongdoings seeks friendship,
but he who hates to conceal them separates friends and family.
- 10 A threat shatters the heart of a prudent person,
but a fool, though whipped, does not comprehend.
- 11 Every bad person stirs up controversies,
but the Lord will send out against him a cruel messenger.
- 12 Care will befall a man of understanding,
but fools will consider evil.
- 13 He who requites evil for good—
evil shall not be moved from his house.
- 14 Righteous rule gives power to words,
but sedition and strife precede want.
- 15 He who judges the unjust just and the just unjust
is unclean and abominable with God.
- 16 Why should fools have money?
For the heartless will not be able to buy wisdom.
- 16a He who makes his own house high is looking for ruin,
and the one who is too crooked to learn will fall into evil.
- 17 You should have a friend for every season,
but let brothers be supportive in distress,
for on this account are they born.
- 18 A foolish man applauds and rejoices over himself;
as well, he who pledges himself ought to answer for his own friend.
- 19 A lover of sin rejoices in fights,
but the hard-hearted does not meet up with good things.
- 20 A man who is fickle of tongue will fall into evil,
and the heart of a fool is grief to its possessor.
- 21 A father does not rejoice over an uninstructed son,
but a prudent son gladdens his mother.
- 22 A cheerful heart promotes well-being,
but the bones of a depressed man dry up.

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- 23 The ways of one who unjustly receives
bribes in his pocket do not prosper,
and the impious perverts the ways of
righteousness.
- 24 The face of a wise person is intelligent,
but the eyes of the fool are on the ends of
the earth.
- 25 A foolish son is a cause of anger to his
father
and a grief to her who bore him.
- 26 It is not good to punish a righteous man,
nor is it pious to plot against righteous
rulers.
- 27 He who is careful to utter a harsh word is
discreet,
and a patient man is sensible.
- 28 Wisdom will be imputed to a silly person
who asks after wisdom,
but someone who keeps himself
speechless will seem to be sensible.
- 18** A man who wishes to separate from friends
is looking for excuses,
but he will be liable to reproach at all
times.
- 2 A person lacking in sense feels no need for
wisdom,
for he is much more led by folly.
- 3 When the impious comes into a depth of
evils, he shows contempt,
but disgrace and reproach come upon
him.
- 4 A word in the heart of a man is deep water,
and a river and a fountain of life spring
forth.
- 5 It is not good to respect the person of the
impious,
nor is it pious to pervert justice in
judgment.
- 6 A fool's lips bring him into troubles,
and his bold mouth calls upon death.
- 7 A fool's mouth is his ruin,
and his lips are a snare to his soul.
- 8 Fear casts down the timid,
and the souls of the effeminate will suffer
hunger.
- 9 He who does not cure himself by his labor
is akin to him who injures himself.
- 10 The name of the Lord is of majestic
strength,
and the righteous, when they run to it,
are exalted.
- 11 The substance of a rich man is a strong city,
and its glory casts a huge shadow.
- 12 Before ruin a man's heart is exalted,
but before honor it is humble.
- 13 He who gives an answer before listening—
it is folly and reproach to him.
- 14 A sensible attendant calms a man's anger,
but who can endure a faint-hearted man?
- 15 The heart of the sensible acquires
perception,
and the ears of the wise seek insight.
- 16 A person's gift gives him space
and seats him among the powerful.
- 17 The righteous accuses himself in his
introduction,
but when he attacks, the adversary is
refuted.
- 18 Casting the lot puts an end to disputes
and decides between the powerful.
- 19 A brother helped by a brother is like a
fortified and lofty city
and is as strong as a firmly founded
palace.
- 20 With the fruits of his mouth a man fills his
belly,
and with the fruits of his lips he will be
satisfied.
- 21 Death and life are in the power of the
tongue,
and they who control it will eat its fruits.
- 22 He who has found a good wife has found
favors
and has received cheerfulness from God.
- 22a He who rejects a good wife rejects the
good,
but he who keeps an adulteress is foolish
and impious.
- 19** ³A man's folly corrupts his ways;
yet in his heart he blames God.
- 4 Wealth adds many friends,
but the poor is deserted even by the only
friend he has.
- 5 A false witness will not go unpunished,
and he who accuses unjustly will not
escape.
- 6 Many render service to the persons of kings,
but every evil one becomes a reproach to
a man.
- 7 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.
- 8 He who procures prudence loves himself,
and he who guards prudence will find
good.
- 9 A false witness will not go unpunished,
and whosoever will kindle evil will perish
by it.
- 10 It is not fitting for a fool to have delights,
nor if a domestic should begin to rule
with hubris.
- 11 A merciful man is long-suffering,
and his boast comes upon transgressors.
- 12 The threat of a king is like the roaring of a
lion,
but as dew on grass, so is his
cheerfulness.
- 13 A foolish son is a disgrace to his father,
and vows from the price of a prostitute
are not pure.
- 14 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
 strife,

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,
 11 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,

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and plagues in the innermost parts of the belly.

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.

⁶ He who obtains treasures by a lying tongue pursues vanity into the snares of death.

⁷ Ruin will be entertained by the impious, because they do not want to do what is just.

⁸ To the crooked God sends crooked ways, for his works are pure and upright.

⁹ It is better to live in a corner in the open than in plastered quarters and in a shared^a house with injustice.

¹⁰ The soul of the impious will not receive compassion from anybody.

¹¹ When the intemperate is punished, the innocent becomes more wily, but a wise man understands he will gain knowledge.

¹² A righteous person understands the heart of the impious and despises the impious because of their evil.

¹³ He who blocks his ears so as not to hear the weak will himself also call, and there will be nobody who listens.

¹⁴ A secret gift averts anger, but he who is sparing with gifts arouses fierce wrath.

¹⁵ It is a joy to the righteous to do justice, but according to evildoers a devout person is impure.

¹⁶ A man who strays from the path of righteousness will rest in the gathering of giants.

¹⁷ A needy man loves joy; he likes wine and oil in abundance.

¹⁸ And a lawless person is the refuse of a righteous one.

¹⁹ It is better to live in a desert land than with a quarrelsome and talkative and irritable wife.

²⁰ A desirable treasure will rest in the mouth of the wise,

but foolish men will swallow it.

²¹ A way of righteousness and compassion will find life and honor.

²² A wise person attacked strong cities

and demolished the strongholds in which the impious trusted.

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.

22 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 he who guards his own soul will keep far from them.

⁷ The rich rule over the poor, but domestics will lend to their own masters.

⁸ He who sows what is cheap will reap what is bad and will complete the impact of his deeds.

^{8a} God blesses a cheerful and generous man, but he will bring to an end the vanity of his deeds.

⁹ He who has compassion over the poor will himself be nourished, because he gave his own food to the poor.

^{9a} He who hands out gifts secures victory and honor;

^aI.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,
25 lest you learn from his ways
and take snares to your soul.
26 Do not give yourself as surety
because you feel shame before a
person;
27 for if you have nothing with which to pay,
they will take the bed that is under your
side.

28 Do not remove ancient borders
which your fathers set up.
29 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,
2 and extend your hand,
since you know that you will have to
prepare such things.
3 And if you are rather insatiate, do not desire
his delicacies,
for these pertain to a fake 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,
11 for the Lord who redeems them is strong
and he will plead their case with you.
12 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;
14 for indeed you shall beat him with a rod
and will rescue his soul from death.
15 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,

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- 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?
- 30 Are they not those who linger long over
wine,
who frequent places where drinking takes
place?
- 31 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?"
- 24** My son, do not envy wicked men,
nor desire to be with them,
2 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 uninstructed,
- 9 and a fool dies by sin,
and a pestilent man will be polluted by
impurity
- 10 in an evil day and a day of affliction
until he deceases.
- 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;
- 18 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,
- 22 for they will unexpectedly punish the
impious
and who shall know their punishments?
- 22a 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.

- 22c The tongue of the king is a dagger and not
of flesh,
and whoever is handed over will be
destroyed;
22d for if his anger is sharpened
it kills people with thongs,
22e and it devours the bones of people
and consumes them like a flame
so that they are not food for young eagles!

30 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,
2 for I am the most foolish of all people
and I have not the prudence of people.
3 God has taught me wisdom,
and I have gained knowledge of holy
things.
4 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?

- 5 All divine words are tried by fire,
and he himself shields those who revere
him.
6 Do not add to his words,
lest he rebuke you and you become a liar.

- 7 Two things I ask of you;
do not remove my favor before I die.
8 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,
9 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.

- 10 Do not deliver a domestic in the hands of a
master,
lest he curse you and you vanish.

- 11 Wicked progeny curses its father
and does not bless its mother.
12 Wicked progeny judges itself righteous
but did not wash off its anus.
13 Wicked progeny has lofty eyes,
and it raises its eyebrows.
14 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.

24 ²³Now 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."

- 24 He who says of the impious "He is
righteous"
will be cursed by peoples and be hateful
to nations.
25 But those who rebuke will appear better,
and a good blessing will come upon
them.
26 And they will kiss lips
that answer good words.
27 Prepare your work for your departure,
and be fully prepared for the field;
also follow behind me,
and you will rebuild your house.
28 Do not be a false witness against your fellow
citizen,
nor overstate with your lips.
29 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."
30 A foolish man is like a tilled field,
and a person lacking sense is like a
vineyard.
31 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.
32 Thereafter I repented;
I looked around in order to glean
discipline.
33 I doze a little; then I slumber a little,
and I fold my arms over my breast a
little.
34 But if this is what you do, poverty will come
over you, when it advances,
and want like a good courier.

30 ¹⁵The leech has three lovingly beloved
daughters,
but these three did not satisfy her,
and the fourth was not pleased to say, "It
is enough."
16 Hades and love of a woman
and Tartarus and earth not filled with
water,
water and fire also will never say, "It
suffices."

- 17 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.
18 Now there are three things impossible for
me to understand,
and with the fourth I am not familiar:
19 The tracks of a flying eagle
and the ways of a snake on a rock

PROVERBS 30, 31, 25

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- 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:
22 If a domestic becomes king
and if a fool is filled with food,
23 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:
25 The ants, which, though they are not strong,
do prepare their food in summer;
26 the hedgehogs are also not a strong species,
who made their homes in the rocks;
27 the grasshopper is without a king;
yet they march orderly at the command
of one;
28 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:
30 a lion's whelp, strongest of the animals,
which does not back-off nor fears any
animal,
31 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.
- 33 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 moth-
er 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,
5 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,
7 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.
- 9 Open your mouth, and judge justly,
and plead the cause of the poor and
weak.

25 These are the miscellaneous systems of ed-
ucation 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,
7 for it is better that it be said to you: "Come
to me"
than to humiliate you in the presence of
a ruler.
- What your eyes have seen say.
- 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,
9 withdraw; do not show contempt,
10 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 Sardinian
stone,
so it is to speak a word.
- 12 A costly Sardinian 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^a
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.

^aI.e. with a wife

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,
19 so are all who trick their own friends,
and when they are discovered, they say: "I
did it in jest."
20 With much wood a fire is fueled,
but where there is no agitator strife
ceases.
21 A hearth is for coals, and wood for fire,
and an abusive man is for stirring up strife.
22 The words of knaves are soft,
but they strike into the deepest of one's
inwards.
23 Silver given with deceit must be considered
like a potsherd;
smooth lips conceal a heart that causes
sorrow.
24 A weeping enemy consents to everything
with his lips,
but in his heart he devises deceit.
25 If an enemy begs you with a loud voice, do
not be convinced,
for there are seven iniquities in his soul.
26 He who conceals enmity contrives deceit,
but he exposes his own sins, being well-
known in the councils.

PROVERBS 26-28

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- 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,
- 24 for a man's power and strength do not last forever;
neither can he transmit it from one generation to another.
- 25 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.
Value a plain that you may have lambs.
- 27 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,
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.

PROVERBS 29, 31

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- 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
gladdened.
- 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** ¹⁰Who can find a courageous wife?
Yes, such a one is more precious than
valuable jewels.
- 11 The heart of her husband is confident about
her;
such a one will have no need of good
spoils,
- 12 for she toils for the benefit of her husband
all her life.
- 13 After spinning wool and flax,
she made it useful with her hands.
- 14 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!

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ECCLESIAST

TO THE READER

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 הוֹלָלוּת ("madness"). This is rendered by περιφορά in 2.12 and 7.25 and also by περιφέρεια, a cognate noun, in 9.3. Similarly, הוֹלָלוּת ("madness") is rendered by περιφέρεια in 10.13 and מְהוֹלָל ("mad") by περιφορά in 2.2. Conversely, the Greek translator uses παραβολή for the only occurrence of מִשַּׁל ("comparison," "proverb") in 12.9. Therefore, the original text at 1.17 was probably περιφοράς 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 περιφοράν (Grabe) and παραφοράς (R. Gordis, "Ecclesiastes 1.17—Its Text and Interpretation," *JBL* 56 (1937) 323–330 = 8' 248^{mg}).

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 Ἐκκλησιαστής. 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 קָהַל, 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 *concinator*, 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 אֲנִי by οὖν (1.14; 2.12, 17, 18; 3.10, 11*bis*, 17*bis*; 4.1, 2, 3, 4*bis*, 15; 5.3, 6; 7.14, 15, 18, 26, 29; 8.8, 9, 15, 17*bis*; 9.1*bis*, 15; 10.19, 20; 11.5, 7; 12.9, 14).² That οὖν is found with the dative in 9.11 is normal (οὖν πᾶσι τοῖς ἀνθρώποις); 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 בָּטוּר וְרֵאָה is rendered by καὶ ἰδεῖν ἐν ἀγαθῷ. The verb רֵאָה followed by ב here is idiomatic, conveying the sense “to enjoy” (so NRSV). The Greek translator rigidly renders רֵאָה by εἶδον and ב by ἐν. Contextually, “to see in good” makes no sense in Greek. Again, a construction article + πᾶς + noun normally contrasts the whole with the part.³ Yet in 3.17 כִּי־עַתָּה לְכָל הַפֶּיַךְ is rendered ὅτι καιρὸς τῷ παντὶ πράγματι (cf. 3.1; 4.8, 16). The article τῷ is employed to represent the ל; this effect 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 עַד אֲשֶׁר לֹא יִבְאוּ יְמֵי הָרֶעָה in 12.1 is rendered by ἕως ὅτου μὴ ἔλθωσιν ἡμέραι τῆς κακίας. With the negative μή, the result is awkward but not necessarily impossible Greek. Elsewhere the rigid approach of the translator is carried off more cleverly. Hebrew אִם (1.17; 2.1, 7, 8, 14, 15*bis*, 19, 21, 23, 23, 24, 26; 3.11; 4.4, 8*tris*, 11, 14, 16*bis*, 16; 5.9, 16, 18; 6.5, 9; 7.14, 21, 22*bis*; 8.10, 12, 14, 16; 9.1*bis*, 6*bis*, 12, 13; 10.20; 12.5) or אִם־ is (1.11; 3.13; 5.15; 6.3, 7; 7.6, 18; 8.17; 9.3, 11*tris*; 10.3; 11.2) is always rendered by καίγε except in a double translation in 7.22*b* where the equivalent is simply καί. Nonetheless, the equivalence אִם־/אִם = καίγε, 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 καίγε 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 אֲנִי by οὖν, for example, must be ignored in NETS. Another example is the frequent use of the independent pronoun אֲנִי in the Hebrew where the verb is already marked for first person, carefully reproduced by ἐγώ in the Greek translation (1.12, 6*bis*; 2.1, 11, 12, 13, 14, 15*tris*, 18*bis*, 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 accusativi ‘et, ‘aet- mit su/n,” ZAW 100 Sup (1988) 222–233. This, of course, does not affect the NETS translation.

³ F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature* (9th–10th ed.; Chicago: University of Chicago Press, 1961) § 275.7.

in order to represent the Greek faithfully. For example, according to the approach of the Greek translator, all 49 instances of אָנֹכִי are rendered by ἄνθρωπος and all 10 instances of אָנֹכִי are rendered by ἄνθρωπος. This translation technique enables the Greek reader to track the differences between אָנֹכִי and אָנֹכִי in the parent text. In NETS, while gender inclusive renderings may be maintained for ἄνθρωπος, ἄνθρωπος must be rendered by “man” in English, even when אָנֹכִי 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 Ecclesiast^a, son of Daud,
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—so^b proceeds the
spirit^c,
and on its circuits the spirit^c 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 ^dworn out^d;
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

that have been before us.
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-
rousaleam. ¹³And I applied my heart to seek out
and to examine by wisdom concerning all things
that happen under heaven, for an unhappy preoc-
cupation^e God has given to human beings with
which to be preoccupied. ¹⁴I saw all the deeds that
have been done under the sun, and see, all are vani-
ty 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.” ¹⁷And 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-

^aI.e. a member of an Assembly ^bLacking in Gk ^cOr wind ^dPossibly overworked ^eOr distraction

deed, this was vanity. ²Of laughter I said, "Madness," and of enjoyment, "Why are you doing this?"

³I 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. ⁴I made my work great; I built houses for myself; I planted vineyards for myself. ⁵I made myself gardens and parks, and I planted in them every fruit tree. ⁶I made myself pools of water to water from them a grove sprouting trees. ⁷I acquired male and female slaves, and I had homebred; indeed, I had great possessions of herds and flocks, more than all who had been before me in Jerusalem. ⁸I 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 human beings, a cupbearer and pitchers^a.

⁹ And I became great and increased more than all who were before me in Jerusalem; indeed, my wisdom stood firm for me. ¹⁰Anything for which my eyes begged, I did not take away from them; I did not hinder my heart from any enjoyment, because my heart rejoiced in all my toil and this was my portion from all my toil. ¹¹And I looked at all my works that my hands had done and at the toil wherein I toiled to do it^b and see, all were vanity and preference of spirit, and there is no surplus under the sun.

¹² And I looked to see wisdom and madness and folly, for who is the person who will come to follow the plan^c in as many things as he made it. ¹³And I saw that wisdom excels folly as light excels darkness.

¹⁴ As for the wise, their eyes are in their head, and the fool goes in darkness,

And I know, indeed I, that one eventuality will befall them all. ¹⁵And I said in my heart, "As it befalls the fool, indeed, it will befall me, and why have I become wise?" I then spoke excessively in my heart, because a fool will speak from excess, that, indeed, this is vanity. ¹⁶For there is no remembrance ever of the wise with the fool, inasmuch as already the coming days, even all things, are forgotten, and how will the wise die with the fool? ¹⁷And I hated life, because the work that is done under the sun was grievous to me, for all things are vanity and preference of spirit.

¹⁸ I hated all my toil in which I am toiling under the sun, because I am leaving it to the person being born after me ¹⁹—and who knows whether he will be wise or foolish? And he will have authority over all my toil at which I toiled and became wise under the sun; indeed, this is vanity. ²⁰And I turned to bid farewell with my heart to all the toil at which I toiled under the sun. ²¹For there is a person whose toil is with wisdom and knowledge and manliness, and a person who did not toil at it: he will give him his portion; indeed, this is vanity and a great evil. ²²For what happens^d to

mortals in all their toil and in the preference of their heart with which they toil under the sun? ²³For all their days are days^b of pains, and their preoccupation is of anger; indeed, at night their heart does not sleep. Indeed, this is vanity.

²⁴ ^eIt is not good in humanse what they will eat and what they will drink and what they will show to their soul as good in their toil. Indeed, this, I saw, is from the hand of God. ²⁵For who will eat and who will refrain from eating^b apart from him? ²⁶For to the one who is good before him he gave wisdom and knowledge and enjoyment, and to the sinner he gave a preoccupation to add and to gather, to give to the one who is good before God, because, indeed, this is vanity and preference of spirit.

3 For everything there is a time, and a right time for every matter under heaven:

- ² a right time to give birth, and a right time to die;
- a right time to plant, and a right time to pluck up what is planted;
- ³ a right time to kill, and a right time to heal; a right time to tear down, and a right time to build;
- ⁴ a right time to weep, and a right time to laugh; a right time to mourn, and a right time to dance;
- ⁵ a right time to throw stones, and a right time to gather stones; a right time to embrace, and a right time to be far from embracing;
- ⁶ a right time to seek, and a right time to lose; a right time to keep, and a right time to throw away;
- ⁷ a right time to tear, and a right time to sew; a right time to keep silence, and a right time to speak;
- ⁸ a right time to love, and a right time to hate; a right time for war, and a right time for peace.

⁹ What surplus has the maker in what he toils? ¹⁰I saw all the preoccupation which God has given to humans to be preoccupied with. ¹¹He made everything fine in its right time; indeed, he granted eternity in their heart so that they should not find the work that God has done from the beginning even to the end. ¹²I know that there is ^fno good in them^f except to be glad and to do good in their life. ¹³Indeed, everyone who will eat and drink and should see good in their toil—it is a divine gift. ¹⁴I know that everything that God has done—it will be forever; to it there is nothing to add, and from it there is nothing to take away; God has done this so that all should stand in awe before him. ¹⁵That which happened, already is, and what is to happen, already took place, and God will seek out the one being pursued.

¹⁶ Moreover, I saw under the sun the place of justice—the impious was there, and the place of

^aPossibly female cupbearers ^bLacking in Gk ^cOr counsel humans than ^dPerhaps nothing better for them

^dPerhaps belongs ^ePerhaps There is nothing better in

the righteous—the impious was there. ¹⁷I 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. ¹⁸There 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. ¹⁹For 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^a, and in what way did humans excel above cattle? Nothing, because all things are vanity. ²⁰All things go to one place; all things came from the dust, and all things return to the dust. ²¹And who knows the spirit of humans, whether it ascends upward, and the spirit of cattle, whether it descends downward to the earth? ²²And I saw that there is ^bno good^b 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?

4 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. ²And I praised the dead, who have already died, more than the living who are living until now. ³And 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: ⁸there 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.

9 Better are two than one, because they have a good reward in their toil. ¹⁰For if they fall, 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. ¹¹Indeed, if two sleep, they also have warmth, and the one, how should he be warmed? ¹²Even 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; ¹⁴for from the house of prisoners he^c will come out to reign, for, indeed, in his kingdom he was born poor. ¹⁵I saw all the living, who were walking about under the sun, with the second youth, who will stand in his^d place. ¹⁶There 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(^{5.1})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^e, 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^f.

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. ¹⁸(19)Indeed, all to whom God has given to them wealth and possessions and they have authority over them to eat from it and to take

^aPossibly *breath* ^bPerhaps *nothing better* ^cI.e. *the child* ^dI.e. *the king's* ^eOr *preoccupation* ^fOr *resentment*

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: ²there 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. ³If 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^a is better than he. ⁴For it came in vanity, and it goes in darkness, and in darkness its name will be covered; ⁵indeed, it did not see the sun and did not know; this one has more rest than he. ⁶Even 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. ⁸For what surplus has the wise over the fool, since the needy knows to walk before life? ⁹Better is the sight of the eyes than going on spirit^b; 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. ¹¹For many words are multiplying vanity; what surplus has one? ¹²For 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 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^c 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^d, 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. ¹⁶Do not be very righteous, and do not be excessively wise, lest you be horrified. ¹⁷Do not be very ungodly, and do not become hard so that you should not die when it is not your time. ¹⁸It 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, ²²for 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," ²⁴and it was far from me, far beyond what was, and a deep depth, who will find it? ²⁵I—in fact my heart—went full circle to know and to examine and seek wisdom and a reckoning and to know the folly of the impious and hardness and madness. ²⁶And 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. ²⁷See, this I found, said the Ecclesiast, adding one to one to find the calculation ²⁸which my soul still sought but did not find. One man from a thousand I found, and a woman among all these I did not find. ²⁹Albeit, see, this I found what God made:

^aOr premature stillbirth ^bI.e. courage ^cOr settle ^dPossibly inheritance

man upright. And they themselves have searched out many schemes^a.

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. ³From his presence you will go; do not stand still because of painful words, for all that he wants he will do. ⁴Just as a king will speak having authority, and who will say to him, "What will you do?" ⁵Whoever keeps a command will not know anything harmful, and the heart of the wise knows the right time of decision. ⁶For to every matter there is a right time and decision, for the knowledge of mortals is great upon them. ⁷For they do not know what is going to be, for who will tell them just how it will be? ⁸There 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. ⁹All 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. ¹¹Because 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. ¹²He who sinned did what was evil from then and from ^ca length to it; for, indeed, I know that it will be well with those who fear God so that they should fear before him, ¹³and it will not be well for the impious, and they will not prolong days in shadow who do not stand in fear before God.

14 There is a vanity that is done on earth, that there are righteous people that it overtakes them according to the work of the impious, and there are ungodly that it overtakes them according as the work of the righteous. I said that, indeed, this is vanity.

15 And I praised enjoyment, for there is ^dno good^d for people under the sun except to eat and to drink and to enjoy themselves, and this will be there with them in their toil through the days of their life that God has given to them under the sun.

16 When I gave my heart to know wisdom and to see the preoccupation that is done on earth, because, indeed, by day and by night there is no seeing sleep with one's eyes, ¹⁷then I saw all the works of God, that no one will be able to find out the 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; ²vanity 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. ³This 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. ⁴For who are they who have a part with all the living? There is hope, because a living dog is better than a dead lion. ⁵For 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. ⁶Indeed, 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. ⁸At every time let your garments be white; do let not oil be lacking upon your head. ⁹See life with the wife ^fwhom you loved^f, 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. ¹⁰Whatever 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. ¹²For, 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. ¹⁴There was a little city and few men in it, and a great king would come against it and surround it and would build ^ha great palisaded camp^h against it, ¹⁵and 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. ¹⁶And I said, "Better is wisdom than might, and the poor man's wisdom is despised, and his words are not being heard."

¹⁷ The words of the wise in rest are heard
above

^aOr reasonings ^bOr solution ^cPossibly a long time before ^dPerhaps nothing better ^eOr productions ^fPossibly with whom you made love ^gOr thought ^hPerhaps great siege works

- the shouting of those exercising authority
in follies.
- 18 Wisdom is better than instruments of war,
and one sinner will destroy much good.
- 10** 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.
- 2 The heart of the wise is to his right,
and the heart of the fool is to his left.
- 3 Indeed, when a fool walks on the road, his
heart will be lacking,
and all he will consider is foolishness.
- 4 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.
- 5 There is an evil, which I saw under the sun,
like an involuntary offense, which proceeded from
the one in authority: ⁶a fool was allowed in great
heights, and the rich will sit in a low place. ⁷I have
seen slaves upon horses and rulers walking on the
ground like slaves.
- 8 The one digging a hole will fall into it,
and the one who demolishes a wall—a
snake will bite him.
- 9 One who lifts stones will be hurt^a by them;
one who splits trees will be endangered
by them.
- 10 If the iron tool fails^b, he himself has also
troubled his face,
and he will put power into his efforts,
and the extra of being a man is skill.
- 11 If the snake bites when there is no
whispering,
in fact there is no surplus to the charmer.
- 12 The words of the mouth of the wise are
grace,
and the lips of the fool will plunge him
into the sea.
- 13 The beginning of the words of his mouth is
foolishness,
and the last of his speech is wicked
madness,
- 14 and the fool multiplies words.
No one knows what has happened,
and what will be after them who can tell
them?
- 15 The toil of fools will weary them—
one who did not know how to go into
the city.
- 16 Alas for you, O city, whose king is young,
and your rulers eat in the early morning!
- 17 Happy are you, O land, whose king is the
son of freemen,
and your rulers at the proper time will eat
^din strength^d,
and they will not be ashamed.

- 18 Through hesitations the roofing will be
debased^e,
and in idleness of hands the house will
drip.
- 19 They make bread for laughter;
wine gladdens the living
and will obey money in all respects.
- 20 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.

- 11** Send out your bread upon the face of the
water,
for in a great number of days you will
find it.
- 2 Give a portion to seven, indeed, to eight,
for you do not know what bad condition
will be upon the earth.
- 3 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.
- 4 One who watches the wind will not
sow,
and one who looks at the clouds will not
reap.
- 5 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.
- 6 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.
- 7 Light is sweet, and it is good for the eyes to
see the sun.
- 8 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^f they will be many.
All that is coming is vanity.
- 9 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.
- 10 Put away anger from your heart, and divert
pains^g from your body, for youth and lack of un-
derstanding are vanity.
- 12** 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." ²Before the sun and the light
and the moon and the stars are darkened and the

^aPossibly worn out ^bOr becomes dilapidated ^ci.e. by a snake-charmer ^dPossibly with gusto ^ePossibly deteriorated
^fOr that ^gOr evil

clouds return after the rain; ³in 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, ⁴and 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. ⁵Indeed, 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; ⁶before 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 ⁷and the dust returns to the earth as it was and the spirit returns to the God

who gave it. ⁸Vanity 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. ¹⁰The 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 ^bshepherd and a surplus of them. ¹²My 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. ¹⁴For God will bring every work in judgment, in everything overlooked, whether good or whether evil.

^aOr money ^bPossibly shepherd. And beyond them, my son

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SONG OF SONGS

TO THE READER

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).¹ Apart from punctuation, this Greek text is substantially the same as that of Alfred Rahlfs' 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.²

In comparison with other Old Greek translations, Greek Song is among the most consistent in its interlinear representation of Hebrew.³ 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,⁴ and from their use in other books. Sometimes he apparently coins new words, such as καλλιόω and καρδιόω (in 4.9–10) and ἐκλογίζω (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.⁵ In addition, the Greek translator assumes a vocalization different from the traditional vocalization of the Masoretic Text about 23 times.⁶ 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 *dadim* ("breasts") instead of *dodim* ("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*.

In a failure to understand the parallelism of 1.10, the rare word תִּוֹר ("turn, plait") is translated as if it were תִּוִּיר ("turtledove"), which appears in 2.12. In 1.11, ὁμοιωματα ("images, likenesses") renders the same root, apparently read as הִאָּר ("appearance"). Reading וְשִׁים ("and teeth") instead of שִׁים ("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 מַעַל פֶּת ("encrusted") as מַעַל פֶּת ("on a piece"), rendered ἐπὶ λίθου ("on a . . . stone"). Word division may also serve in part to explain how the relatively simple מִן הַמִּדְבָּר ("from the desert") in 8.5 might turn into λελευκανθισμένη ("made white").⁷

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 κοιλωμάτων to translate the obscure *hapax legomenon*, בִּתְרִי (meaning uncertain) in 2.17. In 4.1 and 6.5, the root גַּלַּח ("go up, go down"), found nowhere else, is treated as if it were גַּלַּח ("to uncover"). In 7.2, he renders the *hapax* חֲמוּקִי ("turnings"?), by ῥυθμοί ("rhythms, forms"), probably based on the context.

In Song 7.6, the Greek translator encountered the rare word רִהַט (elsewhere, "watering trough"; here, something like "tress"). He takes his cue from Aramaic רִהַט (= Heb. רוץ, "run") and translates using παραδομῆ, 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 (צִבְאוֹת, "female gazelles"; אֵילֹת, "female deer"; שָׂדֵה, "field") resemble divine epithets (צִבְאוֹת, "hosts"; אֱלֹהִים, "gods, goddesses"; שִׁדְדַי, "Shaddai") in an invocation of divine beings. The OG rendering, ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ἰσχύσεσιν τοῦ ἀγγοῦ ("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 צִמָּה ("veil") as σιωπησῖς ("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 צִמָּה ("to silence").⁸

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 ἐλεγκτός for בָּחוּר in 5.15 and for בְּרֵה in 6.9, 10, and θάμβος for פֶּחַד in 3.8 and for אֵימָה in 6.4, 10.

Transliteration

At several points, we observe the last device of a desperate translator: the transliteration of an otherwise untranslatable term. תַּל פִּיֹּת (an obscure *hapax legomenon* translated "courses" in NRSV) is transliterated as θαλπιωθ in 4.4. אֶחָלוֹת ("aloes") is transliterated αλωθ in 4.14.⁹ תְּרַשִּׁישׁ is transliterated θαρσ(ε)ῖς in 5.14.¹⁰ The word פֶּזֶז ("refined gold") appears twice, transliterated φάζ in 5.11 and translated χρυσός ("gold") in 5.15.¹¹

Transliteration is an admirable course of action for proper names, but Αμινδαβ (in 6.12 for עַמִּי נְדִיב, possibly "princely people") and Ναδαβ (in 7.2 for נְדִיב, "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 πεδίου ("the plain") translates the relatively rare term, הַשָּׁרֹן ("Sharon"). In 4.8, πίστεως ("faithfulness") translates the rare אֲמָנָה ("Amana") along etymological lines.¹² In 6.4, εὐδοκία ("goodwill") translates the relatively rare תִּרְצָה ("Tirzah") along etymological lines. Finally, in 7.5, θυγατὸς πολλῶν ("daughter of many") translates בַּת רַבִּים ("Bath-Rabbim").

⁷ See the commentaries.

⁸ Pace E. Blakeney, "A Note on the Word σιωπησῖς: Canticles iv.1,3; vi.6," *Expository Times* 55 (1943–44) 138.

⁹ The Hebrew Bible contains only one other instance of the word אֶחָלוֹת, in Psalm 45.9 (= LXX 44.8), where it is translated στακτη.

¹⁰ The same transliteration is used for תְּרַשִּׁישׁ in Iezekiel 1.16 and Daniel (Theodotion) 10.6 (and for תְּרַסִּית in Jeremias 19.2).

¹¹ Perhaps it was transliterated in Song 5.11 because χρυσίον had just been used to translate בָּתָם.

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 לך לך ("it went") in Song 2.11 becomes $\epsilon\text{πορεύθη ἑαυτῶ}$ ("it went on its own") and לך לך ("I will go") in 4.6 is rendered πορεύσομαι ἑμαυτῶ ("I will go on my own"). Unlike the Greek rendering of the similar expression לך לך ("go!") in Gen 12.1, Greek Song renders these idioms in interlinear mode.¹³ A similar idiom occurs in 1.8, where לך לך לך לך ("if you do not know") is rendered $\epsilon\text{ὰν μὴ γνῶς σεαυτὴν}$ ("if you do not know yourself"), which creates a misleading resonance with the ancient Greek adage, $\gamma\text{νῶθι σεαυτὸν}$ ("Know yourself").

Relation to Kaige Translations

Greek Song shares some family resemblances with the even more mechanical translational practices of the καίγε group of translations identified by Barthélemy, but it does not exhibit all of the characteristics of the group. Like the καίγε group, Greek Song (in 3.8; 8.11) translates כָּל־אֶחָד (with the idiomatic meaning "each") with the wooden $\alpha\text{νὴρ}$ ("man"), instead of $\epsilon\text{καστος}$ ("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 אֲפִלּוּ ("also, even") and אֲפִלּוּ ("also").¹⁴

Date

Greek Song may represent a transitional stage on the way to consistent καίγε practice—or it may simply represent a partial acceptance of some of the principles of the καίγε revisers. At any rate, its similarity to the καίγε 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.¹⁵

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 gives a more contextual, meaning-for-meaning translation of the same text. I have attempted to preserve 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 $\delta\text{ραμοῦμεν}$ (NETS "run") in 1.4 and for $\phi\text{ύγε}$ (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 $\theta\epsilon\text{ρίστρον}$ 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 πορεύεσθαι is followed by a reflexive pronoun.

¹⁴ For more on the relation to the καίγε group, see chapter 2 of Treat, *Lost Keys*.

¹⁵ Forms that may suggest a date after 100 BCE include ταμέιον (1.4; 3.4; 8.2), λελουσμένοι (in 5.12), and ἐχουδενώσουσιν (in 8.1, 7). For more details on dating, consult chapter 2 of Treat, *Lost Keys*.

derings for certain Greek words; for example, ὄρος is consistently translated as “mountain”; καί γε as “and indeed”; adverbial πρὸς as “as well”; and δυνατοί (translating גִּבּוֹרִים) 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” (*shmikhut*) expression does not have an article; for example, שִׁיר הַשִּׁירִים, 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, בָּנוֹת (“the daughters”) is translated literally as τῶν θυγατέρων (“the daughters”), but the NRSV translation “maidens” fits the context better. In Song 7.9, the NRSV translates אֶפְרַח־רֵיחַ contextually and metonymically: “and the scent of your breath.” Greek Song translates mechanically: καὶ ὁσμὴ ῥινός σου (“and your nose’s fragrance”). Similarly and even less fittingly, in 7.5(4) where מִן־מִן is likened to a tower, Greek Song insists on μυκτῆρ (“nostril”).

One of the least felicitous renderings in the book occurs in 4.9c, where we read: ἐν μιᾷ, ἐνθέματι τραχήλων σου. This line is a mechanically atomistic translation of Hebrew,¹⁶ at the sacrifice of a translation that easily makes sense in Greek. First, the feminine μιᾷ (“one”) leaves the reader to wonder what feminine Greek substantive might be implied—certainly not the neuter ἐνθέματι. Then, the use of the word ἐνθέμα (“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 צִוְּרִים (a *hapax legomenon*, apparently meaning “necklaces”) as if it were צִוְּרִים (“necks”), the plural of צֶוֶר (“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 לְבִינָה (“frankincense”) and לְבָנוֹן (“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, ξύλων τοῦ λιβάνου 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 רֵעִיתִי (“my companion, my friend, my fellow,” translated by the NRSV as “my love”). The Old Greek translates רֵעִיתִי fairly literally as ἡ πλησίον 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.”¹⁷

In the Hebrew, the male lover is frequently addressed as אָהָבִי (translated by the NRSV as “my beloved”). The term אָהָבִי 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 ἀδελφιδός (“little brother”).¹⁸ I have found no evidence that ἀδελφιδός 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 אָחִי (“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 ἀδελφιδός 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 πλησίον in 5.1 and for the male πλησίον μου in 5.16.

¹⁸ Judges 10.1 (A and B); 2 Rgns 23.9, 24, and 1 Suppl (1 Chr) 27.32 use πατράδελφος “father’s brother” to translate dwl. In Song, Aquila uses πατράδελφος μου, Symmachus uses ὁ ἀγαπητός μου (“my beloved”), and Quinta uses ὁ ἐταίρος 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, טוֹבִים מַיִן ("better than wine") is translated ἀγαθοὶ ὑπὲρ οἶνον ("good beyond wine"). Again, in 1.8, הַיָּפֶה בַּנְשִׁים ("O fairest among women") becomes ἡ καλὴ 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., ὤρκισα for הִשָּׁבַעְתִּי 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

1 Song of Songs, which is Salomon's.
 2 Let him kiss me from his mouth's kisses!
 For your breasts are good beyond wine,
 3 and the fragrance of your anointing oils
 beyond any spice.
 Your name is perfume poured out;
 therefore maidens loved you,
 4 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.
 5 I am black and beautiful,
 O daughters of Ierousalem,
 like coverts of Kedar,
 like Salomon's skins.
 6 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!
 7 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.
 8 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.
 9 I have compared you, my mate,
 to my mare among Pharaoh's chariots.
 10 How beautiful your cheeks have become,
 like turtledoves,
 your neck like necklaces.
 11 We will make you images of gold,
 with points of silver.
 12 While^a the king was on his couch,
 my nard gave forth its fragrance.
 13 My brotherkin is to me a bag of myrrh;
 he shall spend the night between my
 breasts.
 14 My brotherkin is to me a cluster of henna
 in vineyards of Engaddi.
 15 Look, you are beautiful, my mate;
 look, you are beautiful;
 your eyes are doves.
 16 Look, you are beautiful, my brotherkin,
 and indeed lovely.
 As well, our couch is shaded;

17 our houses' beams are cedars;
 our coffered panels are cypresses.
 2 I am a flower of the plain,
 a lily of the valleys.
 2 As a lily among brambles,
 so is my mate among the daughters.
 3 As an apple tree among the trees of the wood,
 so is my brotherkin among the sons.
 I yearned and sat in his shadow,
 and his fruit was sweet in my throat.
 4 Bring me into a house of wine;
^barray love over me^b.
 5 Support me with raisin-cakes;
 bolster me with apples,
 for I am wounded with love.
 6 His left hand will be under my head,
 and his right will embrace me.
 7 I have adjured you, O daughters of
 Ierousalem,
 by the powers and by the forces of the
 field
 that you do not stir up or awaken love
 until it wish!
 8 My brotherkin's voice!
 Look, he has come,
 leaping upon the mountains,
 bounding over the hills.
 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.
 10 My brotherkin responds and says to me:
 "Arise, come, my mate,
 my fair one, my dove;
 11 for look, the winter is past;
 the rain has left; it went on its own.
 12 The flowers have appeared on the earth;
 pruning time has come;
 the turtledove's voice
 has been heard in our land.
 13 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.
 14 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."
 15 Catch us foxes,
 little ones that ruin vineyards—
 and our vines are in blossom!

^aOr Until ^bI.e. array love (as a signal) over me; or array love (as an army) against me

SONG OF SONGS 2-4

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16 My brotherkin is mine, and I am his,
who pastures his flock among the lilies.
17 Until the day breathes
and the shadows stir,
turn, my brotherkin; be like the gazelle
or a fawn of stags on mountains with
glens.

3 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.
2 "I will rise now and go about in the city,
in the marketplaces and in the streets^a,
and I will seek him whom my soul
loved."
I sought him but found him not.
3 The sentinels who go about in the city
found me.
"Have you not seen him whom my soul
loved?"
4 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.
5 I have adjured you, O daughters of
Ierousalem,
by the powers and by the forces of the
field,
that you do not stir up or awaken love
until it wish!

6 Who is this coming up from the
wilderness,
like columns of smoke,
perfumed with myrrh and frankincense,
of all the perfumer's powders?
7 Look, it is the couch of Salomon!
Around it are sixty mighty men
of Israel's mighty men,
8 all holding a sword
and expert in war—
a man, his sword at his thigh
because of terror by night.
9 King Salomon made himself a palanquin
from Lebanon's trees.
10 He made its posts^b silver,
its back gold, its step purple;
its interior was inlaid with stone,
love^c from Ierousalem's daughters.
11 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.

4 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.
2 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.
3 Your lips are like a scarlet thread,
and your speech is lovely.
Your cheek is like a rind of pomegranate,
apart from your taciturnity.
4 Your neck is like David's tower,
built into thalpioth^d;
on it hang a thousand shields,
all the mighty men's javelins.
5 Your two breasts are like two fawns,
twins of a gazelle,
that feed among the lilies.
6 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^e.
7 You are altogether beautiful, my mate,
and there is no flaw in you.
8 Come here from Lebanon, O bride;
come here from Lebanon.
You shall come and pass through from the
beginning of Faithfulness^f,
from the heads of Sanir and Hermon,
from lions' dens,
from leopards' mountains.
9 You heartened us, O my sister bride;
you heartened us with one^h from your
eyes,
in one, with an emplacement of your
necks.ⁱ
10 How beautiful your breasts have become,
my sister bride!
How beautiful your breasts have become,
above wine,
and your garments' fragrance, beyond all
spices!
11 Your lips distill honeycomb, O bride;
honey and milk are under your
tongue,
and your garments' fragrance is like
Lebanon's fragrance.
12 A garden locked is my sister bride,
a garden locked, a fountain sealed.
13 Your scents^j are an orchard of
pomegranates
with fruit of fruit-trees,
henna with nard,
14 nard and saffron,
calamus and cinnamon,

^aOr squares ^bOr pillars ^ci.e. as a token of love ^dHeb = ? ^eLebanon = Ra ^fHeb = Amana ^gPossibly tower
^hOr one look ⁱGk uncertain; perhaps with one turn, with a setting of your neck and throat ^jOr emissions

with all ^awoods of frankincense^a,
myrrh, aloth^b,
with all chief perfumes—
15 a garden fountain, a well of water,
flowing and purling from Lebanon.

16 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.

5 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.

2 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."

3 I had put off my tunic; how could I put it
on again?
I had bathed my feet; how could I soil
them?

4 My brotherkin extended his hand from the
opening,
and my abdomen was stirred for him.

5 I arose to open to my brotherkin;
my hands dripped with myrrh,
my fingers with wet myrrh,
on the bolt's handles.

6 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.

7 The sentinels who make their rounds in the
city found me;
they beat me; they wounded me.
Sentinels of the walls
took away my light summer garment.

8 I have adjured you, O daughters of
Ierousalem,
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.

9 What is your brotherkin above a brotherkin,
O fair one among women?

What is your brotherkin above a brotherkin,
that you have thus adjured us?

10 My brotherkin is radiant and ruddy,
selected from ten thousands.

11 His head is gold and phaz^c;
his locks are fir trees, black as a raven.

12 His eyes are like doves beside brimming
pools of water,
bathed in milk,
sitting beside brimming pools of water.

13 His cheeks are like saucers of spice,
producing perfumes.
His lips are lilies,
distilling wet myrrh.

14 His arms are chased gold,
set with tharsis^d.
His abdomen is an ivory tablet
on a lapis lazuli stone.

15 His legs are marble pillars,
founded upon golden bases.
His appearance is like Lebanon,
choice as cedars.

16 His throat is sweetnesses^e,
and he is altogether an object of desire.
This is my brotherkin, and this is my mate,
O daughters of Ierousalem.

6 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!

2 My brotherkin has gone down to his garden,
to saucers of spice,
to pasture his flock in gardens
and to gather lilies.

3 I am my brotherkin's, and my brotherkin is
mine,
he who pastures his flock among the
lilies.

4 You are beautiful as Goodwill^f, my mate,
comely as Ierousalem—
as awesome a sight as women^g arrayed!

5 Turn away your eyes from me,
for they make me fly!
Your hair is like flocks of goats
that have shown up from Galaad.

6 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.

7 Your lips are like scarlet thread,
and your speech is lovely.
Your cheek is like a rind of pomegranate,
apart from your taciturnity.

8 There are sixty queens and eighty
concubines

^atrees of Lebanon = Ra ^bHeb = aloes ^cHeb = refined gold ^dHeb = a precious stone from Tarshish. ^ePossibly
sweetness itself ^fOr goodwill; Heb = Tizrah ^gPossibly armies

SONG OF SONGS 6-8

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- and young women without number.
 9 My dove, my perfect one, is the only one,
 the only one of her mother,
 outstanding to her that bore her.
 Daughters saw her and will call her happy;
 queens and concubines and they will
 praise her.
 10 Who is this peeping forth like the dawn,
 fair as the moon, outstanding as the
 sun—
 as awesome a sight as women^a arrayed?

- 11 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.
 12 My soul was not aware;
 it made me as Aminadab's chariots.

- 7 (6.13) Return, return, O Soulamite!
 Return, return, and we shall look upon
 you.

Why will you look upon the Soulamite?
^bShe who comes like dances of armies^{b1}!

- 2(1) How graceful your steps in sandals have
 become,
 O daughter of Nadab!
 Your thighs' shapes are like necklaces,
 work of^c a master.
 3(2) Your navel is a chased bowl
 that never lacks mixed wine.
 Your belly is a heap of grain,
 hedged round with lilies.
 4(3) Your two breasts are like two fawns,
 twins of a gazelle.
 5(4) Your neck is like an ivory tower.
 Your eyes are like pools in Hesebon,
 by gates of a daughter of many^d.
 Your nostril is like a tower of Lebanon,
 watching the face of Damascus.
 6(5) Your head is upon you like Carmel,
 and the plaited hair of your head is like
 purple cloth;
 a king is bound^e by retinue^e.
 7(6) How fair and pleasant you have become,
 O love, in your delights!
 8(7) This, your stature, is like the palm tree,
 and your breasts are like its clusters.
 9(8) I said I will climb in the palm tree
 and take hold of its heights.
 Your breasts shall surely be like clusters of
 the vine,
 and your nose's fragrance like apples,
 10(9) and your larynx like good wine
 going to my brotherkin^f for straightness^f,
 satisfying lips and teeth.

- 11(10) I am my brotherkin's,
 and his attention is for me.
 12(11) Come, my brotherkin;
 let us go forth into the field;
 let us spend the night in the villages.
 13(12) Let us go out early to the vineyards;
 let us see whether the vine has
 bloomed;
 the blossom has bloomed;
 the pomegranates have bloomed.
 There I will give you my breasts.
 14(13) The mandrakes have given forth fragrance,
 and at our doors are all choice fruits—
 new as well as old, O my brotherkin,
 I have laid up for you.

- 8 Who might give you as my brotherkin,
 nursing at my mother's breasts?
 If I found you outside, I would kiss you,
 and indeed no one would despise me.
 2 I would lead you;
 I would bring you
 into my mother's house
 and into a chamber of her who conceived
 me.

- I would give you spiced wine to drink,
 juice of my pomegranates.
 3 His left hand would be under my head,
 and his right would embrace me.
 4 I adjure you, O daughters of Ierousalem,
 by the powers and the forces of the
 field—
 Why stir up or why awaken love
 until it wish?

- 5 Who is this coming up, clad in white,
 leaning upon her brotherkin?
 Under an apple tree I awakened you.
 There your mother was in labor with
 you;
 there she who bore you was in labor with
 you.

- 6 Set me as a seal upon your heart,
 as a seal upon your arm,
 for love is strong as death,
 zeal^g harsh as Hades.
 Its flashes are flashes of fire,
 its flames.
 7 Much water shall not be able to quench
 love,
 and rivers shall not overwhelm it.
 If a man offered for love all his
 livelihood,
 they would scorn him with scorn.
 8 We have a little sister,
 and she has no breasts.
 What should we do for our sister,
 on the day when she is spoken for?

^aPossibly *armies* ^bOr *O you who come like dances of armies* ^c+ the hands of = Ra ^dHeb = *Bath-rabbim*
^eGk uncertain; perhaps in *passages* ^fi.e. in a straight line ^gOr *jealousy*

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SONG OF SONGS 8

- 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 ^afor Salomon^a,
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!

^afor you, Salomon = Ra

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IOB

TO THE READER

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 Iob*. 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 "וַיְהִי" "and it happened" in the Hebrew text. This is commonly translated in the LXX by καὶ 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 καὶ ὥς "And when." Similarly, in the previous verse, 1.4, the Hebrew conjunction ו (usually "and") + verb . . . ו + verb . . . ו + verb . . . ו + 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, ccii–cciii). 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

("probably," according to Fernández Marcos, 261, citing Heater, 31–36)—and 42.17α–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 μὲν δὲ ἀλλὰ "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 γάρ—commonly "for"—is added thirteen times: vv. 2b, 3a, 4a, 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 ἀλλὰ "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 נֹכַח was vocalized not as נֹכַח ("not") but as נֹכַח ("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 ר (resh) can be confused because they look alike. For example, we find ר read as ד at 21.22b (so "murders" instead of "those that are on high"); 40.11a ("messengers" instead of "overflowings"); ד read as ר at 41.14b (NRSV 22b) ("runs" instead of "dances"). Second, the consonants י (yod) and ו (waw) can be confused: so we find י for ו (twice) at 26.13a ("bars of" instead of "By his wind"). Third, ש (sin) and שׁ (shin) share the same consonant: so שׁ appears to have been read instead of ש at 41.22a (NRSV 30) ("sharp" rather than "potsherds").

Sometimes the translator re-orders the Hebrew consonants: for example, רבב for רבב (19.20a—where ר is also read for ד, therefore "rotted" instead of "cling"); possibly לכהם for להם (39.4a[Greek 3a], "did you rear" rather than "become strong"); שכל for כשל (21.10b, "falter" instead of "miscarries"); מריו for מריו (41.1b[NRSV 9b], "what is said" instead of "the sight of it"). Indeed, the translator sometimes changes consonants: for example, ידפנו for ידפנו (32.13b, "[we] contributed it" instead of "[God] may vanquish him"); שר for שח (41.26b[NRSV 34b], "that are in the waters" instead of "that are proud"); תבנה for תבנה (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 a 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 (÷) in front and a 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 (*) 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-

nent in view! In two passages Iob speaks of the wicked in the plural (12.5–6a; 21.7–18) and in those cases one might argue that he has his three friends in mind. So NETS Iob follows the OG in number to preserve “the bite” of the argument.

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

Along with the standard Greek and Hebrew lexica and grammars the following works have played an active role in my work on NETS Iob: Georg Beer, *Der Text des Buches Hiob* (Marburg: N.G. Elwert’sche Verlagsbuchhandlung, 1897); Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (LEC 7; Philadelphia: Westminster, 1987); Édouard Dhorme, *A Commentary on the Book of Job* (Tr. Harold Knight; Nashville: Nelson, 1984 [1967; French, 1926]); Samuel Rolles Driver and George Buchanan Gray, *A Critical and Exegetical Commentary on The Book of Job* (ICC; Edinburgh: T. & T. Clark, 1921; reprint, 1986); Peter J. Gentry, *The Askerisked Materials in the Greek Job* (SBLSCS 38; Atlanta: Scholars Press, 1995); Natalio Fernández Marcos, “The Septuagint Reading of the Book of Job,” in *The Book of Job* (Ed. W. A. M. Beuken; BETL 114; Leuven: University Press/Peeters, 1994) 251–266; Homer Heater, Jr., *A Septuagint Translation Technique in the Book of Job* (CBQMS 11; Washington DC: Catholic Biblical Association of America, 1982); H. D. F. Kitto, *The Greeks* (Harmondsworth, Middlesex: Penguin, 1973 (1951; revised ed., 1957); Albert Pietersma, Review of *Iob. Septuaginta: Vetus Testamentum Graecum, 11/4*, ed. by Joseph Ziegler, in *JBL* 104 (1985) 305–311; Alfred Rahlfs, *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes* (Stuttgart: Württembergische Bibelanstalt, 1935); Emanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research* (2nd ed., revised and enlarged; Jerusalem Biblical Studies 8; Jerusalem: Simor Ltd., 1997).

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

1 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. ²Now there were born to him seven sons and three daughters. ³And 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. ⁴Now 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. ⁵And 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. ⁷And 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.” ⁸And 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?” ⁹Then the slanderer answered and said before the Lord, “Does Iob really worship the Lord for nothing? ¹⁰Have you not put a fence around things external to him, both

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^a 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, "Horsemen 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 elder 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 before the Lord, and he did not charge God with folly.

2 Now it happened, when it was the set day and the angels of God came to present themselves before the Lord, the slanderer also came among them. [¹*to present himself before the Lord^b] ²And the Lord said to the slanderer, "Where are you coming from?" Then the slanderer said before the Lord, "I have come, after traversing what is under heaven and walking about everywhere." ³Then the Lord said, "So did you notice my attendant Iob—that there is no one of those on the earth like him, an innocent, genuine, blameless, religious man, staying away from all wrong? And he still maintains his innocence, though you said to destroy his possessions for no reason." ⁴Then the slanderer continued and said to the Lord, "Skin for skin; whatever a person has he will use to pay for his life. ⁵However, stretch out your hand, and touch

his bones and his flesh; surely he will bless^a you to your face!" ⁶Then the Lord said to the slanderer, "Very well, I am handing him over to you; only spare his life."

⁷ So the slanderer went out from the Lord, and he struck Iob with a grievous festering sore from his feet to his head. ⁸And he took a potsherd, so that he could scrape away the pus, and sat on the rubbish heap outside the city.

⁹ Then after a long time had passed, his wife said to him, "How long will you persist and say, ^{9a}'Look, I will hang on a little longer, while I wait for the hope of my deliverance?' ^{9b}For look, your legacy has vanished from the earth—sons and daughters, my womb's birth pangs and labors, for whom I wearied myself with hardships in vain. ^{9c}And you? You sit in the refuse of worms as you spend the night in the open air. ^{9d}As for me, I am one that wanders about and a hired servant—from place to place and house to house, waiting for when the sun will set, so I can rest from the distresses and griefs that now beset me. ^{9e}Now say some word to the Lord and die!" ¹⁰But Iob looked up and said to her, "You have spoken like one of the foolish women. If we received the good things from the Lord's hand, shall we not bear the bad?" 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^c, 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, [¹³*and seven nights^d] 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^d, 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,
or light come to it.
- ⁵ But may darkness and deathly shadow seize it.
May gloom come upon it.
- ⁶ 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.
- ⁷ Rather, may that night be anguish,
and may gladness and joy not come upon
it.

^aHeb = euphemism ^bOm = Zi ^cEliphaz = Zi ^di.e. the day of his birth

8 Rather, may he who curses that day curse
it^a—
he who is about to subdue the great sea-
monster.
9 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—
10 because it did not shut the gates of my
mother's womb,
for it would have put away trouble from
my eyes.
11 "For what reason did I not die in the womb
or come forth from the belly and not
perish at once?
12 Why then did knees meet me?
Why then did I suck breasts?
13 Now I would have lain down quiet
and in sleep would have been at rest,
14 with kings, counselors of the earth,
who used to act proudly thanks to rapiers,
15 or with rulers, who had much gold,
who had filled their houses with silver.
16 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?
17 There the impious have kindled a terrible
wrath;
there the very weary have found rest for
the body,
18 and those of old, together,
have not heard the voice of the tax-
gatherer.
19 Small and great are there,
and the attendant who lived in fear of his
master.
20 "Why then is light given to those in
bitterness,
and life to souls in pain,
21 who long for death and do not find it,
though they are digging for it as for
treasures?
22 Yet they would be very joyful,
if they were successful.
23 Death is rest for such a man,
for God shut him in.
24 For sighing comes before my food,
and I cry, gripped by fear.
25 For fear—which was my worry—came to
me,
and the fear I dreaded befell me.
26 I was neither at peace, nor did I have quiet,
nor was I at rest, but anger came to me."

4 Now Eliphaz^b the Thaimanite continued and said,
2 "Have you often been addressed when in
distress?
But who can endure the force of your
words?
3 So what, if you instructed many

and encouraged the hands of the weak
one,
4 lifted up the weak with your words
and wrapped feeble knees in courage—
5 but now distress has come upon you
and touched you, and you acted in haste.
6 Is your fear not based on a lack of sense,
so too your hope and the innocence of
your way?
7 "Think now, who, being pure, perished,
or when did the true perish root and all?
8 For instance, I saw those who plow wrongs,
and those who sow them reap torments
for themselves.
9 By the command of the Lord they will
perish,
and by the breath of his anger they will
disappear.
10 The strength of the lion and the voice of the
lioness
and the pride of dragons^c was
extinguished;
11 the ant lion perished for lack of food,
and lions' whelps abandoned one
another.
12 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^d?
13 Now there was awe and a ringing sound in
the night—
an awe falling on mortals;
14 then shuddering fell upon me, and a
trembling,
and my bones shook mightily.
15 And a spirit came upon my face,
and my hair and flesh quivered.
16 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:
17 'What? Can a mortal be pure before the
Lord,
or a man be blameless in his actions?'
18 Whether he believes charges against his
servants, ^ewho know^e,
but he took note of any crookedness in
his angels.
19 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!
20 And so between morning and evening they
ceased to exist;
they perished, because they were not able
to help themselves.

^aI.e. that night ^bEliphaz = Zi ^cOr fearsome creatures ^dI.e. the Lord ^eLacking 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.
2 To be sure, anger kills the fool,
and jealousy slays the one misled.
3 Now, I have seen fools taking root,
but at once their way of living was
devoured.
4 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.
5 For what they gathered, the upright shall
eat,
and they will not be excepted from
harmful things;
may their strength be drained.
6 For hardship shall not come from the
earth,
nor will trouble sprout from mountains,
7 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,
9 who does great and inscrutable things,
things both glorious and extraordinary,
without number,
10 who gives rain on the earth,
sending water on what is under heaven,
11 who sets on high those that are lowly
and lifts up those that are in ruin,
12 frustrating the schemes of the crafty—
and their hands shall not produce what is
genuine,
13 he who takes the wise in their cleverness—
and he subverted the scheming of the
wily.
14 Darkness will meet them in the daytime,
and may they grope at noonday as in the
night.
15 And may they perish in war,
and may the powerless escape from the
hand of the mighty.
16 So may the powerless have hope,
but the mouth of the unjust be shut.

17 "But happy is the one whom the Lord
reproved,
and do not reject the admonition of the
Almighty,
18 for he makes one suffer and restores again;
he struck, and his hands healed.
19 Six times he will deliver you from troubles,
and the seventh time no harm shall
touch you.
20 In famine he will rescue you from death,

and in war he will free you from a blade's
power.
21 He shall hide you from the scourge of the
tongue,
and you shall not fear harmful things
that come.
22 At the unjust and lawless you shall laugh,
and you shall not fear wild animals—
23 for wild animals shall be at peace with
you.
24 Next, you shall know that your household
will be at peace,
and the livelihood of your tent shall not
fall short.
25 And you shall know that your descendants
will be many,
and your offspring shall be as the grass of
the field.
26 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.
27 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 Iob continued and said,
2 "If someone really sets about to weigh
a what angers me^a
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?

^aOr my anger

12 Is my strength the strength of stones,
or is my flesh bronze?
13 Did I not trust in him?
But help is far from me.

14 "Mercy has renounced me,
and the visitation of the Lord has
disregarded me.
15 My nearest kin did not look at me;
like a wadi running dry
or like a wave they passed by me.
16 Those who held me in respect have now
fallen on me like snow
or like solid ice.
17 Just as, melted, with heat coming on,
it was not recognized for what it was,
18 so I too was abandoned by all,
and I perished and became homeless.
19 Look at the roads of the Thaimanites,
the paths of the Sabeans, you who see so
clearly.
20 They also will incur shame,
who put their confidence in cities and
wealth.
21 But yet you too trod on me without
mercy;
so now that you have seen my hurt, be
afraid!
22 What? Did I ask anything of you?
Or, am I in need of your strength
23 to save me from enemies
or to rescue me from the hand of the
powerful?

24 "Teach me, and I will shut up;
if I have gone wrong in any way, show me.
25 Rather, it seems that the words of one who
is genuine are careless,
so I do not seek strength from you.
26 Not even your reproof with words will make
me stop,
nor indeed will I endure the sound of
what you say.
27 Fact is, you fall on an orphan
and jump on your friend.

28 "But now that I have looked into your faces
I will not lie.
29 Do sit down, and may no wrong be done,
and gather again with him who is just.
30 For there is nothing at all unjust on my
tongue—
or does my throat not endeavor
understanding?

7 "Is not the life of a human being on earth a
trial,
and is not his life like that of a day
laborer?
2 Or like an attendant who fears his master
and finds shadow,
or like a wage-earner waiting for his
wages?
3 I too spent empty months in this way,

and nights of pain have been
apportioned to me.

4 If I lie down, I say, 'When will it be day?'
But when I get up, again I say, 'When will
it be evening?'
And I am full of pain from evening until
morning.

5 As well, my body is defiled with the rot of
worms,
and I dissolve, scraping away lumps of
dirt with the pus.

6 Again, my life is lighter than talk,
and it has perished in an empty hope.

7 "Remember then that my life is a breath,
and my eye will never come to see good
again—
[⁸ *the eye of one who beholds me will not look
around for me;
your eyes are upon me, and I am no more*]]
9 like a cloud, cleared from heaven.
For if a mortal goes down to Hades,
he does not come up again,
10 and he shall never return to his house,
nor does his place know him any more.

11 "That said, however, I will not be sparing
with my mouth;
I will speak, though I am in anguish;
I will open up the bitterness of my soul,
though I am in dire straits.

12 Am I Sea or Dragon,
that you placed a guard over me?
13 I said, 'My couch will comfort me,'
and 'I will have a word with myself
privately on my bed.'
14 You scare me with dreams
and terrify me with visions.
15 You will release my soul from my spirit
and my bones from death.
16 For I will not live forever, or I would be
patient.
Let me alone, for my life is empty.
17 What then is a human being, that you made
so much of him
or that you turn your attention to him,
18 or will visit him until the morning
and scrutinize him until he goes to rest?
19 How long are you going to restrict me
and not let go of me, until I swallow my
spittle in pain?
20 If I did sin, what can I do to you, you
knower of the mind of humans?
Why did you make me your accuser,
and why am I a burden on you?
21 Why did you not assign my lawlessness to
oblivion
and my sin to purging?
But now I shall depart to the ground,
and early in the morning I shall be no
more."

8 Now Baldad the Sauchite continued and said,
²"How long will you say these things?

3 They are a wordy wind of your mouth!
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;

9 for we are of yesterday and we know
nothing,
for our life is a shadow on the earth.

10 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,

16 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,

22 but their enemies will clothe themselves
with shame,
and the way of life of the impious will be
no more."

9 Now Iob continued and said,
2^aOf 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,
2^ahe will not even answer him^a,
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?—

5 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,

7 who speaks to the sun, and it does not rise,
and seals up the stars,

8 who alone stretched out the sky
and walks on the sea as on dry ground,
9 who makes Pleiades and Venus
and Arcturus and the chambers of the
south,

10 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 takes away, who will put back?
Or who will say to him, 'What did you
do?'

13 For he has not turned away from anger;
the sea-monsters under heaven were
bowed down by him.

14 "But if he has me respond,
will he judge my words with
discernment?

15 For if I am in the right, he will not listen to
me;

15 **I will entreat his judgment* 1

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—

^aUnder * / = 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,
 but those in the right are laughed to
 scorn—
 24 for they have been given over into the hands
 of the wicked.'
 [24 **he covers the faces of its judges,
 and if it is not he, who is it?]
 25 "Now, my life is swifter than a runner;
 they^a 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—
 35 then I will not be afraid, but I will speak;
 for as it is, I am baffled.

10 "Weary within,
 I will let loose my words upon him in
 groans;
 I will speak, tormented by the bitterness of
 my soul,
 2 and I will say to the Lord, Do not teach me
 to be impious,
 and why did you judge me like this?
 3 Does it seem good to you, if I be in the
 wrong,
 that you despise the work of your hands
 but favored the advice of the impious?
 4 Do you see as a mortal sees?
 [4 **or will you see as a human sees?*]
 5 Is your life human,
 or your years those of a man?
 6 Because you sought out my lawlessness
 and tracked down my sins.
 7 For you know that I did not act impiously,
 but who is there to deliver from your
 hands?
 8 Your hands fashioned me and made me;
 then you did an about face and struck
 me.

^aI.e. the days of my life

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
 19 and I be as if I had not been?
 For why was I not carried from the womb
 to the grave?
 20 Is not the length of my life short?
 Let me rest a little
 21 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?
 [5 **and 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.

7 "Can you find the Lord's footprint,
or have you reached the limits that the
Almighty made?
8 The sky is high, and what will you do?
And there are deeper things than in
Hades; what do you know?
9 Or are they not more extensive than the
measure of the earth
or the breadth of the sea?
10 And if he overturns all that is,
who will say to him, 'What did you do?'
11 Indeed he knows the deeds of the lawless,
and when he sees wrongs, he will not
look aside.
12 On the other hand, a human keeps afloat
with words,
and a mortal, born of woman, is like a
desert ass.
13 "For if you have made your heart pure,
and you lift up your hands toward him—
14 if anything lawless is in your hands, put it
far away from you,
and let no injustice lodge in your
dwelling.
15 For in this way your face will shine again
like pure water,
and you will put away defilement, and
you shall not fear.
16 And you will forget trouble
like a passing wave and not be terrified.
17 And your prayer will be as the morning star,
and at midday life will dawn for you.
18 You will be confident, because there is hope
for you;
as well, out of worry and care peace will
appear clearly for you,
19 for you will be at rest, and there will be no
one to fight you;
instead, many will do an about face and
entreat your favor.
20 But deliverance will fail them,
for their hope is destruction,
and the eyes of the impious will waste
away."

12 Now Iob continued and said,
2 "So, are you alone human beings?
Will wisdom die with you?

3 For one thing, I too have a heart, just like
you.
4 A just and blameless man, you see, has
become a laughingstock.
5 To be sure, he had been ordained to fall
under others for a set time
and that his houses be plundered by the
lawless.
6 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 "But, do ask the quadrupeds, if they should
speak to you,
and the birds of the air, if they should
declare to you,
8 and tell the earth in detail, if it should
expound to you.
[⁸ *and the fish of the sea will explain to you.
⁹ *Who among all these did not know
*that the hand of the Lord made these things?]
10 Is not the life of all living things in his
hand,
and the breath of every human being?
11 For it is the mind that discerns words
but the throat that tastes food.
12 Wisdom comes with much time,
and knowledge with much living.
13 "With him^a are wisdom and power;
counsel and understanding are his.
14 If he tears down, who can rebuild?
If he shuts out people, who can open?
15 If he withholds the water, he will dry up the
earth,
but if he lets it loose, he has destroyed it
completely.
16 With him are strength and power;
knowledge and understanding are his.
17 Leading counselors away captive,
he maddened earthly judges.
18 Seating kings upon thrones,
[¹⁸ *and he bound their loins with a belt?]
19 sending away priests captive,
he overthrew earth's mighty ones.
20 Disrupting the lips of the trustworthy,
he found out the understanding of
elders
[²¹ *pouring dishonor on rulers?]
²¹ but healed the humble^b.
22 Revealing deep things out of darkness,
he brought death's shadow to light.
[²³ *leading nations astray and destroying them,
*scattering nations and guiding them?]
24 Changing the hearts of earthly rulers,
he made them wander by a way that they
did not know:
25 'May they grope in the dark without light,
and may they wander about like a
drunkard.'

13 "Look, my eye has seen these things,
and my ear has heard them,
2 and I know what you too understand
and am no less intelligent than you.
3 Nonetheless, I will speak to the Lord
and argue my case before him, if he
wishes.
4 But you are injurious physicians
and wrongful healers, all of you.
5 But oh that you would be quiet
and wisdom be yours as a result.
6 Hear the refutation of my mouth,
and give heed to the argument of my lips.

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 *then I will not hide myself from your face*]
21 withdraw your hand from me,
and let fear of you not terrify me.
22 Then you will call, and I will answer you,
or you will speak, and I will give you a
response.
23 How many are my sins and my acts of
lawlessness?
Teach me what they are.
24 Why do you hide from me
and regard me your opponent?
25 Will you be wary of one that is like a
windblown leaf,
or do you oppose me, one like
windborne grass?—
26 because you wrote harmful things against
me
and surrounded me with the sins of my
youth.
27 And you put my foot in a hobble
and watched all my actions,
and you reached to the bottoms of my
feet.
28 A worn out thing, like a skin, ^aI am^a,
or like a moth-eaten garment.

^aLacking in Gk

14 "For a mortal, born of woman,
is short-lived and full of aggravation
2 or, like a flower that has bloomed, drops
off
and flees like a shadow and will not
halt.
3 Of him did you not in fact take account
and make him enter into judgment
before you?
4 For who can be pure from filth? None, not
one!
5 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.
6 Depart from him, that he may have quiet
and enjoy life, like a wage-earner!
7 "For there is hope for a tree;
for if it is cut down, it will sprout again,
and its branch will not fail.
8 For, if its root grow old in earth
and the crown of its root die in a rock,
9 at the scent of water it will sprout
and produce a crop like one newly
planted.
10 But a man, once dead, is gone,
and a mortal, once fallen, is no more.
11 For a sea with time diminishes,
and a river, laid waste, is dried up,
12 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,
17 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,
and a rock will be worn out of its place.
Waters made stones smooth,
and roiling waters eroded the mound of earth,
and you destroyed human endurance*]
19

- 20 "You thrust him aside completely, and he
was gone;
you set your face against him and sent
him away.
21 And though his sons become many, he does
not know,
and if they become few, he is not aware.
22 Ah, but his flesh suffered pain,
and his soul grieved."

15 Now Eliphaz^a the Thaimanite continued and said,
²"Will a wise man give an answer of

- windy insight,
and did he satisfy the ache in his belly—
3 arguing with statements that are beside the
point,
with words that are of no benefit?
4 Have you not as well set aside fear
and exhausted such statements before the
Lord?
5 You are guilty by the statements of your
mouth
and did not discern statements of the
mighty.
6 May your mouth refute you, and not I,
and your lips will testify against you.

- 7 "What? Were you the first of the human race
to be born?
Or were you established before the
dunes?
8 Did you hear the plan of the Lord,
and did wisdom reach only you?
9 For what do you know that we do not
know?
Or what do you understand that we do
not as well?

[¹⁰ **both the old and aged man are among us,
more advanced in days than your father/]

- 11 You have been scourged for but few of your
sins;
you have spoken wildly extravagantly.
12 What did your heart dare,
or what did your eyes set themselves
upon,
13 that you burst forth in rage before the Lord
and brought out such remarks from your
mouth?
14 For who, being mortal, can be blameless,
or who can be in the right, born of
woman?
15 If he places no faith in his holy ones,
then heaven is not pure before him.
16 But aha, abominable and impure,
a man drinking injustices like a drink!
17 "But I will declare to you; hear me;
indeed, what I have seen I will declare to
you—
18 what sages will say
and did not hide from their ancestors;
19 to them alone the earth was given,

- and no alien came upon them.
20 The entire life of the impious is spent in
anxiety,
and the years given to the mighty are
numbered.
21 And the dread of him is in his ears;
just when he thinks he is at peace, his
destruction will come.
22 Let him not believe he will return from
darkness,
for he has already been consigned to a
blade's power;
23 moreover, he has been allocated as food for
vultures,
and he knows within himself that he
remains as a carcass.
24 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.
25 Because he lifted his hands against the Lord
and stiffened his neck against the Lord
Almighty
26 and ran against him with insolence,
[²⁶ **with the thickness of the back of his shield,*
²⁷ **because he covered his face with his fat*
**and made it a band on his thighbones/*]
28 then may he lodge in desolate cities
and enter uninhabited houses,
and what they prepared, others will carry
away.
29 Neither shall he ever become rich, nor shall
his possessions last.
He shall not cast a shadow upon the
ground,
30 nor shall he escape darkness.
May the wind dry up his bud,
and may his blossom fall off.
31 Let him not believe that he will endure,
for emptiness will turn out to be his lot.
32 His stump will perish before its time,
and his branch will provide no cover.
33 But may he be picked like unripe grapes,
before his time,
and fall off, like an olive blossom.
34 For the testimony of the impious is death,
and fire will burn the houses of bribe-
takers.
35 And he will conceive sorrows,
and his lot will turn out to be emptiness,
and his belly will carry deceit."

16 Now Iob continued and said,
²"I have heard many such things;
comforters of what's worthless are you
all.

- 3 What? Is there any rhyme or reason to
windy words?
[³ **or what will provoke you, that you are*
answering/]
4 I also would talk as you do,

^aEliphaz = Zi

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.
 5 But may there be strength in my mouth—
 then I shall not spare you the moving of
 my lips!
 6 For if I speak, I shall not aggravate my
 wound,
 but even if I remain silent, how shall I be
 wounded less?
 7 "But as it is, he has made me worn out, a
 fool, wasted away.
 [8 **and you took hold of me, which became a
 testimony;
 *and my lie rose up against me—
 it answered back to my face]
 9 Acting in wrath, he has thrown me down;
 he has gnashed his teeth at me;
 his brigands' arrows fell on me.
 10 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.
 11 For the Lord delivered me into the hands of
 the unjust
 and cast me to the impious.
 12 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.
 13 They surrounded me with spears,
 hurling them into my kidneys, without
 sparing;
 they poured out my gall on the ground.
 14 They threw me down, fall upon fall;
 they rushed at me powerfully.
 15 I sewed sackcloth upon my skin,
 and my strength was extinguished in dust.
 16 My belly is aflame from weeping,
 and there is a shadow on my eyelids.
 17 But there was nothing unjust in my hands,
 and my prayer was pure.
 18 "O earth, do not cover up the blood of my
 flesh,
 nor may there be a place for my cry.
 19 Even now, look, my witness is in the heavens,
 and my corroborator is on high.
 20 May my petition reach the Lord,
 and before him may my eye shed a tear.
 21 And may a man have proof before the Lord!
 [21 **and a son of man for his neighbor*]
 22 But the numbered years have come to an
 end,
 and I shall go the way by which I shall
 not return.

17 "I perish, being carried off by the wind,
 and I beg for burial and do not find it.
 2 I pray wearily, and what have I achieved?

^aPossibly because of

3 No, strangers have stolen my possessions,
 [3 **who is this? Let him join hands with me.*
 4 **Because you have hid their heart from
 intelligence,
 therefore you shall not exalt them.
 5 **He will report evils to the party*]
 5 and my eyes have dissolved over my
 children.
 6 "And you have made me common talk
 among nations,
 and I have become a laughingstock to
 them,
 7 for my eyes have turned to stone from
 anger;
 I am greatly besieged by all.
 8 Wonder at this has seized the truthful,
 and may the just rise up against the
 transgressor,
 9 and the faithful hold to his own way,
 and may one with pure hands take
 courage.
 10 Nonetheless, you all keep pressing hard,
 [10 **and do come*]
 for I find nothing true in you.
 11 My days have passed in a roar,
 and my heartstrings were broken.
 [12 **they have made night into day;
 light is near ^afrom before^a darkness]
 13 For if I last, Hades is my house,
 and my bed lies spread in gloom.
 14 I called on death to be my father
 and decay to be my mother and
 sister.
 15 Where then is yet my hope?
 Shall I see my goods?
 16 Will they go down with me to Hades?"
 [16 **or shall we go down of one accord to the
 grave*]

18 Now Baldad the Sauchite continued and said,
 2 "How long before you stop?
 Hold back, so that we too can speak.
 3 Why have we, like quadrupeds,
 been silent before you?
 4 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,
 and their flame will not do well.
 6 His light is darkness in his dwelling,
 and his lamp will be put out on him.
 7 May those of least account chase down his
 possessions,
 and may his counsel trip him up.
 8 But his foot has been thrust into a snare;
 may he be entangled in a net,
 9 and may snares come upon him!

[⁹ **he^a will strengthen those who thirst against him;*
¹⁰ **his rope is hid in the ground,*
**and the means of his capture upon paths ✓]*
¹¹ May pains destroy him on every side,
 and may many beset him in severe famine.
¹² But an extraordinary fall has been prepared for him—
¹³ may the digits of his feet be devoured,
 and death will consume his maturity.
¹⁴ And may healing be torn from his dwelling,
 and may duress take hold of him by royal charge.
^{[15} **it will encamp in his tent in his night;*
**his lovely things will be sown with brimstone;*
¹⁶ **his roots will be dried up beneath,*
**and his crop will fall off above ✓]*
¹⁷ May mention of him perish from earth;
^{[17} **and he has no name before the face of the wider outside ✓]*
¹⁸ may he^a drive him away from light into darkness.
¹⁹ He will no longer be known among his people,
 nor will his house be preserved on what is under heaven;
 rather, others will live in what is his.
²⁰ The last groaned over him,
 and wonder seized the first.
²¹ These are the houses of the unjust,
 and this is the place of those that do not know the Lord."

19 Now Iob continued and said,
² "How long will you make my soul weary
 and destroy me with words?
³ Know only that the Lord treated me this way;
 you speak against me; shamelessly you press upon me.
⁴ 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.
⁵ But alas, it is because you magnify yourselves against me
 and jump at me with reproach.
⁶ Know then that it is the Lord who troubles me,
 and he raised up his stronghold against me.
⁷ Look, I laugh at reproach, and I will not speak;
 I will cry out, and nowhere is there judgment.
⁸ I am hemmed in all around and cannot get out;
 he has placed darkness upon my face.
⁹ And he has stripped my glory from me
 and taken the crown from my head.

^ai.e. the Lord

¹⁰ He tore me apart on all sides, and I was gone,
 and he has cut down my hope like a tree.
¹¹ And he has dealt with me terribly in anger
 and has counted me as an enemy.
¹² And with one accord his gangs of brigands came against me;
 they encircled me on my paths, lying in ambush.
¹³ "And my brothers turned away from me;
 they recognized strangers rather than me.
 And friends of mine became merciless.
¹⁴ My nearest kin disowned me,
 and those who knew my name forgot me.
¹⁵ As for neighbors next door and my servant girls—
 I became an alien to them.
¹⁶ I called my attendant, and he did not respond;
 yet my mouth kept pleading.
¹⁷ I also repeatedly implored my wife,
 and, using flattery, I kept summoning sons of my concubines,
¹⁸ but they rejected me for all time;
 when I rise, they talk against me.
¹⁹ My acquaintances abhorred me,
 and those I had loved rose up against me.
²⁰ My flesh rotted under my skin,
 and my bones are held in my teeth.
²¹ Pity me; pity me, O my friends,
 for it is the Lord's hand that has touched me.
²² But why do you pursue me just as the Lord does,
 and why are you not satisfied with my flesh?
²³ "For who would grant that my words be written
 and that they be put in a book forever
^{[24} **with an iron and lead pen ✓]*
²⁴ or be carved in rock?
²⁵ To be sure, I know that he who is about to undo me on earth is everlasting.
²⁶ May my skin, which patiently endures these things, rise up;
 for these things have been accomplished on me by the Lord—
²⁷ 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.
²⁸ But even if you say, 'What shall we say before him?'
^{[28} **and the root of the matter we will find in him ✓]*
²⁹ 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."

20 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—

[³ *¶I will hear instruction of my shame,
 ¶and a spirit from understanding answers me.*

⁴ *¶Did you not know these things before now?*]
⁴ 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,

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?*]

¹⁴ 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;

[²⁰ *¶in his desire he will not escape.*

²¹ *¶There is nothing left of his provisions?*]

²¹ therefore his goods will not flourish.

²² But just when he thinks he has fully
 satisfied himself, he will be
 afflicted,
 and every distress will come upon him.

[²³ *¶if somehow he would fill his belly?*]

²³ May he^a send on him fierce wrath;
 may he wash pains on him.

²⁴ And he shall not escape a blade's power;
 may a bronze bow wound him.

²⁵ 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.

²⁷ And may the sky uncover his acts of
 lawlessness
 and earth rise up against him.

²⁸ May destruction drag his house to an end;
 may a day of anger come upon him.

²⁹ 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

¹² when they take up the harp and lyre
 and make merry to the sound of a
 melody.

¹³ And they finished their life in prosperity
 and lay down in the repose of Hades.

¹⁴ But he^b says to the Lord, 'Stay away from
 me;

I do not wish to know your ways.'

[¹⁵ *¶what is the Sufficient One that we should be
 subject to him?*

^aI.e. the Lord ^bI.e. the impious

- *and what profit is there that we should approach him?]*
- 16 For their good things were in their hands,
but he^a does not regard the works of the
impious.
- 17 "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.
- 18 And they shall be as chaff before the wind
or as dust that the whirlwind has sucked
up.
- 19 May his possessions fail his sons.
[¹⁹ **he^a will make payment back to him, and he
will know?]*
- 20 May his eyes see his own slaughter,
and may he not escape from the Lord.
- [²¹ **because what is his desire in his house after
him?
*And the number of his months has been cut
off?]*
- 22 Is it not the Lord who teaches
understanding and knowledge?
But he will discerningly judge murders.
[²³ **he shall die in the strength of his sincerity,
and wholly at ease and prosperous?]
- 24 And his inwards are full of fat,
and his marrow is being dispersed.
- 25 And he dies of bitterness of soul,
not eating anything good.
- 26 But one and all, they lay down on the
ground,
and decay covered them.
- 27 "So I know you, that you daringly attack
me.
- [²⁸ **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 he has watched over the bier.
*The pebbles of the wadi were sweet to him,
*and every mortal will follow after him,
and those before him are innumerable?]
- 34 How then will you comfort me with
emptiness?
And I have no rest at all from you."
- 22 Now Eliphaz^c the Thaimanite continued and said,
²"Is it not the Lord who teaches
understanding and knowledge?
- 3 For what does it matter to the Lord
if you were blameless in your actions?
[³ **or is it an advantage that you will make your
way simple?]*
- 4 Though he makes an account of you, will he
reprove you,
and will he go to trial with you?
- 5 Is your evil not abundant,
and are your sins not without number?
- 6 Yes, you used to take a pledge of your
brothers for no reason
and took away the clothing of the
naked.
- 7 Nor did you give water to the thirsty to
drink
but withheld a morsel from the hungry.
- 8 And you made favorites of some
and settled them on the land,
9 but you sent away widows empty
and mistreated orphans.
- 10 Therefore snares have encircled you,
and an extraordinary conflict has hurried
you.
- 11 The light has proved to be darkness for
you,
and water has covered you while you
slept.
- 12 "Does not he who dwells on high observe,
and has he not humbled those borne
along by pride?
- [¹³ **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?]
- 17 Those who say, 'What will the Lord do to
us?'
or, 'What will the Almighty bring against
us?'—
- 18 yet he it was who filled their houses with
good things,
though the counsel of the impious is far
from him.
- 19 Those in the right laughed when they saw it,
and the blameless mocked.
[²⁰ **except their substance vanished,
and fire will consume what of theirs is left?]
- 21 "Do be unyielding, if you would endure;
then your fruit will prosper.
- 22 And accept an utterance from his mouth,
and take up his words in your heart.
- 23 And if you turn and humble yourself before
the Lord,
you have put what is unjust far from your
dwelling.

^aI.e. the Lord ^bas for his inwards, he is full of fat = Zi ^cEliphaz = Zi

[24] *you will place on a mound in a rock
 *and as though in a rock of^a a wadi of Ophir¹]
 25 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 hands²]

23 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;
 7 for truth and reproof are from him—
 but oh that he would bring my case to an
 end!
 8 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 it³]
 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.

15 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;
 *bI will^b observe, and I will be terrified of him⁴]
 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,
 2 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
 accord¹]
 5 And they proved to be like donkeys in a
 field,
 because of me doing their own thing.
 [5] *the bread he had was sweet to the young²]
 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
 mountains³]
 8 Because they had no shelter, they
 surrounded themselves with rock.
 9 "They snatched the orphan from the breast
 and humiliated one that had fallen.
 10 And they had the naked sleep, unjustly,
 and took away the morsel of the hungry.
 11 They unjustly laid in wait in narrow places
 and did not know the righteous way.
 12 Those who cast them^c out of the city and
 their own houses,
 though the soul of the young groaned
 loudly—
 and he, why has he^d not paid these a visit?
 13 "While they were on earth, they did not
 even notice them,
 and they did not know the way of
 righteousness,
 nor did they travel its pathways.
 14 But when he knew their deeds, he handed
 them over to darkness.
 [14] *and at night he will be like a thief.
 15 *And the eye of the adulterer watched for
 darkness,

^aOm = Zi ^bPerhaps Let me ^cI.e. the powerless ^dI.e. the Lord

*saying, 'No eye will observe me,'
 *and he placed a concealment of his face.
 16 *In the dark he dug through houses;
 *by day they sealed themselves up;
 *they did not know light,
 17 *because with one accord the morning is death's
 shadow to them,
 *because he will recognize the troubles of
 death's shadow.
 18 *He is nimble on the face of the water.]
 18 "May their earthly portion be cursed,
 19 and may their plants on earth appear
 withered,
 for they seized the orphans' armful.
 20 Then ^ahis sin was remembered^a,
 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!
 21 "For he did not treat well the barren woman
 and had no pity on the weak woman.
 22 And in wrath he overthrew the powerless.
 Therefore, when he has risen up,
 he will not feel secure about his own life.
 23 When he is sickly, let him not hope to
 regain health;
 rather, he will fall by disease.
 24 For his loftiness harmed many,
 but he shriveled away like a mallow in
 the heat
 or as an ear of grain, fallen off the stalk of
 itself.
 25 But if it is not so, who is there to say that I
 speak what is false?"
 [25 *and will he place my words as nothing.]

25 Now Baldad the Sauchite continued and said,
 2 "Why, what preamble or fear is there
 with him,
 he who on high keeps making the entire
 earth?
 3 For would there be anyone who thinks there
 is respite for brigands?
 And upon whom will not come
 ambushes from him?
 4 For how can a mortal be right before the
 Lord?
 Or who, born of woman, could purify
 himself?
 5 If he instructs the moon, then it does not
 shine,
 and the stars are not pure before him.
 6 But alas, a human being is rot!"
 [6 *and a son of man is a worm.]

26 Now Iob continued and said,
 2 "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?

^aOr sin remembered him

3 With whom have you taken counsel?
 Is it not with him who has all wisdom?
 Or whom will you follow?
 Is it not he who has the greatest
 power?
 4 To whom did you utter words?
 And whose breath is it that comes forth
 from you?
 [5 *will giants be brought forth
 *beneath the water and its neighbors?
 6 *Hades is naked before him,
 *and there is no covering for destruction.
 7 *Stretching out the north over nothing,
 *hanging the earth upon nothing.
 8 *Binding water in his clouds,
 *and the mass of cloud is not torn open under
 it.
 9 *He who holds firmly the face of the throne,
 *spreading over it his mass of cloud.
 10 *He circumscribed a decree on the face of the
 waters,
 *as far as the limit of light with darkness.
 11 *The pillars of heaven were spread wide
 *and were astonished from his rebuke.]
 12 By force he calmed the sea,
 and by knowledge he struck down the
 sea-monster,
 13 and heaven's bars fear him,
 and by decree he put to death the
 rebellious dragon.
 [14 *look, these are parts of his way,
 *and at a droplet of a word we will give ear to
 him.]
 14 And the force of his thunder—who knows
 when it will act?"

27 Now Iob, yet further to his preamble, said,
 2 "The Lord lives, who has judged me so,
 and the Almighty, who has embittered
 my soul—
 3 indeed, while my breath is still within me
 and a divine puff of air is what remains
 in my nostrils,
 4 my lips will not speak lawless things,
 nor will my soul ponder injustices.
 5 Far be it from me to declare that you are
 right, until I die,
 for I will not relinquish my innocence.
 6 But holding fast to righteousness, I will
 never let it go,
 for I am not conscious within myself of
 having done anything amiss.
 7 "Nonetheless, may my enemies be like the
 ruin of the impious,
 and those who rise up against me like the
 destruction of the transgressors.
 8 To be sure, what hope does the impious
 have that he hangs on?
 When he trusts in the Lord, will he be
 saved?
 9 Will the Lord listen to his petition?

Or when distress comes upon him,
 10 does 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.
 [19] *He opened his eyes, and he is not*]
 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 *And it will hurl at him and not spare;*
he will flee in flight from its hand.
 23 *It will strike their hands against them*
and hiss him from his place]

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,
 [3] *and he searches out every limit;*
stone is darkness and death's shadow,
 4 *cleft of a wadi, away from dust*]
 4 and those of mortals who kept forgetting
 the righteous way became weak.
 [5] *as for the earth—out of it will come bread;*
under it, it was turned about like fire.
 6 *Its stones are the place of lapis lazuli,*
and its mound has gold.
 7 *The path—no bird has known it,*
and the vulture's eye has not glanced at it.
 8 *The sons of braggarts have not trodden it;*
the lion has not passed over it.

^aHeb = rock crystal ^bbrain = Zi ^cGk = acc.

He stretched out his hand with sharp rock]
 9 And he overturned mountains from their roots
 10 and broke whirlpools of rivers—
 and my eye saw every precious thing.
 11 And he uncovered rivers' depths
 and showed his own power to the light.
 12 "But wisdom—where was it found?
 And of what sort is the place of knowledge?
 13 No mortal knows its way,
 nor will it ever be discovered among human beings.
 [14] *the deep said, 'It is not in me,'*
and the sea said, 'It is not with me.'
 15 *He will not give a confinement in its place,*
and silver cannot be weighed in exchange for it.
 16 *And it cannot rank with the gold of Ophir,*
with precious onyx and lapis lazuli.
 17 *Gold and glass cannot equal it,*
nor is its exchange a gold vessel.
 18 *Celestial objects and gabis^a cannot be mentioned,*
and draw wisdom above what is innermost.
 19 *The topaz of Ethiopia will not be equal to it;*
with pure gold it cannot be compared]
 20 "But wisdom—where was it found?
 And of what sort is the place of knowledge?
 21 It has escaped notice by any human,
 [21] *and it was hidden from birds of the air.*
 22 *Destruction and death said*]
 22 but we have heard of its renown.
 23 "God has established well its way,
 and he himself knows its place,
 24 for he observes all that is under heaven,
 since he knows all the earth contains, that which he made—
 25 the weight of winds and the measures of water!
 26 When he had done so, ^bhe looked and ^bmade a count;
 [26] *and a way^c in the shaking, noises^c;*
 27 *then he saw it and declared it*]
 27 since he prepared them, he kept track of them.
 28 And he said to humankind, 'Look, the worship of God is wisdom,
 and to stay away from evil is knowledge.' "

29 Now Iob, yet further to his preamble, said,
 2 "Who might put me in a month of former days,
 when God watched over me,
 3 as when his lamp would shine over my head,
 when by his light I strode in darkness,

4 when I was pressing on my ways,
 when God would pay a visit to my house,
 5 when I was very much a person of
 substance
 and my children were around me,
 6 when my roads were flowing with butter
 and my hills flowed with milk!—
 7 when I would go out early in the city
 and my seat was placed in the squares.
 8 When young men saw me, they hid,
 and the aged, all of them stood,
 9 and prominent men stopped talking,
 putting a finger to their mouth.
 10 And those who heard counted me happy,
 [10] **and their tongues stuck to their throat.*
 11 **Because the ear heard and pronounced me*
happy.]
 and the eye that saw me averted its
 glance,
 12 for I delivered the poor from the hand of
 the powerful,
 and the orphan, who had no helper, I
 helped,
 [13] **may the blessing of the one perishing come*
upon me.]
 13 and the widow's mouth blessed me.
 14 Yes, I put on righteousness
 and was clothed with justice like a cloak.
 15 I was the eye of the blind
 and the foot of the lame.
 16 It was I that was a father to the powerless,
 and a case I did not know I investigated.
 17 And I broke the molars of the unjust
 and tore prey from between their teeth.
 18 And I said, 'My manhood will see old age;
 I shall live a long while, like the trunk of
 a palm tree.'
 [19] **the root has opened out upon water,*
**and dew will lodge on my crop.*
 20 **My glory is fresh with me,*
**and my bow will go in its^a hand.]*
 21 "When they heard me, they took heed
 and fell silent at my counsel.
 22 And they did not add to what I said
 but became overjoyed whenever I spoke
 to them.
 23 As thirsty earth welcomes the rain,
 so these welcomed what I said.
 24 If I smiled toward them, they would not
 believe it.
 [24] **and the light of my face did not fade.*
 25 **I chose their way and sat as ruler,*
**and I used to encamp like a king among light-*
armed men,
**as one comforting mourners.]*
30 "But now they have laughed me to scorn;
 now the least of them reprove me in turn—
 [1] **whose fathers I used to disdain.]*
 whom I did not deem worthy of my
 shepherd dogs!

^aOr his ^bI.e. God

[2] **indeed, the strength of their hands—what is it*
to me?
**Completion perished upon them.*
 3 **In want and hunger, he was childless,*
**those who yesterday were fleeing an arid place,*
**dismay and misery,*
 4 **those who break off saltwort at one making a*
sound.]
 4 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.
 5 Thieves have risen up against me,
 6 whose houses were caves in the rocks,
 [7] **among pleasant sounds they will cry out.]*
 7 who spent their lives under wild
 bushes—
 8 sons of fools and of people dishonored in
 name,
 and a reputation quenched from earth.
 9 "But now I am their lyre,
 and they have me as common talk;
 10 yes, they abhorred me, standing afar off,
 and they did not spare my face their
 spit.
 11 For he^b opened his quiver and harmed me,
 [11] **and they have cast off the restraint of my*
presence.
 12 **On the right of offspring they rose up;*
**they stretched out their foot*
**and leveled out upon me paths of their*
destruction.
 13 **My paths were erased.]*
 13 for he took off my robe.
 14 He shot me down with his arrows;
 he has treated me as he wishes; I am a
 jumble of pain.
 15 My pains are returning;
 my hope has gone away like a puff of
 air,
 and my safety like a cloud.
 [16] **and now my soul will be poured out upon me.]*
 16 "And days of pain seize me,
 17 while at night my bones are inflamed,
 and my sinews are dissolved.
 18 With great force he took hold of my robe.
 [18] **he encircled me like the collar of my tunic.]*
 19 "And you have treated me like clay;
 my lot is in dust and ashes.
 20 But I have cried to you, and you do not
 listen to me.
 [20] **they stood and observed me.]*
 21 Yes, you fell upon me without mercy;
 with a strong hand you have scourged
 me,
 22 and you arrayed me in pains.
 [22] **and you cast me away from deliverance.]*

23 You see, I know that death will crush me,
for earth is home to every mortal.

24 "Oh that I might be able to lay hands on
myself
or, at least, entreat another, and he will
do this for me.

25 But I, I wept over every powerless person,
and I groaned when I saw a man in dire
straits.

26 But I, when I was intent on good,
look, days of evil met me all the more.

[27 **my belly boiled, and it will not be still;
days of poverty outran me]

28 I have gone about, groaning without
restraint,
and I have stood in the assembly, crying
out.

29 I have become a brother of sirens
and a companion of ostriches.

30 As well, my skin has blackened greatly,
and my bones, from heat.

31 Yes, my lyre has been turned into
mourning,
and my melody into weeping for me.

31 [**I made a covenant with my eyes,
and I will not take note of a virgin.

2 **And what has God apportioned from above,
*and is there an inheritance of the Sufficient
One from on high?*

3 **Does not destruction belong to the unrighteous,
and alienation to those who do lawlessness?

4 **Will he not see my way,
and all my steps be counted]

5 "But if I had walked with jesters
and if too my foot hurried to deceit,
6 then may he^a place me in a just balance—
but the Lord knows my innocence.

7 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,

8 then may I sow and others eat,
and may I become without root on
earth.

9 "If my heart followed another man's wife,
if in fact I lay in wait at her doors,
10 then may my wife too be pleasing to
another,

and may my children be humiliated.

11 For a fit of passion is uncontrollable,
namely, the defiling of a man's wife;

12 for a fire is set burning in all parts,
and wherever it has gone, it has destroyed
root and branch.

13 "And if too I have disparaged the case of my
male or female attendant
when they bring a complaint against me,

14 what then shall I do, if the Lord puts me
under scrutiny?

And if too he pays a visit, what answer
shall I give?

15 Just as I was conceived in the belly, were not
they also?

Yes, we were conceived in the same cavity.

16 "But as for the powerless,
what need they had—I did not miss it,
and the eye of the widow I did not let
waste away.

17 And if too I ate my morsel alone
and did not share with the orphan,

[18 **because from my youth I nurtured like a
father
*and from my mother's womb I gave
guidance*]

19 and if too I overlooked a naked person,
perishing,

and did not clothe him,
20 and as for the powerless, if they did not
bless me—

yet their shoulders were warmed with the
fleece of my lambs—

21 if I raised a hand against an orphan,
confident that I have much help at my
disposal,

22 then may my shoulder separate from its
socket
and my arm be crushed from the elbow.

23 To be sure, fear of the Lord controlled me.

[23 **and because of his load I shall not endure.*

24 **If I arrayed gold as my strength*]

24 "And if too I trusted in a precious stone
and if too I rejoiced when much wealth
accrued to me

and if too I placed my hand on things
without number—

26 do I not see the shining sun setting,
and the moon waning? For they do not
have it in them.

[27 **and if my heart was secretly enticed*]

27 And if too I placed my hand on my mouth
and kissed it,

28 then may this too be reckoned to me as the
greatest lawlessness,
because I played false before the Lord
Most High.

29 "And if too I was gratified at my enemies'
fall,

and my heart said, 'Good!'—

30 then may my ear hear a curse against me;
yes, then may I be gossiped about by my
people as one afflicted.

31 And if too my female attendants often said,
'Who might grant us to be filled with his
flesh?'

though I was very kind—

32 and no stranger would lodge outside,

^aOr it, i.e. my foot

but my door stood open to everyone that came,
 33 and if too, having sinned haplessly, I hid my sin—
 34 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,
 [35 **who might grant someone to hear me?*]
 35 and if I had not feared the hand of the Lord,
 then the writ that I had against someone
 36 I would have placed on my shoulders as a chaplet and read it aloud,
 37 and if I did not tear it up and hand it back, having taken nothing from the debtor—
 38 “if at any time the land groaned over me and if too its furrows wept with one accord
 39 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^a,
 40 then may nettles come forth to me instead of wheat,
 and a bramble instead of barley.”

And Iob ceased speaking.

32 Now too, his three friends gave up taking issue with Iob any longer, for Iob was righteous before them. ²But 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. ³But 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.

⁴Yet Elious waited to give an answer to Iob.

[⁴ **because they are older than he in days.*
⁵ **And Elious saw that there was no answer*
**in the mouth of the three men,*
**and his anger was inflamed.*]

6 Now Elious the son of Barachiel, the Bouzite, continued and said,

“I am rather young in age, but you are older; so I held my peace, being reticent to declare my own learning to you.

7 But I said, ‘It is not time that speaks, and with many years they do not know wisdom.’

8 Rather, there is a spirit in mortals, and it is a breath of the Almighty that teaches.

9 It is not the long-lived that are wise, nor do the aged know discernment.

10 So I said, ‘Hear me, and I will declare to you what I know.’

11 “Give ear to my words, for I will speak, while you hear,

[¹¹ **until you put words to the test.*

¹² **And I shall understand as far as you, *and look, there was no one that confuted Iob, *that countered his words, among you.*]

13 lest you say, ‘We discovered wisdom and contributed it to the Lord,’

14 but you gave a person^b the occasion to utter such words!”

[¹⁵ **they were terrified, they answered no more; *they made words from them obsolete.*

¹⁶ **I waited, for they did not speak; *because they stood still, they did not answer.*]

17 And Elious continued and said,

18 “I will speak again, for I am full of words;

for my gastral spirit is killing me
 19 and my belly is like a bound wineskin of new wine in ferment

or like a burst bellows of a blacksmith.
 20 I will speak, that I may find relief when I open my lips,

21 for I will not be in awe of a human being; to the contrary, I will have no regard for any mortal,

22 for I do not know how to show respect; if that is not so, moths will also eat me!

33 “Nonetheless, O Iob, hear my words, and give ear to what I say.

² For look, I have opened my mouth, and my tongue has spoken.

³ My heart will be seen pure by my words, and the thought of my lips pure by my interpretation.

⁴ It is the divine spirit that has made me and the Almighty’s breath that teaches me.

⁵ Give me an answer to these things, if you can; wait, take a stand against me, and I against you.

⁶ You have been fashioned from clay, even as I am; we have been fashioned from the same thing.

⁷ No fear of me will send you spinning, nor will my hand be heavy on you.

[⁸ **however, you spoke in my ears.*]

⁸ “I have heard the sound of your words, that you say, ‘I am pure, since I have done no wrong,
 9 and I am blameless, for I did not act lawlessly.

¹⁰ But he found a basis for complaint against me

and has reckoned me as an adversary,
 11 and he put my foot in the stocks and watched all my paths.’

^aOr lord ^bI.e. Iob

12 "How then do you say, 'I am righteous, and
he has paid no heed to me?'
for he that is above mortals is everlasting.
13 But you say, 'Why has he not heeded one
word of my case?'
14 For may the Lord speak just this once,
and the second time, through a dream
15 or during reflection by night—
as when a fearful dread falls on people,
while they slumber on their bed.
16 Then he lays bare the human mind;
he frightened them with such scary
apparitions,
17 to turn a person from injustice,
and he saved his body from a fall.
18 And he has spared his soul from death
and from his falling in battle.
19 Then again, he reproved him with sickness
upon his bed,
[19] *✱and a great many of his bones grew stiff✶*]
20 and he shall not be able to take any edible
bit of food
[20] *✱and his soul will long for food✶*]
21 until his flesh rots
and he shows his bones to be bare.
22 Yes, his soul drew near to death,
and his life was in Hades.
23 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,
24 he^a 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
25 and will make his flesh soft like an infant's
and restore him full-grown among
people.
26 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^a will repay people with
righteousness.
27 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!
[28] *✱deliver my soul so that it may not go to
corruption,
✱and my life shall see the light.
29 ✱Look, the Strong One works all these things,
✱three ways with a man✶*]
30 Rather, he delivered my soul from death,
that my life may praise him in the
light.'
31 Give ear, O Iob, and keep hearing me."
[31] *✱be quiet! and I am he that will do the talking.*
32 *✱If there are words, answer me;*

^aI.e. the Lord ^bOm = Zi

✱speak, for I desire you to be justified.
33 *✱If not, you hear me;
✱be quiet! and I will teach you wisdom✶*]

34 Now Elious continued and said,
2 "Hear me, you wise men;
O you who know, give ear to what is
good^b—
[3] *✱because the ear tries words
✱and the throat tastes food.*
4 *✱Let us choose judgment for ourselves;
✱let us know among ourselves what is good✶*]
5 because Iob has said, 'I am righteous;
the Lord dismissed my case,
6 but he lied with respect to my case,
[6] *✱my arrow is violent, though I am without
injustice.*
7 *✱What man is like Iob,
✱drinking mockery like water✶*]
8 seeing that I have not sinned or acted
impiously
or shared a way with doers of lawless
acts,
to walk with the impious.'
9 For do not say, 'There will be no visitation
of a man'—
and there is visitation to him from the
Lord!
10 "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.
11 Rather, he repays a person according to what
each of them does.
[11] *✱and in a man's path he will find him✶*]
12 Now, do you think the Lord will do what is
amiss?
Or will the Almighty pervert justice?
13 He it is who made the earth.
And who is it that sustains what is under
heaven and all it contains?
14 For if he should wish to confine
and to keep his spirit with himself,
15 all flesh will die together,
and every mortal return to dust, whence
too he was formed.
16 "But lest he rebuke you, hear these
things;
give ear to a sound of words.
17 Look then at him that hates lawless acts
and destroys the wicked,
since he is forever just.
18 Impious is he who says to a king, 'You are
acting lawlessly,'—
[18] *✱to rulers, 'O most impious✶*]
19 he who felt no reticence before a person of
worth
nor knows how to accord honor to the
prominent

so that their persons be respected.
 20 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.
 21 "For he is an eyewitness of human deeds,
 and nothing of what they do has escaped
 him,
 22 nor will there be a place
 to hide for those that do lawless acts.
 [23 **because he will not put upon a man any
 longer*]
 23 For the Lord observes all people—
 24 he who comprehends inscrutable things,
 things both glorious and extraordinary,
 without number,
 25 he who discloses their workings.
 [25 **and he will turn night about, and they^a will be
 brought low*]
 26 Now, he extinguished the impious—
 —but visible before him—
 27 because they turned aside from God's law
 and his requirements they did not recognize .
 [28 **to bring upon him the cry of the needy,
 and he will listen to the cry of the poor.
 29 **And he will furnish quiet, and who can
 condemn?*
**And he will hide his face, and who can behold
 him?*
**Both against a nation and against a person
 together,*
 30 **making king a person, a pretender,
 due to the people's discontent.
 31 **Because he that is saying to the Strong One,
 *I have seized; I will not take a pledge;
 *I will look apart from myself; do show me!
 If I have practiced injustice, I will not add.'
 32 **Will he exact it from you?*
 33 **Because you will reject, because you will
 choose, and not I,
 and what you knew, speak]
 34 "So, the intelligent of heart will say these
 things,
 and a wise man will have grasped what I
 said.
 35 But Iob did not speak with intelligence,
 and his words were without
 knowledge.
 36 Nonetheless, learn O Iob!
 No longer give a response as fools do,
 37 lest we add to our sins
 and lawlessness be reckoned against us,
 while speaking many words before the
 Lord."

35 Now Elious continued and said,
 2 "What is this you thought to be in
 dispute?

^ahe = Zi

Who are you that you said, 'I am in the
 right before the Lord?'
 3 Or will you say, 'What am I to do, if I
 sinned?'
 4 I will give an answer to you,
 as well as to your three friends.
 5 Look up to the sky, and see,
 and take a close look at the clouds, how
 high they are beyond you.
 6 If you sinned, what will you do?
 And if too you broke the law many times,
 what can you do?
 7 Now then, inasmuch as you are righteous,
 what will you concede to him?
 [7 **or what will he receive from your hand?*
 8 **Your impiety belongs to a man the likes of
 you,
 and your righteousness to a son of man.
 9 **Because of a multitude, the falsely accused will
 cry out;
 *they will call for help because of the arm of
 many.*
 10 **And he did not say, 'Where is the God that
 made me']*
 10 He it is that appoints the watches of the
 night;
 11 he it is that sets me apart from earth's four-
 footed animals
 and from the birds of the air
 [12 **there they will cry out, and he will not
 listen*]
 12 and from the insolence of the wicked.
 13 For the Lord does not wish to see
 wrongs,
 for he, the Almighty, is an eyewitness of
 those who perform lawless acts, and he will
 save me!
 But submit to judgment before him,
 if you can approve of him as he is."
 [15 **and now, because there is none that observes
 his anger
 *and he did not know very well by transgression
 *and Iob opens his mouth vainly,
 in ignorance he makes words weighty]
 16

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,
 4 in truth, and not unjust words;
 you understand wrongly!
 5 "But know that the Lord will not reject the
 innocent;
 [5 **powerful in strength of heart,
 *he will never make alive the impious
 and will grant the judgment of the poor.
 6 **He will not remove his eyes from the righteous,*
 7

*and with kings on the throne,
 *and he will seat them in victory, and they will
 be exalted.
 8 *And if, having been bound with handcuffs,
 *they will be held in the cords of poverty,
 9 *then he will declare to them their works
 *and their transgressions, that they will
 prevail.]
 10 rather, he will listen to the righteous.
 [10 *and he said that they should turn from
 injustice.
 11 *If they hear and are subject,
 *they will complete their days in good things
 *and their years in splendor.]
 12 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 unreceptive.
 [13 *and 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^a,
 15 because they afflicted the weak and
 powerless,
 but he^b will expose judgment against the
 meek.
 [16 *and besides, he enticed you out of the enemy's
 mouth,
 *a deep, an affusion beneath it,
 *and your table came down, full of fatness.]
 17 "Yes, justice will not be wanting for those in
 the right,
 18 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.
 [19 *and all that strengthen might.
 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;
 [21 *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,
 [24 *over which men ruled.
 25 *Every human saw in himself.]
 25 however many mortals are being
 wounded.

[26 *see, the Strong One is abundant, and we will
 not know him;
 *the number of his years is also boundless.]
 27 But to him raindrops are numbered,
 [27 *and they will be poured out by rain into a
 cloud.
 28 *Things grown old will flow.]
 28 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?
 [29 *even if he understands the spreading out of a
 cloud,
 *the proportions of his tent,
 30 *look, he stretches out edo^c against him
 *and has covered the root-masses of the sea,
 31 *for by them he will judge peoples;
 *he will give food to him that has strength.
 32 *He has covered light on his hands
 *and commanded concerning her^d in one that
 meets.
 33 *He will report his friend concerning it;
 *there is acquisition too concerning injustice.

37 * And at this my heart was troubled
 *and dropped from its place.
 2 *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,
 6 instructing the snow, 'Come upon the
 earth!'
 [6 *and winter, raine^e and winter of rains of his
 dominance.
 7 *In the hand of every human he seals up.]
 7 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 from the breath of the Strong One frost
 will give.]
 10 And he steers the water as he wishes—
 [11 *and a cloud plasters over a choice
 thing;
 *his light will scatter the cloud.

^aOr angels ^bI.e. the Lord ^cHeb = his mist ^dAntecedent unclear ^eOm = Zi

12 **And he will twist round the discs
*by theebulath^a to their works—
everything, whatsoever he command them ✓
12 these things have been instructed by him on
the earth.
[13 **if for correction, if for his land,
if for mercy, he will find him ✓]
14 "Give ear to these things, O Iob;
stand still, be warned of the Lord's
power.
15 We know that God ordained his works,
when he made light out of darkness.
16 And he understands the division of the
clouds
and the extraordinary falls of the
wicked.
17 But your cloak is hot;
yet there is quiet on the earth.
[18 **solidifications are with him for things grown
old,
strong like an appearance of outpouring ✓]
19 Why? Teach me what we shall say to him,
and let us cease talking so much.
20 Is book or scribe in attendance on me,
that I stand and put a person to silence?
21 But the light is not visible to all,
[21 **radiant it is among things grown old ✓*]
just as the light from him is upon the
clouds.
22 From the north are clouds shining like
gold;
on these is great the glory and honor of
the Almighty.
23 And we do not find another like him in
strength.
As for him that judges rightly, do you not
think he pays heed?
24 Therefore humans will fear him;
yes, the wise in heart too will fear him."

38 Now after Elious stopped his speech, the
Lord said to Iob through a whirlwind and
clouds,

2 "Who is this that hides counsel from me
but confines words in his heart and
thinks to hide them from me?
3 Gird up your loins like a man,
and I will question you, but as for you,
just answer me!
4 "Where were you when I was laying the
earth's foundation?
Now tell me, if you are endowed with
understanding.
5 Who determined its measures, if you know?
Or who was it that stretched a line upon
it?
6 On what have its rings been fastened?
And who is he that cast a cornerstone
upon it?
7 When the stars were born,

all my angels praised me with a loud
voice.

8 "Again, I shut up the sea with gates,
when it quivered with eagerness, as it
issued from its mother's womb,
9 and I made the cloud its clothing,
and with mist I swaddled it;
10 yes, I prescribed bounds for it,
setting bars and gates around it.
11 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!'
12 "Was it in your time that I instructed
the morning light
and that the morning star saw its post,
13 to take hold of earth's wings,
to shake the impious off it?
14 Was it you that took clay soil and
formed a living creature,
and, able to talk, set him on earth?
15 Again, did you remove the light from the
impious
and crush the arm of the proud?
16 "And did you go to the source of the sea
and walk in the tracks of the deep?
17 Again, do the gates of death open to you out
of fear,
and did the gatekeepers of Hades cower
when they saw you?
18 Again, have you been advised of the breadth
of what is under heaven?
Do tell me how much it is.
19 "As well, in what kind of land does the light
dwell,
and of what kind is the place of
darkness?
20 Might you perhaps lead me to their borders?
And perhaps too you know their paths?
21 Thereby I know that you were born then,
and the number of your years is great!
22 "And have you gone to the storehouses of
the snow,
and have you seen the storehouses of the
hail?
23 But it is at your disposal for a time of
enemies,
for a day of war and battle.
24 And from where does the hoarfrost come,
or from where is the south wind
dispersed to what is under heaven?
25 "And who prepared a course for the driving
rain
and a way for the tumults?
[26 **to bring rain on land, where there is no
man,*

^aHeb = his guidance

27 **wilderness, where there is no human in it,
*to feed the untrodden and uninhabited
*and to cause it to grow an effusion of
greenery*]

28 "Who is the rain's father?
And who is it that has given birth to the
dew's nuggets?
29 And from whose womb does the ice come
forth?
And who has given birth to freezing rain
in heaven
30 that descends like flowing water?
And who froze the face of the deep?

31 "And did you understand the bond of
Pleiades,
and did you open the barrier of Orion?
[32 **truly, will you open Mazouroth in its season,
*and the Evening Star with its luminous tail—
will you lead them*]
33 And do you know heaven's changes
or the corresponding events under
heaven?

34 "And will you summon a cloud by voice,
and will it obey you with a violent burst
of water?
35 And will you send out thunderbolts—and
will they go?
And will they say to you, 'What is it?'
36 And who gave to women skill in weaving
or knowledge of embroidery?
37 And who is he that numbers the clouds in
wisdom
and inclined sky to earth?
38 And dust has been poured out like soil,
but I have cemented it, like a block to a
stone.

39 "And will you hunt prey for the lions
and satisfy the appetite of dragons?
40 For they are in a state of fear in their lairs,
and they crouch in the woods, lying in
wait.
41 And who prepared food for the raven?
For its young have cried to the Lord
as they wander about, searching for
food.

39 [**if you knew the birthing season of the wild
goats of the rock*]

1 "And did you protect the birth pangs of the
deer?
2 And did you check off their months full of
pregnancy,
and did you relieve their birth pangs?
3 And did you rear their young without fear?
[3 **will you send away their birth pangs?*
4 **Their young will break forth;
*they will be multiplied with offspring;
they will go forth and never return to them]

5 "And who is he that let the wild ass go
free,
and its bonds—who loosed them?
6 Yes, I made its home the wilderness,
[6 **and its coverts are the salt land*]
7 while it laughs to scorn the city's crowds
and hears not the chiding of the tax-
gatherer.
[8 **it will survey mountains as its pasture,
and it searches after every green thing]
9 "And will the unicorn be willing to be your
slave
or to lie down at your manger?
10 And will you bind its yoke with straps,
or will it draw your furrows in the
plain?
11 Again, do you trust it, because its strength is
great,
and will you discharge to it your work?
12 And will you believe that it will return your
seed to you
and bring it to your threshing floor?
[13 **the wing of those that take delight neelasa^a,
if it conceives asida^b and nessa^c.
14 **Because it will leave its eggs to the ground
*and warm them on the soil,
15 *and it forgot that a foot will scatter them
*and that wild animals of the field will trample
them.*
16 **It hardened its young so as not to be her
own;
*in vain it labored without fear,
17 *because God caused wisdom to be silent to
her
*and did not give her a portion in
understanding.*
18 **At the right time it will lift up on high;
it will laugh to scorn the horse and its rider]

19 "Was it you that endowed the horse
with power
and clothed its neck with terror?
20 And did you endow it with full armor
and the majesty of its breast with
courage?
21 Pawing at the plain, it bears itself proudly,
and it goes forth into the plain in
strength.
22 Meeting up with an arrow, it laughs in scorn
and will never turn back from a blade.
23 Upon it exult the bow and dagger,
24 and in rage it will stamp out the ground
and will not steady itself until the
trumpet sounds.
25 But when the trumpet sounds, it says,
'Good!'
and from afar it scents battle with leap
and cry.
26 "And is it by your understanding that the
hawk stops still,

^aHeb = appears glad ^bHeb = stork ^cHeb = plumage

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 Job and said:*
2 **"Will he turn away judgment with the
Sufficient One?*
**While reproving God will he answer it*]
3 Now Job continued and said to the Lord,
4 "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?
I will lay my hand on my mouth.
5 I have spoken once, but I will not add to a
second time."

6 Now yet again the Lord continued and said
to Job 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;
14 then I will acknowledge that your right
hand can save.
15 "But look now, you are familiar with
'monsters';
they eat grass like cows.
16 Look now, its strength is in its loins,
and its power in its belly's navel.
17 It stood up its tail like a cypress,
and its sinews have been interwoven.
18 Its flanks are flanks of copper,
and its spine is cast iron.
19 "This is the chief of what the Lord created,
made to be mocked at by his angels.

^aI.e. the nether world

20 But when it went up on a steep mountain,
it brought gladness to the quadrupeds in
Tartarus^a.
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*]
26 And will you pierce its lip with a ring?
27 And will it address you with a petition,
with a supplication, softly?
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 And a whole fleet, gathered, cannot carry
the mere skin of its tail.
[31 **and its head in fishermen's boats*]
32 But you will lay a hand on it,
though you remember the battle that is
waging in its body,
and let it happen no more!

41 ⁽⁹⁾ "Have you not seen it,
and have you not marveled at what is said?
2 Do you not fear because it has been
prepared for me?
For who is it that withstands me?
3 Or who will withstand me and survive,
if all that is under heaven is
mine?
[4 **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,

- and its eyes have the look of the morning star.
- 11 From its mouth proceed flaming torches,
and fiery braziers are being cast forth.
- 12 From its nostrils proceeds smoke
of a furnace burning with the fire of
coals.
- 13 Its soul is coals,
and a flame proceeds from its mouth.
- 14 And in its neck lodges power;
destruction runs before it.
- 15 And the flesh of its body cleaves together.
[¹⁵ *it will flow down on it; it will not be
shaken✓]
- 16 Its heart is solid like stone,
and it stands like an unyielding anvil.
- 17 And when it turns, fear takes hold of the
quadrupeds jumping upon the
earth.
- 18 If spears meet it, they will do nothing,
[¹⁸ *raised spear and breastplate✓]
- 19 for it regards iron as chaff
and bronze as rotten wood.
- 20 A bronze bow will never wound it;
it regards a catapult as grass
- [²¹ *mallets were reckoned as stubble✓]
- 21 and laughs to scorn the waving of a
firebrand.
- 22 Its bed is sharp points,
and all the sea's gold under it is like
untold clay.
- 23 It makes the deep boil like a caldron
and regards the sea as a pot of ointment
- 24 and Tartarus^a of the deep as a captive.
[²⁴ *it reckoned the deep for a promenade✓]
- 25 There is nothing on earth like it,
made to be mocked at by my angels.
- 26 Everything high it sees,
and it is king over all that are in the
waters."

- 42** Now Iob continued and said to the Lord,
² "I know that you can do anything,
and nothing is impossible for you.
- 3 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?
- 4 Now hear me, Lord, that I too may speak;
then I will question you, and you, teach
me!
- 5 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 Eliphaz^b the Thaimanite, "You have sinned, and your two friends, for you have spoken nothing true in my presence, as has my attendant Iob. ⁸Now 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, [⁸*because 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." ⁹Then Eliphaz^b 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. ¹²Yes, 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. ¹³And there were born to him seven sons and three daughters, ¹⁴and he called the first Day and the second Cassia and the third Horn of Amaltheia. ¹⁵And 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, ^{16b}and all the years he lived were two hundred and forty-eight years. [¹⁶*and Iob saw his sons *and the sons of his sons, a fourth generation, ¹⁷*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}α 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 Iobab; ^{17c}α 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}α 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 Hasom, who was a leader from the Thaimanite country, and after him Hadad son of Barad, who cut down Madiam in the plain of Moab, and the name of his city was Geththaim. ^{17e}α Now the friends who came to him were: Eliphaz^b, 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

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WISDOM OF SALOMON

TO THE READER

EDITION OF THE GREEK TEXT

The NETS translation of the Wisdom of Solomon (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 Solomon (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 ἡμῶν, which is attested by most of the Greek witnesses, and not λειμῶν (= *pratium* of the Old Latin), and in 18.23 I read τὴν ὀργήν, attested by all the Greek witnesses, and not τὴν ὀρμήν (= Old Latin *impetum*). In 12.5 I follow an old conjecture and read φονάς in place of φονέας. In 7.1 I read θνητός with B*-S, not θνητός ἄνθρωπος, and in 15.14 I read οἱ καταδυναστεύσαντες, which is attested by many Greek manuscripts and seems to be required by the sense, not καταδυναστεύσαντες. Finally, in 15.17 I read ἀνθ' ὧν with S and other Greek witnesses, not ὧν. 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 (προτρεπτικός λόγος), 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., παροῦσά τε μίμνουνται αὐτήν (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.

¹ J. M. Reese, *Hellenistic Influence on the Book of Wisdom and its Consequences* (Analecta Biblica 41; Rome: Biblical Institute Press, 1970) 3–31. The comments in the present section are heavily indebted to the treatment of the subject by Reese.

² Reese, *Hellenistic Influence*, 25–26.

³ Reese, *Hellenistic Influence*, 26–27.

⁴ Reese, *Hellenistic Influence*, 27–28.

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.⁵ 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 words⁶ as ἀπαύγασμα (“reflection,” 7.26) and πάρεδρος (“sitting by,” hence “throne-partner,” 9.4, cf. 6.14), both used to describe wisdom, or ἀνόνημα (“nameless,” 14.27) and ἄψυχος (“lifeless,” 13.17; 14.29), both used in the description of idols, or στεφανηφορούσα (“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 ἀκώλυτος (“unhindered”) and εὐεργετικός (“beneficent”), or by the words that describe Salomon’s relationship with wisdom, νύμφη (“bride,” 8.2) and ἐραστής (“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 ἐπιπορκία (“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 ἰνδάλματα⁷ (“apparitions,” 17.3) or δέγματα (“terrors,” 17.8), or in such terms as ἀπότομος (“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,”⁸ NETS “is aimed primarily at . . . a biblically well-educated audience”⁹ 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 ἄνθρωπος by “human being” or “mortal,” occasionally by other words, and have only translated it by “man” in the one passage (9.5) 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 ἰνδάλματα also occurs in 1er 27(50).39 with the meaning “phantoms.”

⁸ See the preface in the NRSV by B. M. Metzger addressed “To the Reader.”

⁹ See the preface by A. Pietersma and B. Wright addressed “To the Reader of NETS” in A. Pietersma, *A New English Translation of the Septuagint: The Psalms* (New York and Oxford: Oxford University Press, 2000) viii.

WISDOM OF SALOMON 1-2

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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; 2 because he is found by those who do not test him, he reveals himself to those who do not distrust him. 3 For crooked thoughts separate from God, and his power, when it is tested, convicts the foolish, 4 because wisdom will not enter a soul that plots evil or reside in a body involved in sin. 5 For a holy and disciplined spirit will flee from deceit and depart from senseless thoughts and be ashamed when unrighteousness approaches. 6 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. 7 Because the spirit of the Lord fills the world and that which holds all things together has knowledge of what is said, 8 therefore those who utter unrighteous things will not escape detection, and justice, when it convicts, will not pass them by. 9 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, 10 because a zealous ear hears all things and the noise of grumbling is not hidden. 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 ^aon yourselves^a by the deeds of your hands, 13 because God did not make death nor does he delight in the destruction of the living. 14 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^b of Hades on earth. 15 For righteousness is immortal. 16 But the impious by their deeds and words summoned it^c; considering it to be a friend, they wasted away and made a covenant with it, because they are worthy to belong to its party. 2 For they did not reason rightly and said among themselves: "Short and sorrowful is our life, and there is no remedy ^dwhen a human being dies^d, and no one is known who has returned^e from Hades. 2 Because we ^fcame into being^f 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, 3 when it is extinguished, the body will turn to ashes,

^aLacking in Gk ^bOr *palace* ^cI.e. *death* ^dOr *at the end of a human being* ^eOr *been set free* ^fOr *were born*

and the spirit will be dispersed as thin air.
 4 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.
 5 For our allotted time is the passing of a
 shadow,
 and there is no putting back of our death^a,
 because it has been sealed and no one turns
 it^b back.
 6 "Come, therefore, let us enjoy the good
 things that exist,
 and let us make good use of the creation as
 in youth;
 7 let us take our fill of costly wine and
 perfumes,
 and let no flower of spring pass us by.
 8 Let us crown ourselves with rosebuds before
 they are withered.
 9 Let no^cne of us^c be without share in our
 revelry;
 everywhere let us leave signs of enjoyment,
 because this is our portion and this our lot.
 10 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.
 11 But let our strength be the standard of what
 righteousness is,
 for what is weak is proved to be useless.
 12 "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.
 13 He professes to have divine knowledge
 and calls himself a child^d of the Lord;
 14 he has become a reproof to us of our
 thoughts;
 (15) he is a burden to us even to see,
 15 because his life is unlike that of others
 and his behavior is different.
 16 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.
 17 Let us see if his words are true,
 and let us test what will happen at the end
 of his life;
 18 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.
 19 Let us afflict^e him with insult and torture,
 that we may learn how reasonable he is
 and may put his forbearance to the test.

20 Let us condemn him to a shameful death,
 for, according to his words, he will be
 watched over."
 21 Thus they reasoned, but they were led astray,
 for their wickedness blinded them,
 22 and they did not know divine mysteries
 nor hoped for the wages of holiness
 nor recognized the reward for blameless
 souls.
 23 Because God created human beings for
 incorruption
 and made them the image of his own
 nature,
 24 but through the envy of the devil death
 entered the world,
 and those who belong to his party
 experience it.
 3 But the souls of the righteous are in the hand
 of God,
 and no torment will ever touch them.
 2 In the eyes of the foolish they seemed to
 have died,
 and their departure was considered to be
 suffering,
 3 and their going from us to be destruction,
 but they are at peace.
 4 For even if in the sight of human beings
 they were punished,
 their hope is full of immortality,
 5 and having been disciplined a little, they
 will be greatly benefited,
 because God tested them and found them
 worthy of himself;
 6 as gold in the furnace, he tested them,
 and as a sacrificial whole burnt offering, he
 accepted them.
 7 And in the time of their visitation they will
 shine out,
 and as sparks through the stubble, they will
 run about.
 8 They will judge nations and rule over
 peoples,
 and the Lord will be king over them for ever.
 9 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.
 10 But the impious will receive punishment in
 accordance with the way they
 reasoned,
 those who neglected the righteous person
 and revolted from the Lord—
 11 for the one who disdains wisdom and
 instruction is wretched—
 and their hope is vain, and their labors are
 unprofitable,

^aOr *end* ^bLacking in Gk ^cmeadow = Zi ^dOr *servant* ^eOr *test*

WISDOM OF SALOMON 4-5

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- and their deeds useless;
 12 their wives are foolish, and their children
 evil;
 (13) their offspring accursed.
 13 Because blessed is the barren woman who is
 undefiled,
 she who has not known^a intercourse that
 involved transgression,
 for she will have fruit at the visitation of
 souls.
 14 And ^bblessed is^b the eunuch who has done
 no lawless deed with his hands
 nor thought evil things against the Lord,
 for special favor will be given^c him for his
 faithfulness,
 and a very delightful lot in the shrine of the
 Lord.
 15 For the fruit of good labors is renowned,
 and the root of understanding does not fail.
 16 But the children of adulterers will not reach
 maturity,
 and the offspring of unlawful intercourse
 will perish.
 17 Even if they live long, they will be held of
 no account,
 and finally their old age will be without
 honor;
 18 if they die early, they will have no hope
 nor comfort on the day of decision,
 19 for the end of an unrighteous generation is
 grievous.

- 4** Better is childlessness with virtue,
 for in the memory of it^d is immortality,
 because it is recognized both by God and by
 human beings.
 2 When it is present, they imitate it,
 and they long for it when it has gone,
 and through all time it marches wearing the
 crown,
 having won the victory in the contest for the
 prizes that are undefiled.
 3 But the prolific brood of the impious will be
 of no use,
 and illegitimate seedlings from them will
 not strike deep root
 or take firm hold;
 4 for even if for a time they sprout ^eand
 produce^e branches,
 growing unstable, they will be shaken by the
 wind,
 and by the force of the winds uprooted.
 5 The branches will be broken off before they
 come to maturity,
 and their fruit will be useless,
 too unripe to eat and fit for nothing.
 6 For children born of unlawful intercourse
 are witness of evil against their parents
^fwhen they are examined^f.
 7 But the righteous, even if they die
 prematurely, will be at rest.

- 8 For an honored old age does not consist in
 length of time,
 nor is it measured by number of years,
 9 but understanding is gray hair for human
 beings,
 and a spotless life is ripe old age.
 10 One who became well-pleasing to God was
 beloved,
 and, while living amongst sinners, was
 taken;
 11 he was seized in order that wickedness
 should not affect his understanding
 or guile deceive his soul.
 12 For the fascination of wickedness^g obscures
 the things that are good,
 and roving desire undermines an innocent
 mind.
 13 But being perfected in a short time, he
 fulfilled long years;
 14 for his soul was pleasing to the Lord,
 therefore he hastened^h from the midst of
 evil.
 (15) But the peoples saw and did not understand
 nor take such a thing to heart,
 15 [that grace and mercy are upon his chosen
 ones
 and he watches over his holy ones.]
 16 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,
 17 for they will see the endⁱ of the wise
 and will not understand what the Lord
 planned for them
 and for what he kept them safe.
 18 They will see and will be contemptuous,
 but the Lord will laugh them to scorn.
 19 And after this they will become dishonored
 corpses
 and an object of outrage amongst the dead
 for ever,
 (19) 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.
 20 And they will come with dread at the
 reckoning of their sins,
 and their lawless deeds will convict them to
 their face.
- 5** Then the righteous will stand with great
 confidence
 in the presence of those who have afflicted
 them

^aOr had ^bLacking in Gk ^cOr shown ^di.e. virtue ^eOr with ^fOr at their examination ^gOr worthlessness ^hOr
 hastened him ⁱOr death

and those who make light of their labors.
 2 When they see them^a, they will be troubled
 with terrible fear
 and will be amazed at the unexpected
 salvation ^aof the righteous^a.
 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^b to be without honor.
 5 How have they been counted amongst
 divine sons,
 and how^a 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,
 10 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,
 11 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 ^cby the movement of its wings^c,
 and afterwards no sign of its coming is
 found there,
 12 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,
 13 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."
 14 Because the hope of the impious is as dust^d
 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.
 15 But the righteous live for ever,
 and in the Lord is their reward,

and the care of them with the Most High.
 16 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.
 17 He will take his zeal as his whole armor
 and make creation his weapons ^efor
 vengeance on^e his^a enemies;
 18 he will put on righteousness as a
 breastplate
 and wear impartial justice as a helmet;
 19 he will take holiness as an invincible shield
 20 and will sharpen stern anger for a sword,
 and creation will fight with him against
 those without sense.
 21 Well-aimed shafts of lightning will fly out
 and from the clouds, as from a well-drawn
 bow, will leap to the target,
 22 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;
 23 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.

6 Hear therefore, you kings, and understand;
 learn, you judges of the ends of the earth;
 2 give ear, you that have dominion over
 multitudes
 and boast of many nations,
 3 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,
 4 because, being servants of his kingdom, you
 did not judge rightly
 or keep the law
 or walk according to the counsel of God.
 5 Terribly and swiftly he will come upon
 you,
 because a severe judgment falls on those in
 high places.
 6 For the least may be pardoned in mercy,
 but the mighty will be mightily tested,
 7 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,
 8 but a strict inquiry awaits^f the powerful.
 9 To you therefore, you princes, my words ^aare
 addressed^a,
 that you may learn wisdom and not fall into
 error.

^aLacking in Gk ^bOr death ^cOr as its wings move ^dOr chaff or thistle down ^eOr to repel ^fOr will come upon

WISDOM OF SALOMON 6-7

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- 10 For those who have observed holy things in holiness will be made holy, and those who have been taught them will find a defense.
- 11 Set your desire therefore on my words; long for them, and you will be instructed.
- 12 Wisdom is radiant and unfading and is easily discerned by those who love her and found by those who seek her;
- 13 she anticipates those who set their desire on her to make herself known in advance.
- 14 Those who rise early for her will not have to labor, for they will find her sitting at their gates.
- 15 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,
- 16 because she goes about seeking those worthy of her and graciously appears to them in their paths and meets them in every thought.
- 17 For ^aher true beginning is the desire for instruction^a,
- 18 and concern for instruction is love ^bof her^b,
- (18) and love ^bof her^b is keeping her laws, and paying attention to her^b laws is confirmation of incorruption,
- 19 and incorruption brings one near to God;
- 20 so the desire for wisdom leads to a kingdom.
- 21 If therefore you take delight in thrones and scepters, you princes of peoples, honor wisdom that you may reign for ever.
- 22 What wisdom is and how she came into being I will declare, and I will hide no mysteries from you, but I will trace ^bher^b out ^cfrom her first beginning^c and bring knowledge of her into the open, and I shall not pass by the truth.
- 23 Nor indeed will I travel in the company of consumptive envy, because this can have no fellowship with wisdom.
- 24 A multitude of wise people is the salvation of the world, and a sensible king is the stability of a people.
- 25 Therefore be instructed by my words, and you will profit.
- 7 I myself also am mortal^d 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,
- 2 within the period of ten months being compacted of blood, from the seed of man and the pleasure that accompanies intercourse.
- 3 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.
- 4 In swaddling clothes I was nursed, and with care.
- 5 For no king has had a different beginning of existence,
- 6 but there is for all one entrance into life and the same way out.
- 7 Therefore I prayed, and understanding was given to me; I called ^bon God^b, and a spirit of wisdom came to me.
- 8 I preferred her to scepters and thrones, and wealth I considered nothing in comparison with her.
- 9 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.
- 10 I loved her more than health and beauty and chose to have her rather than light, because the radiance from her never rests.
- 11 But all good things came to me together with her and in her hands uncounted wealth.
- 12 I rejoiced in them all because wisdom leads them, but I did not know that she was their mother.
- 13 I learned without guile, and I impart without grudging; I do not hide her wealth,
- 14 for it is an unfailling treasure for human beings; those who get it obtain friendship with God, commended for the gifts that come from instruction.
- 15 May God grant to me to speak with judgment and to think thoughts worthy of what has been given ^bto me^b, because he himself is the guide even of wisdom and the corrector of the wise.
- 16 For both we and our words are in his hand, both all understanding and skill in crafts.
- 17 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,

^aOr *her beginning is the true desire for instruction* ^bLacking in Gk ^cOr *from the beginning of creation*
^da mortal man = Zi

18 the beginning and end and middle of times,
the alterations of the solstices and the
changes of the seasons,
19 the cycles of the year and the constellations
of the stars,
20 the natures of animals and the tempers of
wild animals,
the violent forces of spirits^a and the
thoughts of human beings,
the varieties of plants and the powers of
roots,
21 and all things, both what is secret and what
is manifest, I learned,
22 for she that is the fashioner of all things
taught me, namely^b 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,
23 unhindered, beneficent, loving towards
humanity,
firm, unfailing, free from care,
all-powerful, all-surveying
and penetrating all spirits
that are intelligent, pure, most subtle.
24 For wisdom moves more freely than any
movement;
she pervades and penetrates all things
because of her pureness.
25 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.
26 For she is a reflection of eternal light
and a spotless mirror of the activity of God
and an image of his goodness.
27 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^b friends of God and
prophets;
28 for God loves nothing except the person
who lives with wisdom,
29 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;
30 for this is succeeded by the night,
but against wisdom wickedness does not
prevail.

8 She reaches with might from one end ^bof the
world^b 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.
3 She glorifies her^b noble birth by having a
shared life with God,
and the Sovereign Lord of all loves her,
4 for she is an initiate in the knowledge of
God
and chooses his works.
5 If riches are a desirable possession in life,
what is richer than wisdom which makes all
things?
6 And if understanding is productive,
who more than she is the fashioner of the
things that exist?
7 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.
8 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.
9 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.
10 Because of her, I will have glory among the
multitudes
and honor in the presence of elders,
although I am young.
11 I will be found quick in judgment
and in the sight of rulers will be admired.
12 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.
13 Because of her, I will have immortality
and will leave behind an everlasting
memorial for those who come after
me.
14 I will govern peoples,
and nations will be subject to me;
15 dread princes will fear me when they hear
of me^b;
among the multitude I will show myself
noble, and in war courageous.
16 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.
17 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

^aOr *winds* ^bLacking in Gk

WISDOM OF SALOMON 8-10

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and in the labors of her hands unfailing
wealth
and in training in intimate companionship
with her understanding
and great renown in ^aconversing with her^a,
I went about seeking how I might take her
to myself.

19 I was a naturally clever child,
and I obtained a good soul as my lot,
20 or rather, being good, I entered an undefiled
body.

21 But knowing that I would not otherwise
gain possession ^bof her^b unless God
gave her^b 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,

9 “God of the fathers and Lord of mercy,
who made all things by your word
2 and by your wisdom formed human
beings
to rule over the creatures that were made by
you
3 and to manage the world in holiness and
righteousness
and to pronounce judgment in uprightness
of soul,
4 give me wisdom that sits by you on your
throne,
and do not reject me from amongst your
children^c,

5 because I am your servant and the son of
your handmaid,
a weak and short-lived man,
with limited understanding of judgment
and laws;
6 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.

7 You preferred me as king of your people
and judge of your sons and daughters;
8 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.

9 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.

10 Send her out from the holy heavens,
and from your glorious throne send her,
that, being present with me, she may labor
^bwith me^b

and that I may learn what is well-pleasing
before you,
11 for she knows all things and understands
them^b
and will guide me prudently in my actions
and guard me with her glory.

12 Then my deeds will be acceptable,
and I will judge your people justly
and be worthy of the throne of my father.

13 For what human being can learn divine
counsel?
Or who can conceive what the Lord wills?
14 For the thoughts of mortals are worthless,
and our inventions liable to fail.

15 For a corruptible body burdens the soul,
and the earthly tent weighs down a mind
full of cares^d.

16 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?

17 Who has learned your counsel
unless you gave wisdom
and sent your holy spirit from on high?
18 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.”

10 She carefully guarded the first-formed
father of the world, when he alone
was created,
and delivered him from his own
transgression;
2 she gave him strength to rule over all things.

3 But when an unrighteous man departed
from her in his anger,
he perished through his^b fratricidal rage.

4 When because of him the earth was flooded,
wisdom again saved it,
piloting the righteous man by a worthless
piece of wood.

5 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.

6 She rescued a righteous man, when the
impious were perishing,
as he fled from the fire descending on the
Five Cities.

7 As testimony of their evil
a smoking waste still remains,
and plants bearing fruit ^ethat does not ripen^e,
and^b a stele of salt standing as a monument
to an unbelieving soul.

^aOr sharing her words ^bLacking in Gk ^cOr servants ^dOr thoughts ^eOr before it is ripe

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.

10 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.

11 When in their greed men were trying to
prevail over him,
she stood by him and made him rich;
12 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.

13 She did not abandon a righteous man who
had been sold
but rescued him from sin;
14 she went down with him into the dungeon,
(14) 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.

15 A holy people and a blameless race
she rescued from a nation of oppressors;
16 she entered into the soul of the Lord's
attendant
and withstood terrible kings with wonders
and signs.

17 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.
18 She led them across the Red Sea
and brought them through deep water,
19 but their enemies she drowned,
and from the bottom of the deep she cast
them up.

20 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,
21 because wisdom opened the mouth of the
dumb
and made the tongues of infants articulate.

11 She prospered their actions by the hand of a
holy prophet.

2 They journeyed through an uninhabited
wilderness
and in trackless places pitched their tents;
3 they withstood their adversaries and
defended themselves against their
enemies.
4 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.

5 For through the very things by which their
enemies were punished,
they themselves were benefited in their
need.
6 Instead of the perennial spring of a river,
stirred up with defiled blood
7 in rebuke for the decree to kill the infants,
you unexpectedly gave them abundant water,
8 having shown by their thirst at that time
how you punished their opponents.

9 For when they were tested, although they
were being disciplined in mercy,
they learned how the impious, being judged
in anger, were tormented.

10 For these you put to the test like a father
giving a warning,
but the others you examined like a stern
king passing sentence.

11 Whether far away or near, they were alike
distressed,
12 for a double grief took hold of them,
and a groaning at the memory of what had
occurred.

13 For when they heard that through their own
punishments
the others were being benefited, they took
notice of the Lord.

14 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.

15 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
16 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,

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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
 18 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,
 19 which were able not only to wipe them out by the harm they did
 but even to destroy them by their terrifying appearance alone.
 20 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.

21 For it is always in your power to show great strength,
 and who can withstand the might of your arm?
 22 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.
 23 You have mercy on all, because you can do all things,
 and you overlook the sins of human beings that they may repent.
 24 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.
 25 How would anything have endured if you had not willed it?
 Or how would anything not called ^ainto existence^a by you have been preserved?
 26 You spare all things, because they are yours,
 O Sovereign Lord, you who love human beings.

12 For your incorruptible spirit is in all things.

2 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.

3 For even the ancient inhabitants of your holy land,
 4 because you hated them for practicing the most detestable things—
 deeds of sorcery and unholy rites,
 5 merciless slaughters^b of children,

sacrificial feasting on human flesh and blood—
 those^a initiates from the midst of a pagan^a ceremony
 6 and parents who murder helpless lives, you willed to destroy by the hands of our fathers
 7 in order that the land that is the most precious of all before you
 might receive a worthy colony of servants^c of God.
 8 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.
 9 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,
 10 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.
 11 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.

12 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?
 13 For neither is there any god beside you,
 whose care is for all,
 to whom you must prove that you did not act unjustly,
 14 nor can any king or prince look you in the face concerning those whom you have punished.
 15 But being righteous, you manage all things righteously,
 considering it alien to your power to condemn anyone who does not deserve to be punished.
 16 For your strength is the beginning of righteousness,
 and your sovereignty over all causes you to spare all.
 17 For you show your strength when people doubt the completeness of your power,
 and you rebuke any insolence among those who know it.

^aLacking in Gk ^bslaughterers = Zi ^cOr 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^a and those deserving of death, giving them time and opportunity in which to free themselves from their wickedness,
- 21 with how great carefulness have you judged your sons to whose fathers you gave oaths and covenants of good promises!
- 22 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.
- 23 Hence those who lived unrighteously in a life of folly you tormented through their own abominations.
- 24 For they went far astray on the paths of error, taking as gods the most despised and loathsome of animals^b being deceived like foolish infants.
- 25 Therefore, as though to unreasoning children, you sent your judgment as a mockery.
- 26 But they, not taking warning from a playful rebuke, will experience the deserved divine judgment.
- 27 For ^cthrough those animals^c at which in their suffering they became incensed, which they had thought to be gods, being punished by means of them, they saw and recognized as the true God the one whom before they denied knowing; therefore the utmost condemnation came upon them.
- nor, though paying attention to his works, did they recognize the craftsman,
- 2 but either fire or wind or swift air or the circle of the stars or turbulent water or ^dthe luminaries of heaven they thought to be gods that rule the world^d.
- 3 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.
- 4 And if they^e were amazed at their power and working, let them perceive from them how much more powerful is the one who formed them.
- 5 For from the greatness and beauty of created things is their Creator correspondingly discerned.
- 6 But nevertheless little blame attaches to these, for perhaps they go astray while seeking God and wishing to find him.
- 7 For being conversant with his works, they make their search and are persuaded by the sight, because the things that are seen are beautiful.
- 8 But again, not even they are to be pardoned;
- 9 for 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.
- 10 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^f or useless stone, the work of an ancient hand.
- 11 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
- 12 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
- 13 or makes like some worthless animal^f, smearing it with vermilion and coloring it red with paint and smearing over every blemish in it,
- 14

^aOr children ^bOr living creatures ^cLacking in Gk ^dOr the luminaries of heaven, rulers of the world, they thought to be gods ^eI.e. people ^fOr living creatures

WISDOM OF SALOMON 13-14

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- 15 and having made for it a niche worthy of it,
he sets it in a wall and secures it with iron.
- 16 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.
- 17 But when he prays about his possessions,
his marriage and his children,
he is not ashamed to address a lifeless
object,
- (18) 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^a journey that which cannot take
a step;
- 19 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.
- 14** 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.
- 2 For it was longing for gain that planned it^b,
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,
4 showing that you can save from everything
so that even a person who lacks skill may
put to sea.
- 5 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.
- 6 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^a generation.
- 7 For blessed is the wood through which
righteousness comes,
- 8 but the handmade idol^a is accursed, and the
one who made it,
because he worked it, and the corruptible
thing was named a god.
- 9 For equally hateful to God are the impious
and their impiety,
10 for what was done will be punished together
with the one who did it.
- 11 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.
- 12 For the invention of idols was the beginning
of fornication,
and the discovery of them the corruption of
life.
- 13 For they did not exist from the beginning,
nor will they last forever.
- 14 For through human conceit they entered the
world,
and because of this a speedy end was
planned for them.
- 15 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.
- 16 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.
- 17 When people could not honor them^c 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.
- 18 But the ambition of the craftsman impelled
even those who did not know ^athe king^a to
a higher pitch of worship.
- 19 For he, perhaps wishing to please his ruler,
skillfully forced the likeness into a more
beautiful form,
- 20 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.
- 21 And this became a trap for human life,
because people, enslaved either by
misfortune or tyranny,
bestowed on ^aobjects of^a stone and wood
the incommunicable name.
- 22 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.
- 23 For whether performing ritual murders of
children or secret mysteries
or frenzied revels connected with strange
laws,

^aLacking in Gk ^bi.e. the ship ^ci.e. princes

- 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,
- 26 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,
- 29 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;
- 3 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^a.
- 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^a
the worker in clay decides.
- 8 And, 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^b 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^c oppressed them,
- 15 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 to hear
nor fingers for feeling,
and their feet are of no use for walking.
- 16 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,
- 17 but, being mortal, he makes a dead thing with lawless hands,
for he is better than the objects of his worship
in that^d he had life, but they never.
- 18 And they worship the most detestable animals^e;

^aLacking in Gk ^bOr living ^cOm = Zi ^dof which or of whom = Zi ^eOr living creatures

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for, when compared for lack of intelligence,
they are worse than all others,
19 nor, viewed as animals^a, are they beautiful
so that one would desire them,
but they have escaped both the approval of
God and his blessing.

16 Therefore they were deservedly punished
through similar creatures^b
and were tormented by swarms of vermin.
2 Instead of which punishment you benefited
your people
and prepared quails for food,
a delicacy to satisfy the desire of appetite,
3 in order that those people^b, when they
desired food,
might reject even the demands of appetite
because of the hideousness of the creatures
sent among them,
but these, ^byour people^b, having suffered
want for a short time,
might partake of delicacies.
4 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.

5 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;
6 for a short while they were troubled as a
warning,
possessing a symbol of salvation to remind
them of the command of your law.
7 For the one who turned was not saved
because of what was beheld,
but because of you, the savior of all.
8 And in this also you convinced our enemies
that you are the one who rescues from every
evil.
9 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^b,
10 but not even the teeth of venomous dragons
conquered your sons,
for your mercy came to their help and
healed them.
11 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.
12 For it was neither herb nor poultice that
cured them,

but your word, O Lord, that heals all things.
13 For you have authority over life and death
and you lead down to the gates of Hades
and bring back up again.
14 A person kills in his wickedness
but cannot bring back the departed spirit
or set free the soul that has been taken.
15 To escape from your hand is impossible;
16 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.
17 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;
18 for at one time the flame was restrained,
that it might not consume the creatures sent
against the impious,
but that seeing this^b they might know
that they were being pursued by divine
judgment;
19 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.
20 Instead of which you fed your people with
the food of angels
and untiringly supplied them from heaven
with bread ready ^bto eat^b,
able to meet every pleasure and suited to
every task.
21 For your sustenance manifested your
sweetness towards your children
and, serving the desire of the one who
took it,
^cwas transformed^c to what anyone wished.
22 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,
23 and again this fire^b, in order that the
righteous might be fed,
forgot even its own power.
24 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.
25 Therefore at that time also, changed into all
forms^b,
it served your all-nourishing bounty
according to the wish of those who ^dwere in
need^d
26 in order that your sons, whom you loved,
O Lord, might learn

^aOr living creatures ^bLacking in Gk ^cOr transformed itself ^dOr made supplication

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
28 in order that it might be known that one
must rise before the sun to give you
thanks
and make petition to you at the dawning of
the light;
29 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
10 they perished in trembling fear,
refusing to look even at the dark haze,
which nowhere could be avoided.
11 For wickedness, ^ccondemning itself^c, 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,
13 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,
15 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;
17 for whether they were farmers or shepherds
or workers whose toils were in the
wilderness,
they were overtaken and awaited the
inescapable fate;
18 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
19 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;
21 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,
2 and were thankful that they did not harm
them^e 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,

^aOr production ^bOr describe ^cOr being condemned ^dI.e. their enemies ^eLacking in Gk

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- 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;
- 8 for by the same means by which you punished our opponents you called us to yourself and glorified us.
- 9 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.
- 10 But the discordant cry of their enemies echoed back, and the pitiable sound of lamentation for their children was spread abroad.
- 11 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.
- 13 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.
- 14 For while peaceful silence enveloped all things and night was in the middle of its own swift course,
- 15 from heaven, from the royal throne, your all-powerful word leapt as a stern warrior into the midst of the land marked for destruction,
- 16 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.
- 17 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;
- 19 for the dreams that disturbed them forewarned them of this, that they might not perish without knowing why they suffered terribly.
- 20 But the experience of death touched the righteous also, and a plague came upon the multitude in the wilderness, but the divine^a anger did not long continue.
- 21 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.
- 22 He overcame the bitter anger, not by bodily strength, nor by force of arms, but by his^a word he subdued the chastiser, calling to mind the oaths and covenants given to the fathers.
- 23 For when the dead had already fallen on one another in heaps, he intervened, held back the anger^b and cut off its way to the living.
- 24 For on his full-length robe the whole world was depicted^a, and the glories of the fathers were engraved on the four rows of stones, and your majesty^a was represented^a on the diadem on his head.
- 25 From these the destroyer withdrew; these he feared, for merely the experience of anger was enough.
- 19 But merciless wrath assailed the impious until the end; for he knew in advance what was to happen in respect of them,
- 2 how, having given permission to be away and having eagerly sent them on their way, they would change their minds and pursue them.
- 3 For while they were still engaged in mourning and were lamenting at the graves of the dead, they adopted another foolish plan

^aLacking in Gk ^bbattack or onrush = 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
- 5 and that your people might experience an
incredible journey,
but they themselves might find a strange
death.
- 6 For the whole creation was fashioned again
in its original nature,
serving your commands
in order that your children^a might be kept
unharméd.
- 7 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,
- 8 through which those protected by your
hand passed as one nation,
after gazing on marvelous wonders.
- 9 For like horses they grazed ^{bat} large^b,
and like lambs they skipped about,
praising you, O Lord, who rescued them.
- 10 For they still remembered the events of their
sojourn in a foreign land,
how instead of producing animals^c the earth
brought forth gnats,
and instead of fish the river vomited up a
mass of frogs.
- 11 But later they also saw a new kind^d of birds,
when, driven by desire, they asked for
luxurious delicacies,
- 12 for, to comfort them, quails came up from
the sea for them.
- 13 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.
- 14 For others^e refused to welcome those who
did not know them^b when they
visited,
but these made slaves of guests who were
their benefactors.
- 15 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.
- 17 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.
- 18 For as on a harp the notes vary the nature of
the rhythm,
while ^{beach} note^b 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.
- 19 For land animals were transformed into
watery creatures,
and creatures that swim moved over to the
land;
- 20 fire even in water retained its normal
power,
and water forgot its fire-quenching nature;
- 21 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.
- 22 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.

^aOr *servants* ^bLacking in Gk ^cOr *living creatures* ^dOr *production* ^eI.e. *the Sodomites*

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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 Göttingensis editum* XII.2: *Sapientia Iesu Filii 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, ὑπὲρ ἄνθρωπον δότην, instead of the majority of the Greek tradition, which reads ὑπὸ ἀνθρώπου δεκτοῦ "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 11QP^a 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

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 Sirach in my 1989 study of translation technique (*No Small Difference: Sirach's Relationship to Its Hebrew Parent Text* [SBLSCS 26; Atlanta: Scholars, 1989]) still hold, it seems to me.

Here I make some general remarks about the Greek translation that illustrate its character. First, the isomorphic approach of the grandson to the process of translation means that he, like most of the translators of the LXX/OG corpus, does try to keep close to the Hebrew word order and, for the most part, he maintains a quantitative parity with his parent text. One finds in this translation, then, a number of aspects of the translation that suggest that the translator was working essentially in an interlinear way; that is, the Greek could be seen as a kind of "pony" to the Hebrew, since the translator often reproduces many aspects of the grammatical form of the Hebrew in the translation. In some cases, however, a perfectly acceptable feature of Greek might also serve the agenda of isomorphism. One example illustrates the case well. The Hebrew of Ben Sira uses several circumlocutions for possession, most of which involve some use of the dative. So, 3.22b reads in Hebrew (Ms A), וְאֵין לְךָ עִסְקָא בְּנִסְתָּרוֹתַי "You have no business with hidden things." Rather than take the clause as a whole and render the Hebrew idiom for possession, לְךָ, by using some standard Greek verb such as ἔχω, the translator simply follows the Hebrew word-for-word, οὐ γάρ ἐστίν σοι χρεία τῶν κρυπτῶν. While one might be tempted to translate this Greek with something like "For there is for you no need for hidden matters," Greek can also indicate possession through the use of a dative with the verb to be, the so-called dative of possession. As a result, according to NETS principles (see "TO THE READER OF NETS") normal Greek idiom means normal English idiom. Thus, I have translated cases like this one using the normal English verb "have," and 3.22 appears in NETS as "for you have no need of hidden matters."

Second, the translator's word-by-word approach to his work also means that various parts of speech get transferred from Hebrew directly into Greek. The result is that Hebrew participles generally become Greek participles; Hebrew prepositions become Greek prepositions, etc. The most common difficulty produced by this translational practice is that prepositions will oftentimes get used in ways that are foreign to their uses in standard Greek, and often they can be found in strange contexts. They frequently appear as part of an object complement to a verb for which they are not suited in standard Greek, or they get used in non-Greek contexts. ὑπέρ, for example, often renders the Hebrew preposition מֵ in places where in Hebrew the preposition functions to indicate the comparative, even though it does not normally have that function in Greek. In 7.19 the Greek ἡ χάρις αὐτῆς ὑπὲρ τὸ χρυσίον "her grace is beyond gold" renders מִפְּנֵי הַיָּדָא "grace more than pearls." Other than the lexical shift from "pearls" to "gold," the translator has employed ὑπέρ in a context for which it is not normally used outside of the LXX/OG corpus.

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 ἀγαλλίαμα “joy, exultation” renders three different Hebrew terms—שִׂמְחָה (31.26), תִּפְאָרָה (6.31) and גִּיל (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 מָנַע, “withhold, hold back,” which is never rendered twice with the same word. The various Greek equivalents are: ἀντιλαμβάνω (12.7), ἀποκωλύω (7.33), ἀφυστέρέω (14.14), ἐμποδίζω (32.3), κωλύω (4.23), παρέλκω (4.3), στερέω (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 Josias (Josiah), the grandson apparently did not understand the clause מְשׁוּבְתֵינוּ כִּי נָחַל עַל מְשׁוּבְתֵינוּ “for he was sickened/grieved at our apostasies.” Although the resulting Greek has an almost one-to-one correspondence with the Hebrew on a purely formal level, it looks like the translator recognized the root שׁוּב in the word מְשׁוּבְתֵינוּ as coming from the Hebrew verb meaning “return, turn back.” He thus interpreted the entire clause, probably on the basis of his identification of שׁוּב, as αὐτὸς κατευθύνθη ἐν ἐπιστροφῇ 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 καύχημα – תִּפְאָרָה. The Greek translates the Hebrew five times (9.16; 10.22; 44.7; 45.8; 50.11) and the related noun καύχησις translates the Hebrew term once (31.10). Both Greek words indicate some kind of “boasting.” Yet, the primary lexical meaning of תִּפְאָרָה 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 נַפְשׁ present a more difficult case, particularly when it is used in Hebrew with a personal pronoun to mean “him/her/itself”—so, for instance, נַפְשִׁי “himself.” The Greek translator usually prefers to give a rather awkward and wooden rendering into Greek, ψυχὴ 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, ἐαυτοῦ, which he, in fact, uses in 37.8c, where ἐαυτῶ translates נַפְשִׁי. 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 בְּטוֹב עֵין “with generosity” becomes quite woodenly in Greek ἐν ἀγαθῷ ὀφθαλμῷ “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 בְּרִית, is not one for the translator of Ben Sira, who uses the word for both בְּרִית and חוֹק (in both technical and non-technical contexts). This situation presents some difficulty for the English translator. Ben Sira’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,” עֲמֹד בְּחוֹקְךָ. The Greek στήθι 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 חוֹק 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 עַל תּוֹרַת עֲלִיּוֹן וְחוֹק “of the law of the Most High and of the statute.” The Greek, περὶ νόμου ὑψίστου καὶ διαθήκης “of the law of the Most High and covenant,” broadens the focus considerably—from some unspecified statute to the entirety of

God's covenant with Israel. Finally, 44.20, in the section on Abraam (Abraham), διαθήκη renders both ברית and חוק, thus, at the least, masking the intention of the Hebrew original.

Hebrew (Ms B and Masada): וְבֵן בְּרִית עִמּוֹ בְּבָשָׁרוֹ לֹ חֹק

Translation: "And he [God] entered into a covenant with him; in his flesh he made for him a statute."¹

Greek: καὶ ἐγένετο ἐν διαθήκῃ μετ' αὐτοῦ ἐν σαρκὶ αὐτοῦ ἔστησεν διαθήκην

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 πολλοὶ ἀντιλήμτορες "when a rich person staggers, many are his helpers." Yet, the second switches to the aorist, rendered into the past tense in English, ἐλάλησεν ἀπόρητα καὶ ἐδικαίωσαν αὐτόν "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 ἐστὼς παρ' ἐσχάρᾳ βωμοῦ "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

Several resources proved of tremendous value in preparing this NETS translation. For the Hebrew text of Sirach, I consulted primarily Z. ben-Hayyim, *The Book of Ben Sira: Text, Concordance and an Analysis of the Vocabulary* (Jerusalem: Academy of the Hebrew Language and the Shrine of the Book, 1973) and P. C. Beentjes, *The Book of Ben Sira in Hebrew* (Leiden: Brill, 1997) in addition to many shorter studies on individual aspects of the Hebrew text. Besides the NRSV, the translation produced by Patrick W. Skehan and Alexander A. Di Lella for their Anchor Bible Commentary, *The Wisdom of Ben Sira* (AB 39; Garden City, NY: Doubleday, 1987) proved a valuable aid. I benefited enormously from their commentary as well. The commentary of M. H. Segal, *ספר בן־סירא השלם* (Jerusalem: Bialik Foundation, 1958) also provided numerous insights into the different textual traditions in which Sirach survives.

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, Iesus, 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^a 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?
And her wondrous feats—who knew?
[7 *Wisdom's skill—to whom was it manifested?*
[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,
10 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.]
11 Fear of the Lord is reputation and
boasting
and gladness and a garland of rejoicing.
12 Fear of the Lord will delight the heart,
and it will give gladness and joy and
length of days.
[*Fear of the Lord is a gift from the Lord,*
[for he also establishes paths for love.]
13 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.
14 Wisdom's beginning is to fear the Lord,
and with the faithful in the womb—she
was created together with them.
15 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 ^areception halls^a 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.
[21 *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^b anger is his^b
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^c 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,
and in the midst of a gathering he will
overthrow you,
because you did not approach in the fear of
the Lord
and your heart was full of deceit.

^aPerhaps storehouses ^bI.e. the person who suffers from it ^cOr it

SIRACH 2-3

721

- 2 Child, if you come to be subject to the Lord,
prepare your soul for testing.
2 Set straight your heart, and be steadfast,
and do not be hasty in a time of distress.
3 Cling to him, and do not stand aloof
so that you may be strengthened at your
end.
4 Anything that might happen to you accept,
and in the vicissitudes of your
humiliation be patient,
5 because with fire gold is tested,
and acceptable people in the furnace of
humiliation.
*[In sickness and in poverty have trust in
him.]*
6 Have faith in him, and he will support you,
and make straight your ways, and hope in
him.
7 You who fear the Lord, wait for his mercy,
and do not turn away, lest you fall.
8 You who fear the Lord, have faith in him,
and your wage will not be forfeited.
9 You who fear the Lord, hope for good
things
and for everlasting gladness and mercy,
*[because his repayment is an everlasting gift
with joy.]*
10 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?
11 For compassionate and merciful is the Lord,
and he forgives sins and saves in a time
of affliction.
12 Woe to timid hearts and to slack hands
and to a sinner when he treads on two
paths.
13 Woe to a faint heart, because it does not
have faith;
therefore it will not be sheltered.
14 Woe to you who have lost endurance.
And what will you do when the Lord
makes his reckoning?
15 Those who fear the Lord will not disobey
his words,
and those who love him will preserve his
ways.
16 Those who fear the Lord will seek his favor,
and those who love him will be filled
with the law.
17 Those who fear the Lord will prepare their
hearts,
and before him they will humble their
souls.
18 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.

- 3 Listen to a father's reproof, children,
and act accordingly so that you may be
safe.
2 For the Lord has glorified father over
children,
and he has confirmed a mother's
judgment over sons.
3 He who honors father will atone for sins,
4 and like one who lays up treasure is he
who glorifies his mother.
5 He who honors father will be gladdened by
children,
and in the day of his prayer he will be
heard.
6 He who glorifies father will prolong his
days,
and he who listens to the Lord will give
rest to his mother.
7 *[He who fears the Lord will honor his father,]*
and among those who begot him he will
act as a slave to masters^b.
8 By deed and word honor your father
so that a blessing from him might come
upon you.
9 For a father's blessing supports children's
houses,
but a mother's curse uproots foundations.
10 Do not glorify yourself by your father's
disgrace,
for you have no glory in a father's
disgrace.
11 For a person's repute comes from his father's
honor,
and a mother in ill repute is a reproach to
children.
12 Child, support your father in old age,
and do not grieve him during his life.
13 But if he fails in comprehension, excuse
him,
and do not dishonor him in the fullness
of your strength.
14 For charity for a father will not be
forgotten,
and it will be credited to you against sins.
15 In a day of affliction it will be remembered
of you;
as fair weather upon frost, so will your
sins be dissolved.
16 Like a blasphemer is the one who neglects a
father,
and cursed by the Lord is the one who
angers his mother.
17 Child, in gentleness conduct your affairs,
and you will be loved more than a person
who gives.
18 The greater you are, the more you should
humble yourself,

^aI.e. the Lord ^bGk uncertain

and before the Lord you will find favor.
 [19 *Many are lofty and of repute,*
[but to the meek he reveals his mysteries,]
 20 because great is the dominance of the Lord
 and by the humble he is glorified.
 21 Things too difficult for you do not seek,
 and things too strong for you do not
 scrutinize.
 22 The things that have been prescribed for
 you, think about these,
 for you have no need of hidden matters.
 23 With matters greater than your affairs do not
 meddle,
 for things beyond human understanding
 have been shown to you.
 24 For their presumption has led many astray,
 and their evil fancy has diminished their
 understanding.
 [25 *If you have no pupils, you will be at a loss for*
light,]
[and when you want for knowledge, do not
profess it.]
 26 A hard heart will fare badly at the end,
 and he who loves danger will perish in it.
 27 A hard heart will be weighed down by
 troubles,
 and the sinner will add sin to sins.
 28 For the misery of the arrogant there is no
 healing,
 because a plant of wickedness has taken
 root in him.
 29 The heart of the intelligent will think of an
 illustration,
 and a hearer's ear is the desire of the wise.
 30 A blazing fire water will extinguish,
 and charity will atone for sins.
 31 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.
 2 A hungry soul do not grieve,
 and do not anger a man in his difficulty.
 3 An angry heart do not trouble,
 and do not delay giving to one in need.
 4 A suppliant in distress do not keep rejecting,
 and do not turn your face away from the
 poor.
 5 From one who begs do not turn away an
 eye,
 and do not give him occasion to curse
 you.
 6 For if one curses you in bitterness of his soul,
 the one who made him will hear his
 petition.
 7 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.
 14 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.
 16 If he has faith, he will inherit her,
 and his descendants will be in possession
^aof her^a.
 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.
 18 And again she will return straight back to
 him and will make him glad
 and will reveal to him her secrets.
 19 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.
 21 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.]
 24 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.

^aLacking in Gk

SIRACH 4-6

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- 26 Do not be ashamed to acknowledge your sins,
and do not try to force a river's flow.
- 27 Do not be subject to a foolish person,
and do not accept the person of a ruler.
- 28 Exert yourself to the death for the truth,
and the Lord God will do battle for you.
- 29 Do not become rash with your tongue
or sluggish and remiss in your deeds.
- 30 Do not be like a lion in your home,
even conceiving vain fancies among your domestics.
- 31 Do not let your hand be extended to receive
and withdrawn when paying back.
- 5** Do not be occupied with your money,
and do not say, "I am self-sufficient."
2 Do not follow your soul and your strength,
to walk in your heart's desires.
- 3 And do not say, "Who shall hold power over me?"
For the Lord, when he punishes, will punish.
- 4 Do not say, "I sinned, and what has happened to me?"
For the Lord is long-suffering.
- 5 Do not become fearless concerning atonement,
to add sin upon sins.
- 6 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.
- 7 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.
- 8 Do not be occupied with ill-gotten money,
for it will not be of benefit in a day of distress.
- 9 Do not winnow in every wind,
and do not go on every short cut;
thus is the double-tongued sinner.
- 10 Be firm in your understanding,
and let your speech be one.
- 11 Be quick in your hearing,
and with long-suffering utter a reply.
- 12 If you have understanding, answer your fellow,
but if not, let your hand be upon your mouth.
- 13 Repute and dishonor are in speaking,
and a person's tongue is his downfall.
- 14 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.
- 15 In a great and a small matter do not remain ignorant.
- 6** 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.
- 2 Do not raise yourself up in your soul's deliberation,
lest your strength be seized as a bull ^ais seized^a.
- 3 Your leaves you will devour, and your fruit you will destroy,
and you will leave yourself like a withered tree.
- 4 An evil soul will destroy him who possesses it,
and it will make him a laughingstock of enemies.
- 5 A ^bsweet throat^b will multiply its friends,
and a well-speaking tongue will multiply courtesies.
- 6 Let those who are at peace with you be many,
but let your advisors be one in a thousand.
- 7 If you acquire a friend, acquire him through testing,
and do not have faith in him hastily.
- 8 For there is a friend when it suits him,
and he will not remain in a day of affliction.
- 9 And there is a friend who turns to enmity,
and he will disclose strife to your disgrace.
- 10 And there is a friend who is a table companion,
and he will not remain in a day of affliction.
- 11 And among your goods he will be as you are,
and he will speak boldly to your domestics.
- 12 If you are brought low, he will be against you,
and he will hide himself from your face.
- 13 From your enemies, keep your distance,
and with your friends pay heed.
- 14 A loyal friend is a sturdy shelter,
and he who finds him has found a treasure.
- 15 A loyal friend is priceless,
and no one can weigh his worth.
- 16 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^a 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)

SIRACH 7-8

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- 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 ^aconcerning error^a 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,

^aI.e. a sin offering

- 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^a.
- 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^b, 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^b 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?—
^dbecause in life I hurled his entrails^d.
- 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,

^aI.e. the grave ^bLacking in Gk ^cI.e. a human being ^dGk uncertain

SIRACH 10-11

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- 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^a 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.

^aLacking in Gk

- 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^a, 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,

and the eyes of the Lord looked upon him
for good,
and he restored him from his low estate
13 and raised up his head,
and many marveled at him.

14 Good things and bad, life and death,
poverty and wealth are from the Lord.
[15 *Wisdom and skill and knowledge of the law are
from the Lord,*
*[affection and the ways of good works are
from him.]*

[16 *Error and darkness have been created with
sinners,*
*[and evil things grow old along with those
who take pride in evil.]*

17 The Lord's gift remains with the pious,
and his favor will bring success forever.
18 There exists one who becomes rich from his
diligence and miserliness,
and this is the portion of his
recompense.

19 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.

20 Stand by your covenant^a, and attend to it,
and in your work grow old.

21 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.

22 The Lord's blessing is in the wage of a pious
person,
and in a short time his good pleasure
flourishes.

23 Do not say, "What is my need?
And what will be my good things from
now on?"

24 Do not say, "I have enough,
and what distress will I suffer from now
on?"

25 In a day of ^bprosperity, adversity^b is
forgotten,
and in a day of ^cadversity, prosperity^c will
not be remembered,
26 because it is easy with the Lord in a day of
death
to give back to a person according to his
ways.

27 An hour's misery engenders forgetfulness of
luxury,
and a person's end is a disclosure of his
deeds.

28 Before death call no one happy,
and in his children a man will be known.

29 Do not bring every person into your home,
for many are the ambushes of the
deceitful.

30 A decoy partridge in a cage, so is the heart of
an arrogant person,
and like a spy he observes a downfall.

31 For he lies in ambush turning good things
into bad,
and ^damong choice things he adds
disgrace^d.

32 From a spark of fire coals are multiplied,
and a sinful person lies in ambush for
blood.

33 Beware of a scoundrel—for he devises
wicked things—
lest he deliver to you disgrace forever.

34 Welcome a stranger, and he will twist you
around in confusion
and alienate you from your own.

12 If you do good, know for whom you do it^e,
and there will be gratitude for your good
deeds.

2 Do good to a pious person, and you will
find repayment,
and if not from him, then from the Most
High.

3 There is no good for him who persists in
evil
and for him who does not willingly offer
charity.

4 Give to the pious person, but do not assist
the sinner.

5 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,

6 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.]

7 Give to the good person, and do not assist
the sinner.

8 The friend will not be punished in good
things,
and the enemy will not be hidden in evil
things.

9 In a man's good things, his enemies are in
pain,
and in his evil things, a friend also will
be separated.

10 Never trust your enemy;
for just as copper corrodes, so does his
wickedness.

11 And if he is brought low and walks
stooped,

^aOr agreement ^bOr good things, bad things ^cOr bad things, good things ^dPerhaps among chosen ones he sets disgrace
^eLacking in Gk

- 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?—
14 so the one who goes near a man who sins
and one who gets mixed up in his sins.
15 For a time he will remain with you,
and if you falter, he will not be steadfast.
16 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.
- 17 If harm meets you, you will find him there
ahead of you,
and pretending to help, he will trip your
heel.
- 18 He will shake his head and clap his hands
and whisper many things and alter his
face.
- 13** 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^a, 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 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,

^aLacking in Gk

- 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^a 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^a 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^b 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 ^caccording to her hand^c, 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^d, 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^e, and he will attend to her, and he will not be put to shame.
5 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,

^aLacking in Gk ^bOr *its* ^cI.e. *as she directs* ^dAntecedent unclear ^eOr *fall*

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- because it has not been apportioned by the Lord.
- 10 For in wisdom a song of praise will be uttered,
and the Lord will make it prosper.
- 11 Do not say, "On account of the Lord I fell away,"
for what he hates, he will not do.
- 12 Do not say, "It was he who led me astray,"
for he has no need of a sinful man.
- 13 Every abomination the Lord hated,
and it^a is not beloved to those who fear him.
- 14 It was he who from the beginning made humankind,
and he left him in the hand of his deliberation.
- 15 If you want to, you shall preserve the commandments,
and to keep faith is a matter of good pleasure.
- 16 He has set aside for you fire and water;
to whichever you want, you shall stretch out your hand.
- 17 Before humans are life and death,
and whichever one he desires will be given to him,
- 18 because great is the wisdom of the Lord;
he is mighty in dominance and one who sees everything.
- 19 And his eyes are on those who fear him,
and he will know every human deed.
- 20 He did not command anyone to be impious,
and he did not give anyone leave to sin.
- 16** Do not desire a multitude of useless children,
and do not be glad over impious sons.
- 2 If they multiply, do not be glad over them
unless the fear of the Lord is with them.
- 3 Do not have faith in their life,
and do not be intent on the multitude of them.
- [For you will groan in untimely mourning,
[and suddenly you will know of their end.]
For better is one than a thousand,
and to die childless rather than to have impious children.
- 4 For by one intelligent person a city will be peopled,
but a tribe of lawless people will be left without^b.
- 5 Many such things has my eye seen,
and more mighty things than these has my ear heard.
- 6 In a gathering of sinners a fire will blaze out,
and in a disobedient nation wrath has blazed out.
- 7 He did not propitiate for the ancient giants,
those who revolted in their strength.
- 8 He did not spare the neighbors of Lot
whom he loathed on account of their arrogance.
- 9 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]]
- 10 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.]
- 11 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.
- 12 According to his great mercy, so also is his reproof;
he will judge a man according to his deeds.
- 13 A sinner will not escape with booty,
and the endurance of the pious will never fail.
- 14 He will make a place for every act of charity;
each will get according to his deeds.
- [15 The Lord hardened Pharaoh so that he did not know him]
[so that his actions might be known to what lies beneath the sky.]
- [16 To all creation is his mercy manifest,
[and his light and darkness he apportioned to Adam.]
- 17 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?
- 18 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.]
- 19 At once the mountains and the foundations of the earth
are being shaken together with trembling
when he looks at them.
- 20 And to them the heart will give no thought—

^aI.e. abomination ^bI.e. without a city

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^a upon all flesh,
 even to have dominion over beasts and
 birds.
 [5 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.]*
 10 And they shall praise a name of holiness
 in order to recount the majesties of his
 works.
 11 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.]*
 12 A perpetual covenant he established with
 them,
 and his judgments he showed to them.
 13 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.
 [16 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.
 [21 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;

^aI.e. the first human

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- petition in person, and minimize the offense.
- 26 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.
- 27 Who will sing praises to the Most High in
Hades
instead of the living and those who give
thanks?
- 28 From a corpse, since it does not exist,
acknowledgement has perished;
a living and healthy person will praise
the Lord.
- 29 How great is the charity of the Lord
and his propitiation to those who turn
back to him.
- 30 For not all things are able to be among
humans,
because a son of man is not immortal.
- 31 What is brighter than the sun? Even this
thing fails.
And flesh and blood will ponder evil.
- 32 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.
- ² The Lord alone will be justified,
[and there is no other beside him,]
[³ 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.]
- 4 He has permitted no one to announce his
works—
and who can search out his majestic
deeds?
- 5 The power of his greatness who will
enumerate?
And who will add to recount his mercies?
- 6 It is impossible to diminish or to increase
them^a,
and it is impossible to search out the
wonders of the Lord.
- 7 When a person finishes, then he is
beginning,
and when he stops, then he will be at a
loss.
- 8 What is a human being, and what is his use?
What is his good, and what is his evil?
- 9 The number of a person's days is as many as
a hundred years,
[but indeterminable by all is the sleep of each
one.]
- 10 Like a drop of water from the sea and a
grain of sand,
- so are a few years in a day of eternity.
- 11 For this reason the Lord was long-suffering
with them,
and he poured out his mercy upon them.
- 12 He saw and knew their end, that it is
grievous;
for this reason he multiplied his
propitiation.
- 13 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.
- 14 He shows mercy to those who accept
discipline
and who hasten to his judgments.
- 15 Child, do not allow reproach among good
deeds
nor pain of words with every giving.
- 16 Does not dew mitigate scorching heat?
So better a word than a gift.
- 17 Look! Does not a word exceed a good gift?
And both are with a man who has been
favored.
- 18 A foolish person will upbraid ungraciously,
and the giving of a grudging person melts
eyes.
- 19 Before speaking, learn,
and before illness, take care of yourself.
- 20 Before judgment, examine yourself,
and in the hour of scrutiny you will find
propitiation.
- 21 Before you fall ill, humble yourself,
and in a time of sinful actions
demonstrate repentance.
- 22 Do not be hindered from repaying a vow
appropriately,
and do not wait until death to be
vindicated.
- 23 Before making a vow, prepare yourself,
and do not be like a person who tempts
the Lord.
- 24 Be mindful of wrath in days of death
and of a time of vengeance^b in the
turning away of a face^b.
- 25 Be mindful of a time of hunger in a time of
plenty,
of poverty and want in days of wealth.
- 26 From morning until evening opportunity
changes,
and all things are swift^c before the Lord.
- 27 A wise person will be cautious in everything,
and in days of sins he will take heed
against error.
- 28 Every intelligent person recognized wisdom,
and to him who finds her she^d will give
acknowledgment.
- 29 Persons who are intelligent with words also
became wise themselves,

^aLacking in Gk ^bOr when he turns away (his) face ^cPerhaps fleeting ^dPossibly 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

- 30 After your desires do not go,
 and from your appetites restrain yourself.
 31 If you furnish your soul with consent for
 desire,
 it will make you a laughingstock of your
 enemies.
 32 Do not be glad in great luxury;
 do not be made needy by its contact.
 33 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.]

19 A drunken worker will not become rich,
 and he who despises few things will fall
 little by little.

- 2 Wine and women will mislead intelligent
 men,
 and he who joins himself to prostitutes
 will be more reckless.
 3 Decay and worms will take possession of
 him,
 and a reckless soul will be carried off.
 4 He who trusts quickly is light in heart,
 and he who sins will do wrong to his soul.
 5 He who is gladdened by wickedness will be
 condemned,
*[but he who withstands pleasures crowns his
 life.]*
 6 *[He who controls the tongue will live without
 strife,]*
 and he who hates discussion will be
 lacking in heart.
 7 Never repeat a word,
 and nothing will be lacking to you.
 8 Among friend and foe do not describe,
 and unless it is a sin for you, do not
 disclose.
 9 Suppose he^a has heard you and kept watch
 on you
 and in time will hate you.
 10 Have you heard a word? Let it perish along
 with you.
 Be brave! It will never make you burst.
 11 From a word, a foolish person will go into
 labor pains,
 as does she who is giving birth from a
 babe to be born.
 12 An arrow stuck in a thigh of flesh,
 so is a word in the gut of a foolish
 person.
 13 Question a friend; perhaps he didn't,
 and if he did something, lest perchance
 he add.

- 14 Question your fellow; perhaps he didn't
 say,
 and if he has said, lest he repeat.
 15 Question a friend, for oftentimes it becomes
 slander,
 and do not believe every word.
 16 There exists one who slips, and it is not
^bfrom the soul—
 and who has not sinned with his
 tongue?
 17 Question your fellow before threatening,
 and give a place to the law of the Most
 High.
*[18 Fear of the Lord is the beginning of acquisition,]
 [and wisdom secures affection from him.]*
*[19 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.]*
 20 All wisdom is fear of the Lord,
 and in all wisdom there is doing of the
 law
[and knowledge of his omnipotence.]
*[21 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.]*
 22 There is no wisdom that is knowledge of
 wickedness,
 and there is no prudence in advice of
 sinners.
 23 There is cleverness that is also an
 abomination,
 and there is a fool lacking in wisdom.
 24 Better is a fearful person inferior in
 intelligence
 than one superior in prudence and
 transgressing the law.
 25 There exists exact cleverness that is also
 unjust,
 and there is one who perverts a favor in
 order to produce a judgment,
*[and he who deems righteous is wise in
 judgment.]*
 26 There is one who acts wickedly, bent down
 with blackness,
 and what is inside him is full of
 treachery.
 27 As he lowers face and feigns deafness,
 when no one observes, he will outrun you.
 28 And if by lack of strength he is prevented
 from sinning,
 if he finds opportunity, he will do evil.
 29 From appearance a man will be
 recognized,
 and from a meeting in person a rational
 person will be recognized.
 30 A man's clothing and a laughter of teeth^c
 and a person's gait will announce things
 about him.

^aI.e. friend or foe ^bI.e. intentional ^cI.e. toothy laugh

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^a 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^b 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.

² As from before a snake, flee from sin,
for if you approach, it will bite you;
it's teeth are lion's teeth,
destroying people's lives.

^aLacking in Gk ^bOr *bribes*

SIRACH 21-22

736

- 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.]

^aI.e. God's ^bLacking in Gk ^cOr *discipline*

SIRACH 22-23

737

- 9 He who teaches a foolish person is one
gluing together a potsherd,
one arousing a sleeper out of a deep
sleep.
- 10 He who recounts to a foolish person is
recounting to one who is drowsy,
and at the conclusion he will say, "What
is it?"
- 11 Weep over a corpse, for he has left the
light,
and weep over a foolish person, for he
has left understanding behind.
Weep sweetly over a corpse, because he died,
but the life of the foolish person is a
sorry plight beyond death.
- 12 Mourning for a corpse is for seven days,
but for a foolish and impious person, it is
all the days of his life.
- 13 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.
- 14 What will be heavier than lead?
And what name does he have but
"foolish person"?
- 15 Sand and salt and a lump of iron
are easier to bear than an unintelligent
person.
- 16 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.
- 17 A heart fixed upon thoughtful
understanding
is like an engraved ornament on a
smooth wall.
- 18 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.
- 19 He who pricks an eye will draw down tears,
and he who pricks a heart brings to light
feelings.
- 20 He who throws a stone at birds scares them
off,
and he who insults a friend dissolves a
friendship.
- 21 If you draw a sword on a friend,
do not despair, for a way back is
possible.
- 22 If you open your^a 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.
- 23 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.]*
- 24 Preceding a fire there are a furnace's vapor
and smoke;
so preceding bloodshed there are
abuses.
- 25 I will not be ashamed to shelter a friend,
and from before him I will never hide.
- 26 And if bad things will happen to me on his
account,
everyone who hears will guard against
him.
- 27 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?
- 23** O Lord, Father and Master of my life,
do not abandon me to their design,
and do not let me fall among them.
- 2 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?—
3 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.]
- 4 O Lord, Father and God of my life,
do not give me a lifting up of eyes,
and turn desire away from me.
- 5 Let not the belly's appetite and sexual
intercourse seize me,
6 and do not give me over to a shameless
soul.
- DISCIPLINE OF THE MOUTH
- 7 Listen, children, to discipline of the
mouth,
and he who observes it will never be
caught.
- 8 By his lips a sinner will be seized,

^aLacking in Gk

- 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 ^athe body of his flesh^a 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."

^aI.e. his own flesh and blood

- 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.
- 26 She will leave behind her memory for a curse, and her reproach will not be blotted out.
- 27 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.
- [²⁸ *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.
- 2 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.
- 4 I encamped in the heights, and my throne was in a pillar of cloud.
- 5 A circle of sky I encircled alone, and in the deep of abysses I walked.
- 6 In the waves of the sea and in all the earth and in every people and nation I led.
- 7 With all these I sought repose, and in whose inheritance I would settle.

SIRACH 24-25

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8 "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.'
9 Before the age, from the beginning, he
created me,
and until the age I will never fail.
10 In a holy tent I ministered before him,
and thus in Sion I was firmly set.
11 In a beloved city as well he put me
down,
and in Ierousalem was my authority.
12 And I took root among a glorified people,
in the portion of the Lord is my
inheritance.

13 "Like a cedar I was raised up in Lebanon,
and like a cypress in the mountains of
Haërmon.
14 Like a palm I was raised up in Aiggada,
and like rosebushes in Iericho,
like a good-looking olive tree in a plain,
and I was raised up like a plane tree.
15 Like cinnamon and camel's thorn for
spices^a,
and like choice myrrh I gave forth a
fragrance,
like galbanum and onycha and stacte
and like the vapor of frankincense in a
tent.
16 I, like a terebinth, spread out my
branches,
and my branches were branches of glory
and grace.
17 I, like a vine, budded forth favor,
and my blossoms were the fruit of glory
and wealth.
[18 *I am a mother of love that is beautiful, and of
reverence*
[and of knowledge and of devout hope,]
[and I give it^b together with all my children;]
*[they are ever-generating, to those who are
being picked by him.]*

19 "Come to me, you who desire me,
and from my produce be filled.
20 For the memory of me is sweet beyond
honey,
and the inheritance of me beyond a
honeycomb of honey.
21 Those who eat me will hunger for more,
and those who drink me will thirst for
more.
22 He who obeys me will not be ashamed,
and those who work with me will not
sin."
23 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.
[24 *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.]
25 It fills wisdom like Phison
and like Tigris in days of new things^c.
26 It supplies understanding like Euphrates
and like Jordan in days of harvest,
27 It shines forth education like light,
like Geon in days of vintage.

28 The first man did not complete knowing
herd,
and so the last one did not track her out;
29 for her thought was filled from the sea,
and her counsel from the great abyss.

30 And I, like a canal from a river
and a water channel, issued forth into an
orchard.
31 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.
32 Still I will again make education enlighten
like dawn,
and I will shine theme forth to far off.
33 Still I will again pour out teaching like
prophecy,
and I will leave it behind for generations
of eternity.
34 See that I have not toiled for myself alone
but for all who seek it^d out.

25 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.
2 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.

3 If in youth you have not gathered,
how then in your old age could you
find?
4 How beautiful a thing is judgment in gray-
haired women,
and to discover counsel in elderly men,
5 How beautiful is the wisdom of aged
persons
and thought and counsel in venerable
persons.

^aPossibly of spices; + I gave off a fragrant smell = Ra. ^bI.e. love that is beautiful ^cI.e. spring ^dI.e. wisdom ^eAntecedent unclear ^fPossibly her

SIRACH 25-26

740

- 6 A garland of aged persons is great
experience,
and their boast is fear of the Lord.
- 7 Nine suppositions I deem happy in my^a
heart.
and a tenth I will speak with my^a tongue:
a person who is glad over children,
who lives and looks at the downfall of
his enemies.
- 8 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.
- 9 Happy is he who found prudence,
and he who recounts to the ears of
people who listen.
- 10 How great is he who finds wisdom,
but there is none above him who fears
the Lord.
- 11 Fear of the Lord surpassed everything;
he who possesses it—to whom shall he
be compared?
- [12 *Fear of the Lord is the beginning of loving
him,]
[but faith is the beginning of clinging to
him.]*
- 13 Any wound, and not a wound of the heart,
and any wickedness, and not the
wickedness of a woman;
- 14 any attack, and not the attack of those who
hate,
and any vengeance, and not the
vengeance of enemies.
- 15 There is no head beyond a snake's head,
and there is no anger beyond a woman's
anger.
- 16 I shall be content to live with lion and
dragon,
rather than to live with a wicked woman.
- 17 A woman's wickedness alters her
appearance,
and it darkens her face like a bear.
- 18 Among his neighbors her husband will
recline
and involuntarily groaned bitter things.
- 19 Any evil is small touching a woman's evil;
may a sinner's lot of befall her.
- 20 A sandy ascent for the feet of an elderly
man,
so is a garrulous woman to a quiet
husband.
- 21 Do not fall down upon a woman's beauty,
and do not yearn after a woman.
- 22 Wrath and shamelessness and great disgrace
is a wife
if she provides for her husband.
- 23 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.
- 24 From a woman is the beginning of sin,
and because of her we all die.
- 25 Do not give water an outlet
nor freedom of speech to a wicked wife.
- 26 If she does not walk ^baccording to your
hands^b,
^ccut her off from your flesh^c.

- 26** Happy is the husband of a good wife,
and doubled is the number of his days.
- 2 A courageous wife gladdens her husband,
and he will fulfill his years in peace.
- 3 A good wife is a good portion;
she will be given as a portion to the one
who fears the Lord.
- 4 When rich or poor, a good heart,
at every moment a cheerful face!
- 5 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!
- 6 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.
- 7 A chafing ox-yoke is a wicked wife;
he who holds her is like him who grasps
a scorpion.
- 8 A great wrath is a drunken wife,
and her shameful conduct she will not
hide.
- 9 A wife's fornication is in her eyes' haughty
looks,
and it will be recognized in her eyelids.
- 10 Over a wanton daughter keep strict watch,
otherwise when she discovers release for
herself, she will use it,
- 11 After an impudent eye watch out,
and do not be surprised if she does
wrong to you.
- 12 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^d
and she will open quiver to arrow.
- 13 A wife's charm will delight her husband,
and her skill will put fat on his bones.
- 14 A gift from the Lord is a silent wife,
and there is no exchange for her
disciplined soul.
- 15 Charm upon charm is a modest wife,
and there is no standard weight good
enough for a self-controlled soul.
- 16 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^a.]
- [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 ^bdestroyed his corpse^b,
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,

^aLacking in Gk ^bGk uncertain

- and he has escaped like a gazelle from a trap.
- 21 Because it is possible to bind up a wound,
there is also reconciliation for abuse,
but he who revealed secrets was without hope.
- 22 One who winks an eye devises evil things,
and he who knows him will turn away from him.
- 23 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.
- 24 I hated many things, and I did not become like him,
and the Lord will hate him.
- 25 He who throws a stone high up throws on his head,
and a treacherous blow will open up wounds.
- 26 He who digs a hole will fall into it,
and he who sets a trap will get caught in it.
- 27 He who does wickedness—it will be rolled onto him,
and he will never recognize whence it has come to him.
- 28 Mocking and reproach belong to an arrogant person,
and vengeance, like a lion, will lie in wait for him.
- 29 Those who are glad at the fall of pious persons will get caught in a snare,
and sorrow will consume them before their death.
- 30 Ire and anger, these also are abominations,
and a sinful man will have possession of them.

28 He who avenges will discover vengeance from the Lord,
and when he observes carefully, he^a will carefully observe his sins.

- 2 Forgive your neighbor a wrong,
and then, when you petition, your sins will be pardoned.
- 3 A person harbors wrath against a person—
and will he seek healing from the Lord?
- 4 Does he not have mercy on a person like himself
and petition concerning his sins?
- 5 His being flesh maintains ire—
who will make atonement for his sins?
- 6 Remember the end things, and cease to be at enmity;
remember^b corruption and death, and cleave to the commandments.
- 7 Remember commandments, and do not be irate with your fellow,

and remember^b the covenant of the Most High, and overlook a mistake^c.

- 8 Refrain from strife, and you will reduce sins,
for a hot-tempered person will kindle strife
- 9 and a sinful man will disturb friends,
and among people at peace he will cast slander.
- 10 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.
- 11 A quarrel being hastened kindles a fire,
and strife in a hurry sheds blood.
- 12 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.
- 13 Curse a slanderous and double-tongued person,
for he has destroyed many who are at peace.
- 14 ^dA third tongue^d has shaken many
and separated them from nation to nation
and demolished strong cities
and overturned the houses of nobles.
- 15 ^dA third tongue^d has cast out courageous women
and deprived them of their labors.
- 16 He who pays heed to it will never find rest,
nor will he encamp with quiet.
- 17 A whip's blow produces a welt,
but a tongue's blow will break bones.
- 18 Many have fallen by a dagger's edge,
but not like those who have fallen because of a tongue.
- 19 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.
- 20 For its yoke is a yoke of iron,
and its fetters are fetters of bronze.
- 21 A wicked death is its death,
and Hades is more advantageous than it.
- 22 It will never prevail over pious persons,
and in its flame they will not be burned.
- 23 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.
- 24a See! Fence your property with thorns,
25b 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

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- 24b Lock up your silver and gold,
25a and make for your words a balance and a weight.
26 Take heed lest you slip by it;
do not fall before one who lies in wait.

29 He who does mercy will lend to his fellow,
and he who prevails with his hand keeps
the commandments.

- 2 Lend to your fellow in his time of need,
and again pay back your fellow at the
proper time.
3 Firmly establish a word, and be trustworthy
with him,
and on every occasion you will find what
you need.
4 Many regarded a loan as a windfall,
and they caused trouble for those who
helped them.
5 Until he receives it, he will kiss his hands,
and about his fellow's money he lowers
his^a 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.
6 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.
7 Many turned away not because of
wickedness;
they were wary of being defrauded
needlessly.
8 Nevertheless, with a lowly person be
patient,
and do not make him wait for charity.
9 On account of the commandment, assist a
needy person,
and according to his need do not turn
him away empty.
10 Lose silver for the sake of a brother and a
friend,
and do not let it corrode under the stone
unto destruction.
11 Dispose of your treasure according to the
commandments of the Most High,
and it will profit you more than gold.
12 Store up charity in your treasuries,
and it will deliver you from every
affliction.
13 More than a shield of might and more than
a spear of weight,
it will fight against your enemy on your
behalf.

- 14 A good man will give surety for his fellow,
and he who lost shame will abandon
him.
15 A guarantor's kindness do not forget,
for he gave his soul on your behalf.
16 A guarantor's goods a sinner will ruin,
17 and an ungrateful person will
intentionally abandon one who
rescues.
18 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.
19 A sinner will fall into surety,
and as he pursues profit-taking, he will
fall into lawsuits.
20 Assist your fellow according to your
ability,
and take care for yourself that you do not
fall.
21 Life's beginning is water and bread and
clothing
and a house for hiding indecency.
22 Better is the life of a poor person under a
shelter of rafters
than splendid foods among strangers.
23 With little or much have contentment,
and you will never hear reproach for
being a sojourner.
24 It is a miserable life going^a from house to
house,
and where you will be a sojourner, you
shall not open your mouth.
25 You will entertain and provide drink for no
thanks,
and besides, you will hear bitter words
such as these,
26 "Come here, sojourner; prepare a table,
and if there is something in your hand,
feed me."
27 "Go away, sojourner, because of good
repute;
my brother came to me for a visit; I need
the house."
28 These are hard things for a person with
pride,
criticism about being a sojourner and
reproach from a money-lender.

CONCERNING CHILDREN

- 30** He who loves his son will persist in
whipping him
so that he may be glad at his outcome.
2 He who instructs his son will profit by him,
and among acquaintances he will boast
about him.
3 He who teaches his son will make his
enemy envious,
and before friends he will exult in him.

^aLacking 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) So is he who is banished by the Lord.
- 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.
- (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).1 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) And do not say, "Indeed how many are the
things on 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.
- 14(16) Do not extend a hand for whatever you
see,
(17) and do not crowd for it at a bowl.

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- 15⁽¹⁸⁾ Consider the things of your fellow ^afrom
yourself^a,
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.
- (23) The pain of sleeplessness and of nausea
and colic are with the gluttonous man.
- 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;
- (27) in all of your works be skillful,
and no illness will ever come upon you.
- 23⁽²⁸⁾ Lips will bless a person munificent with
respect to bread,
and trustworthy is the testimony to his
fine quality.
- 24⁽²⁹⁾ The city will murmur about a wicked one
for bread,
and accurate is the testimony to his
wickedness.
- 25⁽³⁰⁾ With wine do not be macho,
for wine has destroyed many.
- 26⁽³¹⁾ A furnace tests steel by dipping;
thus wine tests^b hearts in strife of the
proud.
- 27⁽³²⁾ Equal to life is wine for human beings,
if you drink it in ^cits measure^c.
- (33) What is life to one who lacks wine?
- (35) And it was created from the beginning for
gladness.
- 28⁽³⁶⁾ Joy of heart and gladness of soul
is sufficient wine drunk at the proper
time.
- 29⁽³⁹⁾ Bitterness of soul is much wine drunk
amid provocation and stumbling.
- 30⁽⁴⁰⁾ Drunkenness increases a fool's temper for
hurt,
since it reduces strength and adds
wounds.
- 31⁽⁴¹⁾ At a banquet of wine do not reprove your
fellow,
and do not scorn him in his gladness;
- (42) do not speak to him a word of reproach,
and do not distress him with demanding
repayment.
- 32^{(35).1} They appointed you leader; do not
exalt yourself;
be among them as one of them;
(2) take thought for them, and then sit
down.
- 2 And when you have performed all your
service, recline
- (3) so that you may be merry on account of
them,
and due to your good conduct you might
receive a garland.
- 3⁽⁴⁾ Speak, O elderly person, for it is fitting for
you,
(5) with accurate knowledge, and do not
interrupt the music.
- 4⁽⁶⁾ Where there is entertainment, do not pour
out talk,
and do not be smart at an inopportune
moment.
- 5⁽⁷⁾ A ruby seal on a gold ornament
is a concert of music at a banquet of
wine.
- 6⁽⁸⁾ An emerald seal in a gold setting
is a melody of music with sweet wine.
- 7⁽¹⁰⁾ Speak, O young person, if you have need,
(11) only twice if you were asked;
- 8⁽¹²⁾ Summarize your speech; in a few things
there are many;
be as one who knows and at the same
time one who is silent.
- 9⁽¹³⁾ In the midst of nobles do not exercise
authority,
and where there are old men, do not
prate about many things.
- 10⁽¹⁴⁾ Before thunder lightning hastens,
and goodwill will go before a modest
person.
- 11⁽¹⁵⁾ Awaken in time, and do not bring up the
rear;
depart for home, and do not be idle.
- 12⁽¹⁶⁾ There play, and do the things you desire,
and do not sin by arrogant speech.
- 13⁽¹⁷⁾ And in addition, bless the one who made
you
and intoxicates you with his good things.
- 14⁽¹⁸⁾ He who fears the Lord will accept
instruction,
and those who rise early will find
approval.
- 15⁽¹⁹⁾ He who seeks the law will be filled with it,
and he who is hypocritical will stumble
on it.
- 16⁽²⁰⁾ Those who fear the Lord will get a verdict,
and they will kindle right acts like a
light.
- 17⁽²¹⁾ A sinful person will turn away reproof,
and according to his will, he will find a
judgment.

^aI.e. put yourself in his place ^bLacking in Gk ^cI.e. moderation

18(22) A man of deliberation will never overlook a thought;
the stranger and the arrogant will not cower from fear.

19(24) Do nothing without deliberation,
and do not feel regret when you have acted.

20(25) On a path of stumbling do not go,
and do not stumble on rocky ground.

21 Do not trust an unexplored road,

22(26) and guard against your children.

23(27) In every deed trust your soul,
for this as well is a means of keeping the commandments.

24(28) He who has faith in the law attends to the commandments,
and he who trusts in the Lord will not suffer loss.

33 (36).1 No evil will befall him who fears the Lord,
but in a test he will also be delivered in turn.

2 A wise man will not hate the law,
but he who is hypocritical with it is like a boat in a storm.

3 An intelligent person will trust in a word,
and the law for him is as trustworthy as an inquiry of the clear ones.

4 Prepare a speech, and so you will be heard;
consolidate instruction, and reply.

5 The emotions of a foolish person are like a wheel of a wagon,
and his argument is like a turning axle.

6 A ^ahorse for breeding^a is like a mocking friend;
underneath anyone who sits on him, he whinnies.

7 Why is a day superior to a day,
when all the light of a day of a year is from the sun?

8 By the Lord's knowledge they were marked off,
and he made seasons and feasts different.

9(10) Some of them he exalted and hallowed,
and some of them he established for a number of days.

10 And all human beings are from the ground,
and out of earth Adam was created.

11 In fullness of knowledge the Lord marked them off
and made their ways different.

12 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.

13 Like a potter's clay in his hand,
(14) 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.

14(15) Good is opposite evil,
and life is opposite death;
so a sinner is opposite a pious person.

15 And so look at all of the works of the Most High,
two by two, one opposite the other one.

16 As a last one, it was I who kept vigil,
(30.25) as one who gleaned after the grape-pickers.

17(25) By the blessing of the Lord I arrived first,
and like one who picks grapes I filled a wine vat.

18(26) Consider that I have not labored for myself alone
but for all those who seek instruction.

19(27) Listen to me, nobles of the people,
and leaders of the assembly, give ear.

20(28) 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.

21(29) While you are still alive and there is breath in you,
do not exchange yourself with any flesh.

22(30) For it is better that your children ask of you
than that you should look to the hands of your sons.

23(31) In all your works be one who excels;
do not bring a stain on your reputation.

24(32) In the day of the completion of the days of your life
and at the moment of death, distribute an inheritance.

25(33) Fodder and a rod and burdens for a donkey;
bread and instruction and work for a domestic.

26(34) Work with instruction, and you will find rest;
let loose his hands, and he will seek freedom.

27(35) A yoke and a thong will bow a neck,
and for a wicked domestic there are racks and tortures.

28(36) Put him to work so that he might not be unoccupied,

29(37) for lack of work has taught much evil.

30(38) 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.

31(39) If you have a domestic, let him be like you,
because with blood you acquired him;

^ai.e. stallion

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if you have a domestic, treat him like a
brother,
because you will need him like your own
soul.
32(40) If you do him evil and he departs and runs
away,
33 on which road will you seek him?

34 (31).¹ A senseless man has empty and false
hopes,
and dreams excite fools.
2 Like one who grasps a shadow and pursues
wind,
so is he who pays heed to dreams.
3 An appearance in dreams is ^athis against
that^a,
a likeness of a face opposite a face.
4 Of an unclean thing what will become clean?
And of a false thing what will be true?
5 Divinations and omens and dreams are
vain,
and as of a woman in labor the heart
fantasizes.
6 Unless it has been sent from the Most High
by a visitation,
do not give your heart to them.
7 For dreams have deceived many,
and persons who hope in them have
fallen.
8 Without falsehood the law will be
accomplished,
and wisdom in a trustworthy mouth is
completeness.
9 Since a man roamed, he knew many things,
and he who is experienced will tell with
understanding.
10 He who had no experience knows few
things,
11 but he who has roamed will increase
cleverness.
12 I have seen many things in my wandering,
and more than my words is my
understanding.
13 Frequently I was in danger of death,
and I was saved because of these things.
14 The spirit of people who fear the Lord will
live,
15 for their hope is in the one who saves
them.
16 He who fears the Lord will be timid in
nothing,
and he will never be cowardly, because
he^b is his hope.
17 Happy is the soul of one who fears the Lord.
18 Upon whom is he intent? And who is his
support?
19 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,
20 one who uplifts the soul and enlightens
eyes,
gives healing of life and blessing.
21 When one sacrifices from someone unjust, it
is a blameworthy offering,
22 and the gifts of lawless persons are not
for approval.
23 The Most High is not pleased with the
offerings of impious persons,
nor by a multitude of sacrifices does he
forgive sins.
24 One who slaughters a son in front of his
father
is he who brings a sacrifice from the
property of the needy.
25 Bread is life for the poor when they are
destitute;
he who withholds it^c is a person of
blood.
26 One who murders his fellow is he who takes
away a way of living,
27 and one who pours out blood is he who
deprives the wages of a hired
worker.
28 One builds, and one tears down—
what did they gain more than hard
labors?
29 One prays, and one curses—
to whose voice will the master listen?
30 When one bathes due to a corpse and when
one touches it again—
what did he gain by his washing?
31 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?

35 (32).¹ He who keeps the Law multiplies
offerings.
2 One who makes a sacrifice for deliverance
is he who pays heed to the
commandments.
3 One who repays a kindness is one who
offers the finest flour,
4 and he who does an act of charity is one
who makes a sacrifice of praise.
5 A good pleasure to the Lord it is to
withdraw from wickedness,
and it is atonement to withdraw from
injustice.
6 Do not be seen empty in the presence of the
Lord,
7 for all these things are for the sake of a
commandment.

^aPossibly a reflection ^bI.e. God ^cI.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 ^aa good eye^a 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 ^aa good eye^a according to that
found at hand,
13 because the Lord is the one who repays,
and he will repay you sevenfold.
14 Do not offer a bribe, for he will not accept
it,
15 and do not be intent on an unrighteous
sacrifice,
because the Lord is judge,
and with him there is no reputation of
person^b.
16 He will not ^creceive a person^b against a poor
person^c,
and he will listen to the petition of one
who is wronged.
17 He will never ignore an orphan's
supplication,
nor a widow, if she pours out speech.
18 Do not a widow's tears run down upon her
cheek,
19 and is not her cry against the one who
drew them down?
20 One who serves with goodwill will be
accepted,
and his petition will reach to the clouds.
21 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.
22 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
23 and will repay vengeance upon the
nations,
until he removes the multitude of insolent
persons
and will shatter the scepters of
unrighteous persons,
24 until he repays a person according to his
deeds
and the works of human beings
according to their notions,
25 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,
2 and cast the fear of you upon all the
nations.
3 Lift up your hand against foreign nations,
and let them see your dominance.
4 Just as in their presence you have been
made holy in us,
so in our presence may you be magnified
in them.
5 And let them know you, just as also we have
known
that there is no god except you, O Lord.
6 Renew signs, and change wonders;
7 glorify hand and right arm.
8 Raise up anger, and pour out wrath;
9 destroy an adversary, and crush an enemy.
10 Hasten the time, and remember your
determination,
and let them recount your mighty acts.
11 In wrath of fire let him who survives be
consumed,
and may those who harm your people
find destruction.
12 Crush the heads of hostile rulers
who say, "There is no one except us!"
^{(33).}13 Gather all the tribes of Iakob,
^{(36).}16 and give them an inheritance, as from the
beginning.
17 Have mercy on a people, O Lord, who have
been called by your name,
and on Israel, whom you likened to a
first born.
18 Have pity on the city of your holy precinct,
Ierousalem the place of your rest.
19 Fill Sion with a celebration of your mighty
acts,
and your shrine with your glory.
20 Give testimony to your creations in the
beginning,
and raise up prophecies that were in your
name.
21 Give a reward to those who wait for you,
and let your prophets be found
trustworthy.
22 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.
23 Any food will the stomach eat,
but there exists food finer than food.
24 The throat makes proof of foods from a
hunt;
so an intelligent heart of false words.
25 A perverse heart will give grief,

^aI.e. generosity ^bOr face ^cI.e. favor anyone over the poor

- but an experienced person will pay him^a 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
- 9 and say to you, "Your way is fair,"
and he will stand aside to see what will happen to you.
- 10 Do not consult with him who views you with suspicion,
and from those who are envious of you hide deliberation:
- 11 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.
Do not pay heed to these for any advice.
- 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 ^bon the body^b.
- 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^c to it.
- 28 For not everything confers benefit to everyone,

^aOr it; antecedent unclear ^bI.e. *evident to all to see* ^cI.e. *what is bad*

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^a 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^b cured and took away his^c 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^e burial.

17 Make the weeping bitter and the beating fervent, and make mourning according to his dignity, for one day and two^f for the purpose of^f 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^g 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.
 23 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^h his ear, and his eyes are againstⁱ the pattern of the object; he will give his heart to completing works, and his sleeplessness is to decorate upon completion.

^aPossibly *its* ^bI.e. *the physician* ^cI.e. *the patient* ^dGk uncertain ^eOr *its* ^fPossibly *to prevent* ^gI.e. *Perhaps a process of reasoning* ^hPerhaps *hit again and again* ⁱPerhaps *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 ^abend its
strength^a;
he will give over his heart to completing the
glazing^b,
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.
- 33 And they will not ^cleap up^c in the
assembly.
On the judge's seat they will not sit,
and disposition of a legal decision they
will not understand,
and they will never shed light on instruction
and judgment,
and in illustrations^d they will not be
found,
- 34 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
ancients,
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.

14 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 cinyrase,
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.

28 "There exist winds^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."

32 Therefore from the beginning I was
determined,
and I thought, and I left it in writing.

33 The works of the Lord, all are good,
and every need he will supply in its hour.

34 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:

2 their considerations and fear of heart—
thought of apprehension, day of death.

3 From the one sitting on a splendid throne,

even to one humbled in earth and ashes,
from one wearing blue and a garland,
even to the one clothed in coarse linen—

5 there are wrath and envy and confusion and
unrest
and fear of death and fury and strife.
Even at the moment of rest upon a bed,
sleep at night confuses his knowledge.

6 There is as little as nothing in rest,
and he grows weary of that in his sleep as
he does in the day,
having been troubled by a vision of his
heart,
like one who has escaped from before
war.

7 At the moment of his need, he awoke,
even marveling at fear for nothing.

8 With all flesh, from human to animal,
and upon sinners seven times more than
these

9 are death and blood and strife and sword,
calamities, famine and ruin and scourge.

10 For the lawless all these things were created,
and because of them the flood occurred.

11 Everything that is of earth reverts to the
earth,
and everything^b of water returns to the sea.

12 Every gift and injustice will be blotted out,
but good faith will stand forever.

13 The money of the unjust will dry up like a
river,
and like loud thunder in a rain storm
it will crash.

14 When he opens his^b hands, he will be glad;
so those who transgress will fail at the
end.

15 The offspring of impious persons will not
multiply branches,
and they are foul roots upon a sheer rock.

16 A reed by any water and river bank
will be plucked up before any grass.

17 Kindness is like an orchard with blessings,
but an act of charity will endure forever.

18 The life of a self-reliant and a hard-working
person will be sweet,
and above both is he who finds a
treasure.

19 Children and the building of a city firmly fix
a name,
and above both is a wife considered
blameless.

20 Wine and music gladden a heart,
and above both is love of wisdom.

21 Flute and harp make sweet melodies,
and above both is a pleasant tongue.

22 Grace and beauty the eye will desire,
and above both are the first shoots of
seed.

23 Friend and companion meet at the right
moment,

^aOr *spirits* ^bLacking in Gk

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- and above both is a wife with a husband.
 24 Brothers and aid are for a time of distress,
 and more than both an act of charity will
 rescue.
 25 Gold and silver make a foot firm,
 and above both counsel is highly
 esteemed.
 26 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.
 27 Fear of the Lord is like an orchard of
 blessing,
 and more than any glory it covers him.
 28 Child, a life of begging do not live;
 it is better to die than to beg.
 29 When a man looks to a table belonging to
 another,
 his manner of living is not ^aby reckoning
 a life^a;
 he will pollute his soul with food belonging
 to others,
 but a man who is intelligent and who has
 been instructed will be on guard.
 30 In the mouth of a shameless person begging
 will be sweet,
 and in his belly a fire will burn.
- 41** 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.
 2 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.
 3 Do not be wary of death's judgment;
 remember those before you and the last
 ones.
 4 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.
 5 Abominable children are children of
 sinners,
 and living together in the enclaves of
 impious persons.
 6 The inheritance of the children of sinners
 will perish,
 and disgrace will continually be with
 their seed.
- 7 Children will blame an impious father,
 because on his account they will be
 reproached.
 8 Woe to you, impious men,
 who have forsaken the law of the Most
 High.
 9 [*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.
 10 Everything that is from the earth will go
 back into the earth;
 so impious persons are from a curse to
 destruction.
 11 The grief of human beings is in their bodies,
 but a no-good name of sinners will be
 blotted out.
 12 Have regard for a name, for it will endure
 for you
 rather than a thousand great treasures of
 gold.
 13 Of a good life there is a number of days,
 but a good name will endure forever.
 14 Maintain instruction in peace, children,
 but hidden wisdom and invisible treasure—
 what profit is in either?
 15 Better is a person who conceals his
 foolishness
 than a person who conceals his wisdom.
 16 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.
 17 Be ashamed
 before father and mother, of sexual
 immorality,
 and before leader and dynast, of
 falsehood,
 18 before judge and magistrate, of error,
 and before a gathering and people, of
 lawlessness,
 before partner and friend, of injustice,
 19 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 greet, of silence,
 before a look at a female escort
 21 and before turning away from the face of a
 relative,
 before taking away a portion and a gift
 and before ogling a married woman,
 22 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,

^aI.e. a good life

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 ^areceive a face^a in order to
sin:
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,
4 of accuracy with scale and weights
and of acquiring much or little,
5 of profit from business of merchants
and 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 ^bDo not be ashamed^b 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,
10 in virginity, lest she be defiled
and she become pregnant in her father's
house,
being with a man^c, lest she transgress,
and having married, lest she be barren.
11 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.
12 Do not look at any person in terms of
beauty,
and in the midst of women do not
deliberate.
13 For from garments proceeds a moth,
and from a woman, woman's wickedness.
14 Better the wickedness of a man than a well-
doing woman
and a woman bringing shame to the
point of reproach.

^aI.e. show partiality ^bLacking in Gk ^cOr husband

15 I will indeed remember the works of the Lord,
and what I have seen, I will narrate;
by the words of the Lord are his works,
[and judgment happens by his good will.]
16 The shining sun looked down upon
everything,
and its work is full of the glory of the
Lord.
17 He did not permit the holy ones of the Lord
to recount all his wonders
that the Lord the Almighty established
so that the universe might stand firm in
his glory.
18 Abyss and heart he searched out,
and he considered their wonderful feats;
for the Most High knew all knowledge,
and he saw into the sign of the age,
19 relating the things that passed and the
things that will be
and revealing tracks of hidden things.
20 No thought eluded him,
and not one word was hidden from him.
21 He set in order the splendors of his
wisdom;
since he is one before the age and forever,
he was neither added to nor diminished,
and he needed no one as a counselor.
22 How desirable are all his works,
and they are like a spark to behold.
23 All these things live, and they remain forever,
in all functions, and all obey.
24 Everything is in pairs, one opposite one,
and he did not make anything deficient.
25 One firmed up the good things of the
other—
and who will be filled when he sees his
glory?

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.

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7 From the moon is a sign for a feast,
a luminary that wanes upon completion.
8 A month is according to its name,
increasing marvelously in changing,
an object on high for armies,
shining in the firmament of the sky.

9 The glory of the stars is the beauty of the
sky,
an ornament giving light in the heights of
the Lord.

10 By words of the Holy One they will stand
according to decree,
and they will never fail in their watches.
11 See the rainbow, and bless him who made it
exceedingly beautiful in its brightness.
12 It ringed the sky in a circle of glory;
the hands of the Most High stretched it
out.

13 By his ordinance he urges on snow
and speeds the lightnings of his
judgment.

14 Therefore storehouses were opened,
and clouds flew out like birds.
15 In his majesty he made clouds strong,
and stones of hail were broken apart.

17a The voice of his thunder caused the earth to
be in travail,
16 and at his appearance mountains will be
shaken.

By his will the south wind will blow,
17b also a storm from the north and a
whirlwind.
Like birds flying down he sprinkles snow,
and like a locust alighting is its descent.

18 An eye will marvel at the beauty of its
whiteness,
and a heart will be amazed by its rain.
19 And frost, like salt, he pours upon the earth,
and when it freezes, points of thorns
occur.

20 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.

21 He will consume mountains and will burn
up wilderness,
and he will extinguish grass like fire.

22 A mist hastens healing for all things;
a dew that comes out will refresh from
the heat.

23 By his reasoning he abated the abyss,
and he planted islands in it.

24 Those who sail the sea describe its danger,
and we marvel at the reports of our ears.

25 The incredible and amazing works are
there,
a variety of every living thing, a creation
of sea monsters.

26 Because of him, his messenger succeeds,
and by his word all things hold together.

27 Many things we might say, and we would
never arrive,
and the consummation of words is "He is
the all."

28 Where shall we find the strength to glorify?
For he is the great one, beyond all of his
works.

29 Awesome is the Lord and very great,
and marvelous is his dominance.

30 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.

31 Who has seen him and will describe him?
And who will magnify him as he is?

32 Many things hidden are greater than these,
for few of his works we have seen.

33 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.

2 The Lord created much glory,
his majesty from eternity.

3 When they ruled in their kingdoms,
men also became noteworthy through
power;
when they counseled with their
intelligence,
when they announced through
prophecies,

4 when they led people by deliberations
and with understanding of a people's
scribal art—
wise words there are in their
instruction—

5 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—
7 all of these were glorified in generations
and in their days were a boast.

8 There were some of them who left behind a
name
so that their praises might be told in
detail.

9 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.

10 These, on the other hand, were men of
compassion,
whose righteous deeds were not
forgotten.

11 With their seed it will remain;
a good inheritance is their offspring.

12 In the covenants their seed stood,
and their children for their sake.

13 Forever will their seed remain,

and their glory will not be blotted out.
 14 Their bodies were buried in peace,
 and their name lives for generations.
 15 Peoples will recount their wisdom,
 and an assembly will proclaim their
 praise.
 16 Henoch pleased God, and he was changed,
 an example of repentance for generations.
 17 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.
 18 Covenants of eternity were added to him
 lest all flesh be blotted out by a flood.
 19 Abraam was a great father of a multitude of
 nations,
 and no blemish was found on his glory,
 20 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.
 21 Therefore he^a 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.
 22 And with Isaak he likewise established,
 on account of Abraam his father.
 A blessing for all humankind and a
 covenant
 23 he put down upon the head of Iakob;
 he acknowledged him with his blessings,
 and he gave to him by 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,

45 who was loved by God and human beings,
 Moyses, whose memorial is accompanied
 by blessings.

2 He made him equal to the glory of holy
 ones,
 and he made him great by terror for
 enemies.
 3 By his words he hastened signs;
 he^a glorified him in front of kings;
 he gave him commands for his people,
 and he showed him his glory.
 4 In faithfulness and meekness he consecrated
 him;
 he chose him out of all flesh.

5 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.
 6 He exalted Aaron, a holy person like him^b,
 his brother from the tribe of Leui.
 7 He^c established him as an everlasting
 covenant^d
 and gave him a priesthood of the people;
 he pronounced him happy with decorum,
 and he girded him with a cloak of glory.
 8 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.
 9 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,
 10 with the sacred vestment, with gold and
 blue
 and purple, a work of an embroiderer,
 with the oracle of judgment, for
 manifestations of truth,
 11 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,
 12 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.
 13 Before him such beautiful things did not
 exist.
 Until eternity, no alien put them on
 except his sons alone
 and his descendants in perpetuity.
 14 His sacrifices shall be wholly burned,
 twice each day continually.
 15 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^a and at the same time to
 be a priest
 and to bless his people in the name.
 16 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.
 17 By his commandments he gave him
 authority in covenants of judgments,
 to teach Iakob the testimonies
 and with his law to enlighten Israel.

^aI.e. God ^bI.e. Moyses ^cPossibly established with him an everlasting covenant ^dGk is plural

SIRACH 45-46

757

- 18 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.
- 19 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.
- 20 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.
- 21 For also they shall eat sacrifices of the Lord,
which he gave both to him and to his
seed.
- 22 But in the land of the people he will have
no inheritance,
and he has no portion for him among
the people,
for he^a is your portion and inheritance.
- 23 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.
- 24 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.
- 25 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.
- 26 May he^a grant to you^b 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.
- 46** 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^c elect,
to take vengeance on enemies when
stirred up,
so that he might give Israel an
inheritance.
- 2 How he was glorified when he lifted up his
hands
and when he extended a sword against
cities!
- 3 Who before him stood so?
For it was he who led the wars of the
Lord.
- 4 Was it not by his hand that the sun was
shackled,
and one day became as two?
- 5 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.
- 6 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.
- 7 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.
- 8 And these were the two that escaped
out of the six hundred thousand infantry
to lead them^d into an inheritance,
into a land flowing with milk and honey.
- 9 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.
- 11 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.
- 12 May their bones sprout anew out of their
plot
and their name be traded;
may it^e be renowned ^famong the sons of
humankind.
- 13 Having received glory of human beings,
beloved by his Lord was Samouel^f;
a prophet of the Lord, he established a
kingdom
and anointed rulers over his people.
- 14 By the law of the Lord he judged a
gathering,
and the Lord watched over Iakob.
- 15 By his faithfulness he was made accurate as
a prophet,
and the trustworthiness of his vision was
known in his words.
- 16 And he called upon the Lord, a mighty one,
when his enemies pressed all around,

^aI.e. God ^bGk is plural ^cI.e. God's ^dI.e. the Israelites ^eI.e. their plot ^fPerhaps among the sons of humankind, having received glory of human beings. Beloved by his Lord was Samouel

with an offering of a suckling lamb.
 17 And the Lord thundered from the sky,
 and with a great sound he made his voice
 heard.
 18 And he wiped out leaders of the Tyrians
 and all rulers of the Phylistiim.
 19 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.
 20 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 Daud.
 2 Just as fat set apart from deliverance^a,
 so was Daud from Israel's sons.
 3 He played with lions as with young goats
 and with bears as with lambs of the
 flocks.
 4 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?
 5 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.
 6 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.
 7 For he wiped out enemies all around,
 and he treated with contempt the
 Phylistiim, his adversaries,
 and he broke their horn until this day.
 8 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.
 9 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.]
 10 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.

11 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.
 12 After this one arose a knowledgeable son,
 and because of him^b, he lodged in
 spaciousness.
 13 Salomon reigned in days of peace,
 to whom God gave rest all around
 so that he might establish a house to his^c
 name
 and prepare a holy precinct forever.
 14 How wise were you in your youth,
 and you were filled like a river with
 understanding.
 15 Your soul covered the earth,
 and you were full with illustrations of
 riddles.
 16 To far-off islands did your name reach,
 and you were beloved in your peace.
 17 For songs and proverbs and illustrations
 and for explanations countries marveled at
 you.
 18 In the name of the Lord God,
 who is called God of Israel,
 you gathered gold like tin
 and amassed silver like lead.
 19 You bent your flanks for women,
 and you were brought into subjection by
 your body.
 20 You gave disgrace on your glory,
 and you defiled your seed,
 to bring wrath upon your children
 and to cause bewilderment by your folly
 21 so that sovereignty became divided,
 and a disobedient kingdom originates
 from Ephraim.
 22 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 Iakob,
 and to Daud a root out of him.
 23 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.
 24 And their sins multiplied greatly
 to remove them from their land.
 25 And they sought out every wickedness
 until vengeance came upon them.

^aI.e. an offering of deliverance ^bI.e. Daud ^cI.e. God's

48 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.
 He who was recorded ready for the times,
 to calm anger before wrath,
 to turn the heart of a father to a son
 and to restore the tribes of Jakob.
 Happy are those who saw you
 and those fallen asleep in lovinga,
 for we too shall live by life.
 It was Elias who was enveloped in a
 whirlwind,
 and Elisaie was filled with his spirit,
 and in his days he did not tremble before
 any ruler,
 and no one oppressed him.
 No word surpassed him,
 and in sleepb his body prophesied.
 In his life he performed wonders,
 and in death his deeds were marvelous.
 In all these things, the people did not
 repent,
 and they did not withdraw from their
 sins
 until they were carried off from their land
 and they were scattered in all the earth.
 And the people were left few in number,
 and a ruler in the house of Daud.
 Some of them did what was pleasing,
 but others multiplied sins.
 Hezekias fortified his city,
 and he brought water into its midst;
 he tunneled a rock with iron,
 and he built wells for water.
 In his days Sennacherim came up,
 and he sent Rapsakes and departed,
 and he raised up his hand against Sion
 and made great boasts in his arrogance.
 Then their hearts and hands were shaken,

and they were in travail like women in
 labor.
 And they called upon the Lord who is
 merciful,
 spreading out their hands to him.
 And the Holy One quickly heard them from
 the sky,
 and he redeemed them by the hand of
 Esaias.
 He struck down the camp of the Assyrians,
 and his holy angel wiped them out.
 For Hezekias did what was pleasing to the
 Lord,
 and he prevailed in the ways of Daud,
 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.

49 Iosias's memorial becomes a
 compounding of incense,
 preparedc 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 Daud and Hezekias and Iosias,
 all committed error,
 for they abandoned the law of the Most
 High;
 the kings of Iouda failed,
 for they gave their horn^d 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
 eby the hand^e of Ieremias.
 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 Iezekiel who saw a vision of
 glory
 that he^f showed to him upon the chariot
 of Cheroubin.

^aPossibly + you ^bI.e. death ^cI.e. memorial ^dI.e. power ^ePerhaps because ^fI.e. God

- 9 Indeed he^a 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 Iakob
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,
12 so Iesous 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 Ioseph,
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,
5 how he was glorified as he spun around the
shrine,
as he exited 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,
7 like the sun shining on the shrine of the
Most High,
like the rainbow gleaming in clouds of
glory,
8 like a blossom of roses in days of bnew
things^b,
like lilies at exits of water,

- like a new shoot of Lebanon in days of
summer,
- 9 like fire and incense in a fire-pan,
like a gold vessel of beaten metal,
adorned with every precious stone,
- 10 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^c 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,
- 14 and as he was ministering a conclusion
upon the altars^c,
to arrange an offering for the Most High,
the Almighty,
- 15 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 dpetitioned the Lord Most
High^d
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.

^aI.e. God ^bI.e. spring ^cGk = bōmos ^dPossibly of the Lord Most High petitioned

SIRACH 50-51

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- 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
Phylitiim
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.

- I acknowledge your name,
2 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
- 3 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,
4 from a choking of a pyre all around
and from the midst of fire, which I did
not kindle,
5 from the deep of Hades' belly
and from an unclean tongue and a lying
word
6 and a missile of a tongue of an unrighteous
person.
My soul drew near to death,
and my life was on the brink of Hades
below.
- 7 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."
And my petition was heard,
- 12 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.
- I acquired a heart with her from the
beginning.
- For this reason I will never be forsaken,
21 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.

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SIRACH 51

23 Draw near to me, you who are uneducated, and lodge in a house of instruction.	27 See with your eyes that I labored little, and I found for myself much rest.
24 Why are you still lacking in these things, and your souls thirst greatly?	28 Partake of instruction with a great sum of silver, and you will acquire much gold by it.
25 I opened my mouth, and I said, "Acquire for yourselves without money.	29 May your soul be glad in his mercy, and may you never be ashamed in his praise.
26 Place your neck under a yoke, and let your soul receive instruction. It is near to find it."	30 Accomplish your work in good time, and he will give your wage in his time.

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PSALMS OF SALOMON

TO THE READER

EDITION OF THE GREEK TEXT

Since no critical edition of the Psalms of Solomon'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 $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$, which is preserved in all of PsSal's manuscripts, should be emended to $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ $\kappa\upsilon\rho\acute{\iota}\omicron\upsilon$. 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. W. Baars ("Psalms of Solomon," in *The Old Testament in Syriac According to the Peshitta Version* [Part 4, Fascicle 6; Leiden: E. J. Brill, 1972] 1–27) has prepared a critical edition of the Syriac translation. Because the Syriac version essentially supports Rahlfs' Greek text, no readings from the Syriac have been included in the present translation.

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 David" in

17.21, apparently thought by some scribe to mean Solomon. 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 Solomon," 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 (ΨΑΛΜΟΙ 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 Rahlfs' text consistently uses the spelling "Salomon" for the superscripts, he titled the collection "Psalms of Solomon." 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 mis-translated 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 ὅσιος and ἔλεος, 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 ἀνάξις (18.5) and ἀνάλημψις (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 (χριστὸς κύριος). 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 לְהַמִּיר ("to change, turn") as לֵאמֹר ("to say"). Likewise, in 2.26 the text reads τὴν ὑβρίον αὐτοῦ ("his insolence"). The Greek translator may have misread "his body," גִּיּוֹתוֹ (possibly written גִּוּתוֹ), as גִּוּתוֹתוֹ. In other instances, the text apparently reflects the translator's mistaken understanding of the Hebrew syntax. In 4.12, for example, the Greek ἐν ταύτῃ is feminine and likely presupposes a specific antecedent. The Hebrew *Vorlage* was likely בְּזֹאת, 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 ἐπιθυμία. 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 *ἀνὴρ* 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

In translating PsSal for NETS, I have benefited from other English translations, especially those of H. E. Ryle and M. R. James (*The Psalms of the Pharisees, Commonly Called the Psalms of Solomon* [Cambridge: Cambridge University Press, 1891]), G. B. Gray ("The Psalms of Solomon," in Charles 2, 625–52), R. B. Wright, ("The Psalms of Solomon," in *The Old Testament Pseudepigrapha* [ed. J. H. Charlesworth; vol. 2; Garden City: Doubleday, 1985] 639–670), and S. P. Brock ("The Psalms of Solomon," in *The Apocryphal Old Testament* [ed. H. F. D. Sparks; Oxford: Clarendon, 1984]) 649–682). Apart from the standard Greek grammars and lexica, the notes to Gebhardt's Greek text, as well as the linguistic comments of M. Delcour ("Psaumes de Salomon," in *Dictionnaire de la Bible: Supplément* [ed. L. Pirot and A. Robert; Paris: Letouzey & Ané, 1979] 214–245) and J. Viteau (*Les Psaumes de Salomon: Introduction, texte grec et traduction, avec les principales variantes de la version syriaque par François Martin* [Paris: Letouzey et Ané, 1911] were particularly helpful in preparing the NETS translation. The exegetical article of J. Begrich ("Der Text der Psalmen Salomos," ZNW 38 [1939] 131–162) was especially helpful in understanding the complex relationship between PsSal's Syriac and Greek texts and offered some valuable insights into the meaning of several difficult Greek passages.

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KENNETH ATKINSON

Psalms 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^a 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.

Psalms 2

A Psalm. Pertaining to Salomon. Concerning Ierousalem.

- 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,
- 3 because the sons of Ierousalem 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^b 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 He^c 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 Ierousalem 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 Ierousalem were profane according to your judgment,
because they had defiled themselves with a confusion of mingling^d.
- 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 Ierousalem,
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 Ierousalem
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,

^aPr I said = Ra ^bI.e. gifts ^cPr for = Ra ^dPossibly unnatural intercourse

PSALMS OF SALOMON 2-4

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- rebuke them in your wrath.
 24 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.
 25 Do not delay, O God, to repay them on
 their heads,
 to declare^a 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,
 34 to separate between righteous and sinner,
 to repay the sinners forever according to
 their works
 35 and to have pity on the righteous, ^bfrom the
 humiliation of the sinner^b,
 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 wakefulness^c 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;
 he 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^d.
 7 The righteous always searches his house,
 to remove his injustice in transgression.
 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.

^aOr to say ^bOr delivering him from the humiliation of the sinner ^cOr vigilance ^dPossibly find a home

- 3 And his hand is the first upon him as if in zeal,
and he himself is guilty of various sins
and self-indulgence.
- 4 His eyes are upon every woman without distinction;
his tongue is false when he makes a contract with an oath.
- 5 At night and in secret he sins as though unseen;
with his eyes he speaks to every woman^a in evil assignation^a;
he is quick to enter every house cheerfully as though innocent.
- 6 May God remove those who live in hypocrisy with the devout,
with corruption of his flesh and his life with poverty.
- 7 May God reveal the works of men, of men-pleasers,
his works with derision and contempt.
- 8 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.
- 9 And their eyes are upon a^b stable house of a man^b,
as a serpent to destroy each other's wisdom
with words of those who transgress the law.
- 10 His words are deceptions to accomplish his desire for injustice;
he did not cease until he had succeeded in scattering them as orphans.
- 11 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.
- 12 At this^c he was filled with transgressing the law,
and his eyes are upon another house, to destroy it with clamorous words.
- 13 His soul, like Hades, is not satisfied with all these things.
- 14 May his portion, O Lord, be dishonored before you;
may his going out be with groaning, and his coming in with a curse.
- 15 May his life be in anguish and poverty and anxiety, O Lord;
may his sleep be with grief, and his waking with anxiety.
- 16 May sleep be taken from his temples at night;
may he fail dishonorably in all the work of his hands.

- 17 May he enter his house empty-handed,
and may his house lack everything with which he might satisfy his soul.
- 18 May his old age be spent in loneliness without children
right up to his being taken up.
- 19 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.
- 20 May ravens peck out the eyes of hypocrites,
for they have devastated many houses of men in dishonor,
and they scattered them in desire.
- 21 And they have not remembered God,
and they did not fear God in all these things,
and they provoked and angered God.
- 22 May he remove them from the earth,
because with pretense they have deceived the souls of the innocent.
- 23 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.
- 24 May God remove those who arrogantly do all injustice;
for the Lord our God is a great and mighty judge in righteousness.
- 25 May your pity, O Lord, be upon all those who love you.

Psalm 5

A Psalm. Pertaining to Salomon.

- 1 O Lord God, I will praise your name with joy
in the midst of those who have knowledge of your righteous judgments.
- 2 For you are kind and merciful, the refuge of the poor;
when I cry out to you, do not pass me by in silence.
- 3 For no one will take booty from a strong man,
and who shall take of all that you have made, unless you give it?
- 4 For man and his portion are before you in the balance;
he cannot increase it beyond^d your judgment^d, O God.
- 5 When we are distressed we will call upon you for help,

^aPossibly about illicit affairs ^bOr a peaceful man's house ^cAntecedent unclear; possibly desire ^dPerhaps what you have prescribed

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- 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 wildernesses 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 ^anot be
sparing with a gift^a.
- 15 Your pity, O Lord, is upon the whole earth
in kindness.
- 16 Happy is the man whom God remembers
^bin due proportion to sufficiency^b;
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;

^aPerhaps give generously^bPerhaps and provides for his needs in moderation

- when he crosses rivers and when the seas
swell, he will not be terrified.
- 4 He arose from his sleep and blessed the
name of the Lord.
- In firmness of heart he sang a hymn to
the name of his God.
- 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.
- 10 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?"

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PSALMS OF SALOMON 8-9

4 I heard a sound in Ierousalem, city of a holy precinct.
 5 My lower back was crushed from the report;
 my knees weakened; my heart was afraid;
 my 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
 ^ain provocation^a;
 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^b 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 Ierousalem 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 Ierousalem; 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 Ierousalem,
 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 Ierousalem
 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 Ierousalem 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.

^aPossibly committed in provocation ^bOr as a result

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- 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 ^awhen he will confess,
when he acknowledges^a;
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 ^bstraighten them for the sins they have committed^b,
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.

Psalms 10

Among hymns. Pertaining to Salomon.

- 1 Happy is the man whom the Lord remembers with reproving
and who is fenced^c 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.

Psalms 11

Pertaining to Salomon. Regarding expectation.

- 1 Trumpet in Sion with a signal trumpet to summon the holy ones;
proclaim in Ierousalem 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 Ierousalem, 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.

^aPossibly *when confession and acknowledgment is made* ^bPossibly *guide them in situations when they have sinned*
^cPossibly *restrained*

- 4 He has leveled high mountains into level
ground for them;
the hills fled at their approach.
5 The woods shaded them as they passed
by;
God caused every tree of fragrance to
spring up for them,
6 that Israel might pass by at the visitation of
their God's glory.
7 Put on, O Ierousalem, the garments of your
glory;
prepare the robe of your sanctity^a,
for God has spoken good concerning
Israel forever and ever.
8 May the Lord do what he has spoken
concerning Israel and
Ierousalem;
may the Lord raise up Israel by his
glorious name.
9 The pity of the Lord is upon Israel forever
and ever.

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.

^aPossibly *holy precinct*

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,
2 to those who walk in the righteousness of
his ordinances,
in the law which he commanded us that
we might live.
3 The devout of the Lord shall live by it
forever;
the orchard of the Lord, the trees of life,
are his devout.
4 Their planting is rooted forever;
they shall not be pulled up all the days of
heaven;

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- 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^a 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.
- 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^b,
and they shall live by the mercy of their
God,
but sinners shall perish forever and anon.

Psalm 16

A Hymn. Pertaining to Salomon. Regarding help
for the devout.

- 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.
- 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^c, 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,

^aPossibly secret rooms ^bI.e. the earth ^cPerhaps hold me back

- 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 David 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 David in arrogance 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 David,
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,

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and he shall judge the tribes of the
people
that has been sanctified by the Lord, his
God.
27 And he shall not allow injustice to lodge in
their midst any longer,
nor shall there dwell with them any
person who knows evil;
for he shall know them, that all are their
God's sons.
28 And he shall distribute them according to
their tribes upon the land,
and no resident alien and alien shall
sojourn among them any longer.
29 He shall judge peoples and nations in the
wisdom of his righteousness.
Interlude on strings
30 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 Ierousalem in holiness
as it was at the beginning
31 so that nations may come from the end of
the earth to see his glory,
bringing as gifts her sons who are
exhausted,
and to see the glory of the Lord with
which God has glorified her.
32 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.
33 For he shall not put his hope in horse and
rider and bow,
nor shall he multiply for himself gold
and silver for war,
nor shall he gather hopes from a
multitude of people for the day of
war.
34 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.
35 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.
36 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.
37 And he shall not weaken in his days,
relying^b on his God;
for God has made him strong in the holy
spirit

and wise in the counsel of understanding
with strength and righteousness.
38 And the blessing of the Lord shall be with
him in strength,
and he shall not weaken.
39 His hope shall be in the Lord,
and who can prevail against him?
40 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.
41 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.
42 This is the majesty of the king of Israel,
which God knew,
to raise him up over the house of Israel to
discipline it.
43 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.
44 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.
45 May God hasten his pity upon Israel;
may he deliver us from the uncleanness
of profane enemies.
46 The Lord himself is our king forever and
ever.

Psalms 18

A Psalm. Pertaining to Salomon. Again of the
anointed of the Lord.

1 O Lord, your pity is over the works of your
hands forever;
your goodness is over Israel with a rich
gift.
2 When your eyes gaze upon them, then none
of them shall be in want;
your ears listen to the hopeful petition of
the poor.
3 Your judgments are over the whole earth
with pity,
and your love is upon the offspring of
Abraam, the sons of Israel.
4 Your discipline is upon us as on a firstborn,
an only son,
to turn back the obedient soul from
ignorant stupidity.
5 May God cleanse Israel for the day of pity
with blessing,

^aPerhaps sight ^bLacking 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,
- 8 to direct a man in works of righteousness in
fear of God,
to establish them all before the Lord—
- 9 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.

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THE TWELVE PROPHETS

TO THE READER

EDITION OF THE GREEK TEXT

The NETS translation of the Book of the Twelve Prophets is based on the edition of Joseph Ziegler (*Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum XIII: Duodecim prophetae* [2nd. ed.; Göttingen: Vandenhoeck & Ruprecht, 1967]).

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 Michaïas 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 **וְהָלַקְהָ אֲשֶׁר לֹא תִמְטִיר עָלֶיהָ** "and the field on which it did not rain" (NRSV). The Greek renders this, **καὶ μέρος, ἐφ' ᾧ οὐ βρέξω ἐπ' αὐτήν**, "and a part which I will not rain on." The translator captures the meaning of the Hebrew idiom **עַל־יָד אֲשֶׁר** but bungles his translation by rendering this idiom twice, making the Greek correspond quantitatively to the Hebrew at the end of the clause.

Another example is Am 5.5. The MT reads, **וְבֹאֵר שֶׁבַע לֹא תַעֲבְרוּ**, "Do not cross over to Beer-sheba." The Greek translates, **καὶ ἐπὶ τὸ φρέαρ τοῦ ὄρκου μὴ διαβαίνετε**, "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

Prophets seems to have had a limited knowledge of both Palestinian geography and the Hebrew language in general.

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 (חָרַשְׁתֶּם) wickedness, you have reaped injustice” (NRSV). The word חָרַשׁ 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 (παρεσιωπήσατε) 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 (שֹׁבֵט) from Ashkelon” (NRSV). The word שֹׁבֵט 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” (נִדְמָה). The word נִדְמָה 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 [ὡμοιωθή] 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 *matares 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 לְעֵד 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 דְּבַר 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 חֶרֶב “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 מֵיָם עַד יָם 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 *daleth* (ד) and *resh* (ר), look-alike letters that notoriously were confused by ancient scribes. In Hos 9.2, for example, the MT reads, "shall feed them" (יִרְעֵם). The Greek translates, "know them" (ἐγνώσους), apparently reading יִדְעֵם. In Am 4.5 the MT reads, "thank offering" (תִּוְדָה). The Greek translates, "law" (νόμον), a reflection of the Hebrew word תִּוְרָה. In Soph 3.9 the MT reads, "pure" (בְּרוּרָה). The Greek renders, "in its generation" (εἰς γενεὰν αὐτῆς), a reflection of בְּדוֹרָה.

Sometimes a metathesis of Hebrew letters is involved. An example is Zach 12.10. There the MT reads, "they have pierced" (דָּקְרוּ). The Greek translates, "they have danced" (κατωχρήσαντο). The Greek appears to go back to דָּקְרוּ. Another example is Am 2.16. The MT reads, "And the stout of heart" (וְאִמְיָיִם לִבָּם). The Greek translates, "And shall find his heart" (καὶ εὕρησει τὴν καρδίαν αὐτοῦ). The Greek appears to be a reading of וַיִּמְצֵא rather than וְאִמְיָיִם.

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 בִּגְלָה "sickle" rather than בִּגְלָה "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 בְּסוֹפָה rather than בְּסוֹפָה as found in the MT. In Mich 5.4(3) the MT reads, "and he shall feed" (וְרָעָה). The Greek renders this, "and he shall see and tend." The translator appears to have rendered וְרָעָה וְרָאָה, 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, "for 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 Jedaiah." 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 (נְבִיִּים) 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 (ψευδοπροφήτας) 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 and 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 variation in the renditions of the place name בְּרִסְבֵּעַ (τὸ φρέαρ τοῦ ὅρκου "the well of the oath" in Am 5.5; Βηρσαβέε "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 a' (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 Hosea 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 / τὸν παντοκράτορα) occurs. In each of these instances, however, variant readings also occur.

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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 HABBAKOUK 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 δίκαιος and cognates are rendered by "just/justice" (not "righteous/righteousness"); ἀδικία is rendered by "injustice," ἀσέβεια by "impiety," ἀνομία 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"; τέκνον is rendered "child." On the other hand, ἀνὴρ 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 Βααλ. 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 ἡ ἐχθρά μου. In both instances I have rendered the phrase by "my lady adversary."

A few special words and phrases need some explanation. The word ἀλλόφυλος has consistently been rendered by "allophytes" 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 συναγόμενος συναχθήσεται Ιακωβ . . . ἐκδεχόμενος ἐκδέξομαι τοὺς καταλοίπους τοῦ Ισραηλ is translated, "When Iakob is being gathered, he will be gathered . . . Receiving I will receive those remaining of Israel." The important name, Judah, in Am 2.4 *passim* (יהודה - Ιουδα) appears always to be inflected and is thus rendered "Ioudas" 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 Brenton 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

HOSEE

1 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.

2 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."³ And he went and took Gomer daughter of Debelaim, and she conceived and bore him a son.

4 And the Lord said to him, "Call his name 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.⁵ And it shall be on that day, I will break the bow of Israel in the valley of Iezrael."

6 And she conceived again and bore a daughter. And he said to him, "Call her name Not Pitied, for I will not any longer have pity on the house of Israel, but setting myself in opposition, I will oppose them.⁷ But I will have pity on the sons of Ioudas, and I will save them by the Lord, their God, and I will not save them by bow or by sword or by war or by chariots or by horses or by horsemen."

8 And she weaned Not Pitied and conceived again and bore a son.⁹ And he said, "Call his name Not My People, for you are not my people and I am not your 'I am.'"

10 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."¹¹ And the sons of Ioudas and the sons of Israel shall be gathered together, and they shall set up for themselves one realm, and they shall go up from the land, for great shall be the day of Iezrael.

2 Say to your brother, My People, and to your sister, Pitied.

² 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,

³ 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.

⁴ And upon her children also I will have no pity, because they are children of whoredom.

⁵ 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."

⁶ Therefore, behold, I am hedging up her way with thorns and will build up her ways, and she will not find her path.

⁷ 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."

⁸ 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.

⁹ 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.

¹⁰ And now I will uncover her impurity before her lovers, and no one shall rescue her out of my hand.

¹¹ And I will turn away all her mirth, her feasts and her new moons and her sabbaths and all her public assemblies.

¹² 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.

¹³ 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.

¹⁴ Therefore, behold, I will deceive her and bring her down into the wilderness and speak to her heart.

¹⁵ 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.

¹⁶ And it shall be on that day, says the Lord, she will call me "My husband" and no longer call me "Baalim."¹⁷ And I will remove the names of the Baalim from her mouth, and their names will be remem-

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bered no more. ¹⁸And 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. ¹⁹And 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. ²⁰And I will betroth you to myself in faithfulness, and you shall know the Lord.

²¹ 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,
²² and the earth shall hear the grain and the wine and the oil,
and they will give heed to Iezrael,
²³ and I will sow her for myself in the land.
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."

3 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." ²So I hired her to myself for fifteen pieces of silver and a gomora^a of barley and a nebel^b of wine. ³And 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." ⁴For 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 ^cclear ones^c. ⁵And after these things, the sons of Israel shall return and seek the Lord their God and Daudid their king, and they shall stand in awe at the Lord and his good things in the last days.

4 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.
² Imprecation and lying and murder
and stealing and adultery are poured out
upon the land,
and they mix blood with blood.
³ 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,
⁴ that no one either go to law or accuse.
But my people will be like a priest being contradicted.
⁵ And you shall be weak by day,
and the prophet also shall be weak with you.

I have made your mother like night.
⁶ 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.
⁷ According to their multitude,
thus they sinned against me.
I will turn their glory into dishonor.
⁸ They will feed on the sins of my people,
and they will receive their souls with their injustices.
⁹ 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.
¹⁰ And they shall eat and not be satisfied;
they have played the whore and shall not prosper,
for they forsook the Lord
to cherish ¹¹whoredom.

And the heart of my people
has received wine and intoxicating drink.
¹² 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.
¹³ 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.
¹⁴ 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.
¹⁵ 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.
¹⁶ For like a frenzied heifer,
Israel went into a frenzy.

^aHeb 1 homer = 220 liters ^bHeb = skin ^cPossibly explaining devices

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^a
insolence.

19 You are a gust of wind in its^a 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 Ioudas 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,
7 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 Ioudas 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 Ioudas.

13 And Ephraim saw his sickness,
and Ioudas his pain.
And Ephraim went to the Assyrians
and sent ambassadors to King Iarim.
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 Ioudas.
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.

6 ^(5.15) In their distress they will approach me
early, saying,
^(6.1) "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 Ioudas?
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 Ioudas. ¹¹ Begin to reap for yourself
when I return the captivity of my people,

^aI.e. dishonor

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7¹ 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,
 2 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.
 3 They made kings glad by their wickedness,
 and rulers by their lies.
 4 They are all adulterers,
 like an oven being heated by a flame
 for the baking of rest^a,
 from the kneading of dough until it is
 leavened.
 5 As for the days of our kings
 —the rulers began to be enraged with wine;
 he stretched out his hand with pestilent
 persons.
 6 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.
 7 All were heated like an oven,
 and they devoured their judges.
 All their kings have fallen;
 none among them was calling upon me.
 8 Ephraim was mixing himself with the peoples.
 Ephraim has become a loaf not turned.
 9 Foreigners have devoured his strength,
 but he did not know it,
 and gray hairs have sprouted on him,
 but he did not know it.
 10 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.
 11 And Ephraim was like a dove,
 silly without heart^b;
 he would call upon Egypt, and they went
 to the Assyrians.
 12 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.
 13 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.

14 And their hearts did not call out to me;
 rather, they kept wailing upon their beds;
 they were gashing themselves for grain and
 wine.
 15 They were trained through me, and I
 strengthened their arms,
 and they devised evil things against me.
 16 They have turned aside to nothing;
 they became like a tightly stretched bow;
 their rulers shall fall by the sword
 because of their undisciplined tongue.
 This will be their contempt in the land of
 Egypt.

8 Into their bosom like earth^c,
 like an eagle over the house of the Lord,
 because they transgressed my covenant
 and acted impiously against my law.
 2 They will clamor for me,
 "O God we have known you."
 3 Because Israel has spurned good things,
 they have pursued an enemy.
 4 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.
 5 Get rid of your bull calf, O Samaria;
 my anger was provoked against them.
 How long will they be incapable of
 purification⁶ in Israel?
 And an artisan made it,
 and it is not a god.
 For your bull calf, O Samaria,
 was a deceiver.
 7 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.
 8 Israel was swallowed up;
 now they have come to be among the
 nations
 as a useless vessel,
 9 because they went up to the Assyrians.
 Ephraim sprouted anew by himself; they
 loved gifts.
 10 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.
 11 ^dBecause Ephraim multiplied altars,
 beloved altars became sins to him^d.
 12 I shall engrave for him a multitude, even his
 precepts;

^aHeb = sabbath bread ^bOr sense ^cOr soil ^dPerhaps Because Ephraim multiplied altars to expiate sins, they became to him beloved altars

the beloved altars were reckoned as foreign.
 13 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.
 14 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.

9 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.
 2 Threshing floor and wine vat did not know them, and the wine deceived them.
 3 They did not settle in the land of the Lord; Ephraim settled in Egypt, and among the Assyrians they shall eat unclean things.
 4 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.
 5 What will you do on the day of a public festival and on the day of the feast of the Lord?
 6 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.
 7 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.
 8 Ephraim is a watcher with God, a prophet, a twisted snare upon all his ways. They firmly pitched madness in the house of God.
 9 They were corrupted according to the days of the hill; he will remember their injustice; he will punish their sins.

10 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-phegor and were shamefully estranged, and the detestable became like the beloved.
 11 Ephraim flew away like a bird. Their glories are from childbirth and birth pang and conception.
 12 For even if they bring up their children, they will be bereaved of people. For also woe is to them, my flesh from them.
 13 Ephraim, as I saw, presented their children for prey—even Ephraim—to lead out his children for piercing.
 14 Give them, O Lord—what will you give them? Give them a childless womb and dry breasts.
 15 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.
 16 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.
 17 Because they have not listened to him, God will reject them, and they shall become wanderers among the nations.

10 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.
 2 It divided their hearts. Now they will be annihilated; he will break down their altars; their steles will suffer distress.
 3 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?"
 4 Uttering words, false excuses, he will make a covenant; judgment will spring up like grass upon a dry clot of a field.
 5 The inhabitants of Samaria will dwell near the bull calf of the house of On,

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- 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 altars^a 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
—Iakob 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 schemes^b
- 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 = *bōmos* ^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.

² And the Lord has a judgment against
Ioudas,
to punish Iakob according to his ways,
and he will repay him according to his
deeds.
³ In the womb he kicked his brother with the
heel
and in his struggles prevailed against
God.
⁴ And he prevailed with an angel and
predominated.
They wept and implored me;
they found me in the house of On,
and there ^aa word^a was spoken to him.
⁵ But the Lord God the Almighty
shall be his memorial.
⁶ And as for you, you shall return by your
God.
Guard mercy and judgment,
and hope continually for your God.

⁷ In his hand Chanaan is a yoke of injustice;
he has loved to oppress.
⁸ And Ephraim said, "But I am rich;
I have found relief for myself."
None of the fruits of his toil
will be available to him,
because of the injustice with which he
sinned.
⁹ But I the Lord, your God,
brought you up from the land of Egypt;
I will make you live in tents again,
as the day of the feast.
¹⁰ And I will speak to the prophets,
and it was I who multiplied visions,
and ^bI was made similar by the hand of
the prophets^b.
¹¹ If Galaad 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 Iakob 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.

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~~ c."
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.
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.
⁵ It was I who tended you in the wilderness,
in an uninhabitable land,
⁶ 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?
¹⁰ 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."
¹¹ And I gave you a king in my anger
and sustained in my wrath ^{12a}a gathering
of injustice.
(12) As for Ephraim,
his sin is hidden.
¹³ Pains as of one in childbirth will come to
him.
This son is without sense,

^aLacking in Gk ^bPerhaps *I have been portrayed symbolically by the prophets* ^ci.e. are no longer available

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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.
^(14.1) Return, O Israel, to the Lord your God, for you have been weakened by your injustices.
⁽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."
⁽³⁾ Assur 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.' "

- ⁽⁴⁾ I will heal their settlements; I will love them openly, for my anger has turned from them.
⁽⁵⁾ I will be like dew to Israel; he shall blossom like a lily and strike his roots like Lebanon.
⁽⁶⁾ His branches shall go forth, and he shall be like a fruitful olive tree, and his fragrance like that of Lebanon.
⁽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.
⁽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 Ierousalem in the days of King Ozias of Ioudas and in the days of King Ieroboam son of Ioas of Israel, two years before the earthquake. ²And he said:

- The Lord uttered sounds from Sion and gave his voice from Ierousalem, 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, ^aI 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, ^aI 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 allophytes shall perish, says the Lord.

- ⁹ This is what the Lord says:
For three impious acts of Tyre,

^aPerhaps *I will not let . . . go unpunished*

and for four, ^aI will not turn away from^a
it,
because they shut up a captivity of Salomon
in Idumea
and did not remember a covenant of
brothers.
10 And I will send forth a fire against the walls
of Tyre,
and it shall devour its foundations.

11 This is what the Lord says:
For three impious acts of Idumea,
and for four, ^aI will not turn away from^a
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^b.
12 And I will send forth a fire on Thaiman,
and it shall devour the foundations of its
walls.

13 This is what the Lord says:
For three impious acts of the sons of
Ammon,
and for four, ^aI will not turn away from^a
him,
because they were ripping up the pregnant
women of the Galaadites
in order to enlarge their borders.
14 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.
15 And its kings shall go into captivity,
their priests and their rulers together,
says the Lord.

2 This is what the Lord says:
For three impious acts of Moab,
and for four, ^aI will not turn away from^a
him,
because they burned to lime
the bones of the king of Idumea.
2 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.
3 And I will utterly destroy a judge from it
and kill all its rulers with him,
says the Lord

4 This is what the Lord says:
For three impious acts of the sons of Ioudas,
and for four, ^aI will not turn away from^a
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.

5 And I will send forth a fire against Ioudas,
and it shall devour the foundations of
Ierousalem.

6 This is what the Lord says:
For three impious acts of Israel,
and for four, ^aI will not turn away from^a
him,
because they sold the just for silver
and the needy for the sake of
sandals—

7 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.

8 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.

9 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.

10 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.

11 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.

12 But you were making the consecrated ones
drink wine
and were commanding the prophets,
saying, "You shall not prophesy."

13 Therefore, behold, I roll under you
like a wagon full of straw is rolled.

14 And flight shall perish from the runner,
and the strong shall not retain his
strength,
and the fighter shall not save his soul,

^aPerhaps I will not let . . . go unpunished ^bPerhaps forever

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- 15 and the archer shall not stand,
and he who is swift on his feet shall not
escape,
nor shall the horseman save his soul
16 and shall find his heart in acts of
dominance;
the naked shall pursue on that day,
says the Lord.

3 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,

- 2 Only you have I known
of all the tribes of the earth;
therefore I will avenge upon you
all your sins.

- 3 Will two in any way walk together
unless they be acquainted with each
other?

- 4 Will a lion roar from its thicket,
when it has no prey?
Will a whelp utter its voice from his den at
all,

- 5 Will a bird fall upon the ground
without a fowler?
Will a snare on the ground spring
without catching something?

- 6 Will a trumpet sound in a city,
and the people not be terrified?
Will there be evil in a city,
which the Lord did not do?

- 7 For the Lord God will not do a thing
unless he reveals instruction to his slaves
the prophets.

- 8 A lion will roar,
and who will not fear?
The Lord God has spoken,
and who will not prophesy?

- 9 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."

- 10 And it^a was unaware of what would be
before it, says the Lord,
those who store up injustice and
wretchedness in their districts.

- 11 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,
and your districts shall be plundered.

12 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.

- 13 Hear, and testify to the house of Iakob,
says the Lord God the Almighty:

- 14 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.

- 15 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.

- 4** 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."

- 2 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.

- 3 And you shall be carried out naked before
each other,
and you shall be flung out into Mount
Remman,
says the Lord.

- 4 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.

- 5 They read the law outside and called for
confessions.
Announce that the sons of Israel have
loved these things,
says the Lord God.

- 6 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.

- 7 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,

^aPossibly *Samaria*

- 8 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.
- 9 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.
- 10 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.
- 11 I overthrew you
as God overthrew Sodoma and
Gomorrah,
and you were like a firebrand snatched
from the fire;
even so you did not return to me,
says the Lord.
- 12 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.
- 13 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!
- 5** Hear this word of the Lord that I take up over
you in lamentation, O house of Israel:
- 2 She has fallen, no more to rise,
the maiden Israel;
she slipped upon her land;
there is no one to raise her up.
- 3 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.
- 4 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.
- 6 Seek the Lord, and live,
lest the house of Ioseph should flame up
like fire,
and it will devour him, and there will be
no one to quench for the house of
Israel.
- 7 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—
- 9 who dispenses destruction against strength
and brings misery to the fortress.
- 10 They have hated the one who reproves in
the gates
and have despised holy speech.
- 11 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.
- 12 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.
- 13 Therefore the prudent will keep silent in
that time,
for it is an evil time.
- 14 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,
- 15 “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
Ioseph.
- 16 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;
- 17 in all the roads there shall be wailing,

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- 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,
19 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.
20 Is not the day of the Lord darkness and not
light,
and gloom with no brightness in it?
- 21 I have hated, I have despised your feasts,
and I will not smell at your festivals.
22 For if you should bring to me your whole
burnt offerings and sacrifices,
I will not accept them,
and your conspicuous acts for deliverance^a
I will not look upon.
23 Take away from me the noise of your
songs;
I will not listen to a strumming of your
instruments.
24 And judgment will roll down like water,
and justice like an unfordable wadi.
- 25 Surely you did not bring me victims and
sacrifices forty years, O house of
Israel?
26 You even took up the tent of Moloch and
the star of your god Raiphan,
models of them which you made for
yourselves.
27 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,
4 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,
- 5 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 Ioseph.
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 Iakob
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—¹⁰and 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?
Will they be silent among mares?
Because you have turned judgment into
wrath
and the fruit of justice into bitterness,
13 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. ²And 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 Iakob,
because he is very small?
3 Repent, O Lord, at this."
"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.
⁵And I said,

^aPerhaps offering for deliverance ^bLacking in Gk ^cPossibly one

"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. ⁸And 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,
9 and altars^a 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."

10 And Amasias, the priest of Baithel, sent to
King Ieroboam of Israel, saying, "Amos is conduct-
ing seditious meetings against you in the midst of
the house of Israel. The land shall not be able to
bear all his words. ¹¹For this is what Amos says,
'Ieroboam shall die by the sword,
and Israel shall be led captive from his
land.' "

¹²And Amasias said to Amos, "You that see, go, be-
take you to the land of Ioudas, and live there, and
you shall prophesy there, ¹³but do no longer add
to prophesy at Baithel, for it is the king's holy
precinct and it is the house of the kingdom."

14 And Amos 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, ¹⁵and the
Lord took me from the sheep, and the Lord said to
me, 'Go, prophesy against my people, Israel.'

¹⁶ "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.'

¹⁷ 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." ²And
the Lord said to me,

"The end has come upon my people Israel;
I will no longer add to pass them by,
3 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,
5 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,
6 to acquire the poor with silver
and the humble for sandals,
and we will trade in every kind of
produce?"

7 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?

9 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^b like the mourning for
a loved one
and those with him^b 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,

14 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.

^aGk = *bōmos* ^bAntecedent uncertain

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- 9 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.
- 2 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.
- 3 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.
- 4 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.
- 5 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.
- 7 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 allophytes from Cappadocia and
the Syrians from a hole?
- 8 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.
- 9 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 ^anothing crushed^a shall fall to the
ground.
- 10 All the sinners of my people shall die by the
sword,
who say, "Evil shall not draw near or be
against us."
- 11 On that day I will raise up
the tent of Daud that is fallen
and rebuild its ruins
and raise up its destruction,
and rebuild it as the days of old
- 12 in order that those remaining of humans
and^b all the nations upon whom my
name has been called
might seek out me^c,
says the Lord who does these
things.
- 13 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.
- 14 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.
- 15 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.

MICHAIA 1

1 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 con-
cerning Ierousalem.

- 2 Hear words, you people,
and let the earth pay attention, and all
those in it,
and the Lord shall be a witness against^d you,
the Lord from his holy house.
- 3 For behold, the Lord is coming out of his
place
and will come down and tread upon the
high places of the earth.
- 4 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.
- 5 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 Ierousalem?

^aPerhaps *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 Ioudas
and has reached as far as the gate of my
people,
as far as Ierousalem.

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 Ierousalem:
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^a 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.

^aPerhaps Geth

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.
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 parceled 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."
One says, "The house of Iakob provoked the
spirit of the Lord."
If these are his practices,
are not his words good with him,
and have they not proceeded upright?
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.

10 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 Iakob is being gathered, he will be
gathered together with all.
Receiving I will receive those remaining
of Israel;

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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.
13 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.

3 And he will say:
Do hear this, you progenitors of the house
of Iakob
and you that are left of the house of
Israel!
Should you not know judgment—
2 you who hate the good things and seek
the evil things,
who snatch their skin from them,
and their flesh from their bones?
3 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.

4 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^a in
their practices.

5 This is what the Lord says
against the prophets who lead my people
astray,
who bite with their teeth
and announce peace to him^a,
and nothing has been given into their
mouth;
they have raised up war against him^a.
6 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;
7 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.
8 Otherwise I will replenish strength in the
spirit of the Lord,
and of judgment and of dominance
to declare to Iakob his impious acts
and to Israel his sins.

9 Do hear this, you leaders of the house of
Iakob
and you that are left of the house of
Israel,

who abhor judgment
and pervert the upright things,
10 who build Sion with blood
and Ierousalem with injustice!
11 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^b us?
No harm shall come upon us."
12 Therefore, on your account
Sion shall be plowed as a field,
and Ierousalem shall become like a garden-
watcher's hut,
and the mountain of the house shall
become a grove of a thicket.

4 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,
2 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 Iakob,
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
Ierousalem.
3 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,
4 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.

5 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.

6 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.
7 And I will make her who is shattered a
remnant,
and her who is driven away a strong
nation,

^aI.e. the people ^bOr among

- 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 Babylon,
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.
- 5 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 Bethleem, house of Ephratha,
are very few in number to be among the
thousands of Ioudas;
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^a 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,

^aLacking in Gk

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- 14 and I will cut off your groves from among
you
and annihilate your cities.
15 And in anger and wrath I will execute
vengeance
on the nations, due to the fact they did
not listen.
- 6** Do hear a word of the Lord. The Lord said:
Rise, plead your case before the
mountains,
and let the hills hear your voice.
2 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.
- 3 "O my people, what have I done to you?
Or how did I sadden or how did I annoy
you? Answer me!
4 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.
5 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."
- 6 "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?
7 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?"
8 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?
- 9 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?
10 Will a fire and a lawless person's house
[treasuring up] lawless treasure

- and a measure of pride—injustice?
11 Shall the lawless be justified by a pair of
scales,
or deceitful weights by a bag?
12 From these they filled their wealth with
impiety.
And her inhabitants were speaking lies,
and their tongue was exalted in their
mouth.
13 And I will begin to strike you down;
I will annihilate you because of your sins.
14 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.
15 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,
16 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.
- 7** 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,
2 because the devout has perished from the
land,
and there is none among people who is
upright;
all give a judgment for^a blood;
they afflict, each his neighbor, with
affliction.
3 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
4 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.
5 Put no trust in friends,
and do not hope in leaders;
guard yourself against your bedmate,
so as to communicate anything to her;
6 for a son dishonors a father,
a daughter shall rise up against her
mother,
a daughter-in-law against her mother-in-law;

^aI.e. aiming at

- 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
- 11 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;
- 17 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

- 1 A word of the Lord that came to Ioel the son
of Bathouel.
- 2 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?
- 3 Tell your children of them,
and your children their children,
and their children to another generation.
- 4 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,
- 10 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.
- 11 The farmers have dried up.
Wail, O farms,
over the wheat and barley,
for the harvest of the field is ruined.
- 12 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;
every 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.
- 13 And return to the Lord, your God,
for he is merciful and compassionate,
patient and very beneficent
and repenting concerning evils.
- 14 Who knows whether he will turn and repent
and leave a blessing behind him,
a sacrifice and a libation
for the Lord, your God?

15 Trumpet with the trumpet in Sion;
sanctify a fast;
proclaim a service;
16 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.

17 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?' "

18 And the Lord became jealous for his land
and spared his people.

19 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.

20 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.

21 Courage, O land,
rejoice, and be happy,
because the Lord has done great things!

22 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.

23 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.

24 The threshing floors shall be full of grain,
and the vats shall overflow with wine and
oil.

25 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.

26 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.

27 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.

28 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.

29 Even on the male and female slaves,
in those days, I will pour out of my spirit.

30 I will give portents in the sky and on earth:
blood and fire and the vapor of smoke. ³¹The sun
shall be turned to darkness, and the moon to
blood, before the great and notable day of the Lord
comes. ³²And it shall be, everyone who calls on the
name of the Lord shall be saved, because in Mount
Sion and in Ierusalem there shall be one who es-
capes, as the Lord has said, and people who have
good news announced to them, whom the Lord
has called.

3 For, behold, in those days and at that time,
when I return the captivity of Ioudas and Ie-
rousaalem, ²I will also gather all the nations and
bring them down to the valley of Iosaphat and
hold a disputation with them there, on account of
my people and my heritage Israel, who were dis-
persed among the nations. And they have divided
my land ³and have cast lots for my people, and
they gave the boys to whores and would sell the
girls for wine and would drink.

4 And what are you to me, O Tyre and Sidon
and all Galilee of allophyles? 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, ⁵because
you took my silver and my gold and you carried
my choice and beautiful things into your shrines.
⁶And you sold the sons of Ioudas and the sons of
Ierousalem to the sons of the Greeks to banish
them from their borders. ⁷Behold, I am rousing
them up from the place, there where you sold
them, and will turn your retribution back upon
your own heads. ⁸And I will sell your sons and
your daughters into the hands of the sons of
Ioudas, and they will sell them into captivity to a
nation far away, for the Lord has spoken.

⁹ Proclaim these things among the nations:
Sanctify a war;
stir up the fighters.

IOEL 3—OF ABDIAS

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- 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 Josaphat,
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 Ierousalem,
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 Ierousalem 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 Ioudas
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^a the sons of Ioudas,
because they shed just blood in their
land.
- 20 But Judea shall be inhabited forever,
and Ierousalem 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 Iakob,
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 Ierousalem,
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 Ioudas
on the day of their ruin,
and do not boast

^aOr *done to*

- 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^a shall be holy,
and the house of Iakob shall take possession
of those who took possession of
them.
- 18 And the house of Iakob shall be a fire,
the house of Ioseph 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 Ierousalem as far as
Sephatha;
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."
³And 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. ⁵And 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. ⁶And the captain came to him and said to him, "Why are you snoring? Get up, invoke your god in order that the god 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. ⁸And 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?" ⁹And 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." ¹⁰And 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. ¹²And 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." ¹³And the men exerted themselves to return to land, and they could not, because the sea kept coming and stirring up against them more. ¹⁴And 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." ¹⁵And they took Ionas and cast him into the sea, and the sea ceased from its tumult. ¹⁶And the men feared the Lord in great fear, and they sacrificed a sacrifice to the Lord and vowed vows.

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 ³⁽²⁾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;

^aI.e. Mount Sion

IONAS 2—NAOUM 1

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- 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."
- 11(10) And the sea monster was ordered, and it cast
Ionas out upon dry land.

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. ³And Ionas got up and went to Nineue, as the Lord said. Now Nineue was a great city to God, of about three days' journey. ⁴And Ionas began to go into the city about one day's journey. And he proclaimed and said, "Three days more and Nineue shall be overthrown!" ⁵And 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. ⁷And proclamation was made, and it was spoken in Nineue by the king and his nobles, saying, "Let people and animals and cattle and sheep not taste anything or feed or drink water." ⁸And 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, ⁹"Who knows if God will repent and turn from the anger of his wrath and we will not perish?"

¹⁰ 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.

4 And Ionas was grieved with great grief and confused. ²And 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 foresight to flee to Tharsis, for I knew that you are merciful and compassionate, long-suffering and very merciful and one who repents at calamities. ³And now, O Sovereign, Lord, take my life from me, be-

cause it is better for me to die than to live." ⁴And the Lord said to Ionas, "Are you exceedingly grieved?" ⁵And Ionas went out of the city and sat down opposite the city and made a tent for himself 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. ⁷And early the next morning, God ordered a worm, and it smote the gourd, and it withered. ⁸And 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 disheartened 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 exceedingly grieved, unto death." ¹⁰And the Lord said, "You had consideration for the gourd, which you suffered no trouble for, and you did not nurture it, which came into being towards nightfall and perished towards nightfall. ¹¹But ^ashall 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?"^a

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
upheaval^b,
and clouds are dust for his feet,
⁴ threatening^c 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.

- ⁵ 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.
- 8 And by the flooding of a passage,
he will make an end to those who arise,
and darkness will pursue his enemies.
- 9 Why do you calculate against the Lord?
It is he that will make an end.
He will not avenge twice added together
with affliction!
- 10 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.
- 11 From you a calculation shall go forth
against the Lord,
counseling evil things, contrary things.
- 12 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.
- 13 And now I will break off his rod from you,
and I will shatter your bonds."
- 14 And the Lord will command concerning you:
"Part of your name will no longer be
scattered.
I will utterly destroy the carved and molten
images
from the house of your God.
I will make your grave, because they are
fleeing."
- 15 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.
- 2 ^(1.15)It is finished; it has been removed.
²⁽¹⁾Delivered from trouble, he rose up,
breathing in your face.
Watch the road;
grasp your loins;
be very manly in strength!
- ³⁽²⁾ 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.
- ⁴⁽³⁾ They destroyed their ^aweapons of
dominance^a from men,
^amighty men^a sporting with fire.
The reins of their chariots,
in the day of his preparation,
and the horsemen will be thrown into
confusion ⁵⁽⁴⁾in the roads.

- And the chariots will be in confusion
and jammed together in the streets.
Their appearance will be like torches of fire
and like flashing lightnings.
- ⁶⁽⁵⁾ 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.
- ⁷⁽⁶⁾ The river gates have been opened,
and the royal palace has collapsed,
⁸⁽⁷⁾ and the substructure has been uncovered,
and this^b kept coming up,
and its slave women were being led away,
moaning in their hearts like doves.
- ⁹⁽⁸⁾ 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.
- ¹⁰⁽⁹⁾ 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.
- ¹¹⁽¹⁰⁾ 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!
- ¹²⁽¹¹⁾ 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?
- ¹³⁽¹²⁾ 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.

14(13) 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.

- 3 Ah city of bloodshed,
utterly deceitful, full of injustice,
prey shall not be groped for!
- 2 A noise of whips and a noise of the rumble
of wheels,
of pursuing horse and bounding chariot
- 3 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,

^aI.e. mighty men = weapons of dominance ^bI.e. substructure

NAOUM 3—HABBAKOUH 1

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- and they shall become weak in their
bodies,
because of a multitude of whoredom.
- 4 Beautiful and gratifying prostitute,
manipulator of potions,
she who barter 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?

HABBAKOUH

- 1 The issue that the prophet Habbakouh^b 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!
For I am working a work in your days
that you would not believe if someone
should tell it.
- 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,

^aOr streams ^bHambakoum = Zi

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 it^a will rise up at the end and not in
 vain.
 If it^a should tarry, wait for it^a,
 for when it^a comes it^a will come and not
 delay.
 4 If it^a draws back,
 my soul is not pleased in it^a.
 But the just shall live by my faith^b.

 5 But he who is drunk with wine and a despiser
 —a boastful man—will complete
 nothing,

who widened his soul like Hades,
 and he, like death, not being satisfied,
 will also gather to himself all nations
 and will welcome to himself all peoples.

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^c 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 caverns^d.”

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.

^aI.e. appointed time ^bOr faithfulness ^cPossibly as an ornament ^dPerhaps private parts

HABBAKOUH 2-3

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- 18 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!
- 19 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.
- 20 But the Lord is in his holy shrine;
let all the earth do reverence before him!

3 A prayer of the prophet Habbaakouh^a with a
song.

- 2 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.
- 3 God will come out of Thaiman,
and the Holy One from a shady, densely
wooded mountain.

Interlude on strings

- His virtue has covered heavens,
and the earth is full of his praise.
- 4 And his brightness will be like light;
horns are in his hands.
And he has established a strong love of
his strength.
- 5 A report shall proceed before him,
and he shall go forth, his feet in sandals.
- 6 He stopped, and the earth shook;
he looked, and nations dissolved;
the mountains were broken to pieces in
violence;
everlasting hills of his eternal passage
melted.
- 7 I saw the encampments of the Ethiopians
instead of troubles;
they shall be terrified, even the tents of
the land of Madiam.
- 8 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.
- 9 Stretching, you will stretch your bow;
seven scepters, says the Lord.

Interlude on strings

- A land of rivers will be torn asunder.
- 10 Peoples will see you and writhe
as you scatter the waters of a course.
The deep gave forth its voice,
the height of its representation.
- 11 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 lightning of
your weapons.
- 12 With a threat you will diminish the earth,
and with wrath you will bring down
nations.
- 13 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.

Interlude on strings

- 14 In a frenzy you cut through the heads of the
mighty;
they shall quake at this^b.
They shall open their bridles like a poor
man eating in secret.
- 15 And you caused your horses to go up into
the sea,
as they were stirring up much water.
- 16 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.
- 17 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.
- 18 But I will exult in the Lord;
I will rejoice in God my savior.
- 19 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.

Hab 3 according to Codd. V II-86-407

3 A prayer of Habbaakouh^a with a song.

- 2 O Lord, I have heard of your renown and
paid reverence;
O Lord, 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;

^aHabbaakouh = Zi ^bi.e. frenzy

- you will remember mercy when my soul
is troubled in wrath.
3 God will come from ^athe southwest,
and the Holy One from Mount Pharan.
^b*Change 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 reappeared 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
5 and those who do obeisance on the roofs
to the host of the sky

^aOr Lips ^bPerhaps a modulation/change of key through an interlude on strings

SOPHONIAS 1-2

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and those who swear by the Lord
and those who swear by their king
6 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.

7 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.

8 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.

9 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.

10 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^a
and a loud crash from the hills.

11 Lament, you who inhabit the destroyed
part^b,
because all the people were made like
Chanaan;
all those buoyed by silver were utterly
destroyed.

12 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."

13 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.

14 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.

15 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,
16 a day of trumpet and shouting
against the fortified cities
and against the lofty corners.

17 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.

18 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.

2 Gather together, and bind yourselves
together,
you uneducated nation,
2 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.

3 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.

4 For Gaza shall be plundered,
and Ascalon shall become an
annihilation,
and Azotus shall be cast out at noon,
and Akkaron shall be uprooted.

5 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.

6 And Crete shall be a pasture for flocks
and a fold for sheep.

7 And the strip of the sea shall belong to
the remnant of the house of Ioudas;
they shall pasture upon them^c
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.

8 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.

9 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,

^aI.e. gate ^bLacking in Gk ^cAntecedent unclear

and the remnant of my nation shall
possess them.
10 She^a 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
obedience 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 ^bpuffs of wind^b,
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 ^cno injustice unto victory^c.

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 Ierousalem!
Be glad, and be delighted with your whole
heart,

O daughter Ierousalem!
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 Ierousalem:
Courage, O Sion;
do not let your hands grow weak.

17 The Lord your God is in you;
a mighty one will save you;

^aPerhaps *Damascus* ^bPerhaps *moved by spirits* ^cPerhaps *never injustice*

SOPHONIAS 3—HAGGAIOS 2

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- 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 shattered.
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.
- 20 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 Ioudas, 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, ⁴Is it time for you to live in your paneled houses, but this house is in ruins? ⁵And now, this is what the Lord Almighty says, Focus now your hearts on your ways. ⁶You have sown much and taken in little; you have eaten, and not to satiety; you have drunk, and not unto drunkenness; you have clothed yourselves and have not been warmed by them, and he who gathers wages gathered them for a purse with holes.

⁷ This is what the Lord Almighty says, Set your hearts on your ways. ⁸Go up to the mountain, and cut trees, and build the house, and I will take pleasure in it and be honored, said the Lord. ⁹You have looked for much, and little has come, and it was brought home, and I blew it away. Therefore this is what the Lord Almighty says, Because my house is a wilderness but you run off each one to his own house, ¹⁰therefore the sky shall withhold the dew, and the earth shall withdraw its produce. ¹¹And I will bring a sword on the land and on the mountains and on the grain and on the wine and on the oil, and what the soil produces, and on human beings and on animals and on all the labors of their hands.

¹² And Zorobabel the son of Salathiel, from the tribe of Ioudas, and Iesous the son of Iosedek, the great priest, and all the remnant of the people listened to the voice of the Lord their God and the

words of the prophet Haggaios, as the Lord had sent him to them, and the people feared before the Lord. ¹³And Haggaios, the messenger of the Lord, said to the people, I am with you, says the Lord. ¹⁴And the Lord stirred up the spirit of Zorobabel son of Salathiel, from the tribe of Ioudas, and the spirit of Iesous son of Iosedek, the great priest, and the spirit of the remnant of all the people, and they entered and were doing work in the house of the

2 Lord Almighty, their God, ¹(1.15) on the twenty-fourth of the sixth month, in the second year of King Darius.

In the seventh month, on the twenty-first of the month, the Lord spoke by the hand of the prophet Haggaios, saying, ²Speak now to Zorobabel the son of Salathiel, from the tribe of Ioudas, and to Iesous 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?^a ⁴And now, be strong, O Zorobabel, says the Lord, and be strong, O Iesous the son of Iosedek, the great priest, and let all the people of the land be strong, says the Lord, and act, for I am with you, says the Lord Almighty, ⁵and my spirit is present among you; have courage. ⁶For 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 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 garment 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 soul^b 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^c; they will suffer because of their toils. And you used to hate those who reprove 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 sata^d of barley into the grain bin and it became ten sata^d of barley, and you entered the wine vat to draw fifty

^aOr you. ^bI.e. departed soul tantamount to corpse ^cI.e. earlier income ^dHeb 1 seah = ca. 7 liters

measures^a and they became twenty. ¹⁷I 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. ¹⁸Subject 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, ¹⁹whether 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 ^bwill be recognized^b; from this day on I will bless you.

²⁰ And a word of the Lord came a second time to the prophet Haggaios on the twenty-fourth of the month, saying: ²¹Say to Zorobabel the son of Salathiel, from the tribe of Ioudas, saying, I am shaking the sky and the earth and the sea and the dry land, ²²and 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. ²³On 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: ²The Lord was angry with great anger with your fathers. ³And you will say to them, This is what the Lord Almighty says: Return to me, and I will return to you, says the Lord. ⁴And 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. ⁵Your fathers, where are they? And the prophets, will they live forever? ⁶But 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 son of Addo, saying, ⁸In 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. ⁹And I said, "What are these things, lord?" And the angel who talked with me said to me, "I will show you what these are." ¹⁰And the man who stood among the mountains answered and said to me, "These are those whom the Lord has sent to patrol the earth." ¹¹And 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." ¹²And the angel of the Lord answered and said, "O Lord Almighty, how long will you show no mercy toward Ierousalem and the cities of Ioudas, which you have neglected this seventieth year?" ¹³And the Lord Almighty replied to the angel who talked with me with good words and comforting tidings. ¹⁴And 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 Ierousalem and for Sion. ¹⁵And 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. ¹⁶Therefore, this is what the Lord says, I will return to Ierousalem with compassion, and my house shall be rebuilt in it, says the Lord Almighty, and a measure shall again be stretched out over Ierousalem. ¹⁷And 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 Ierousalem.

¹⁸ And I lifted up my eyes and saw and behold four horns. ¹⁹And 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 Ioudas and Israel." ²⁰And the Lord showed me four craftsmen. ²¹And I said, "What are these coming to do?" And he said to me, "These are the horns that scattered Ioudas, 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. ²And I said to him, "Where are you going?" And he said to me, "To measure Ierousalem, to see how great is its width and how great is its length." ³And behold, the angel who talked with me stood still, and another angel came forward to meet him ⁴and said to him, saying, "Run, and speak to that young man, saying, Ierousalem shall be abundantly settled, because of a multitude of people and animals in it. ⁵And 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. ⁷Return safe to Sion, you who inhabit daughter Babylon. ⁸For 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. ⁹For 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. ¹⁰Rejoice, and be glad, O daughter Sion. For

^aGk 1 metretes = ca. 22 liters ^bLacking in Gk

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behold, I am coming and will tent in your midst, says the Lord. ¹¹And many nations shall flee to the Lord for refuge on that day and shall become a people to him, and they will tent in your midst. And you shall recognize that the Lord Almighty has sent me to you. ¹²And the Lord will inherit Ioudas, his portion in the holy land, and will again choose Ierousalem.

¹³ Let all flesh be cautious before the Lord, for he has roused himself from his holy clouds.

3 And he showed me the great priest Iesous standing before an angel of the Lord, and the slanderer stood at his right to oppose him. ²And the Lord said to the slanderer, "The Lord rebuke you, O slanderer! And the Lord who has chosen Ierousalem rebuke you! Behold, is not this like a brand plucked from the fire?" ³And Iesous was dressed with filthy clothes, and he stood before the angel. ⁴And 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, ⁵and put a clean turban on his head." And they put a clean turban on his head and clothed him with garments, and the angel of the Lord stood by.

⁶ And the angel of the Lord bore witness to Iesous, saying: ⁷"This is what the Lord Almighty says: If you walk in my ways and keep my ordinances, then you shall judge my house. And if you carefully guard my court, then I will give you men who will dwell among these who stand by. ⁸Now listen, Iesous, great priest, you and your colleagues who sit before you! For the men are diviners. For behold I bring forth my slave, Shoot^a. ⁹For the stone which I have set before Iesous, on the one stone are seven eyes. Behold, I am digging a hole, says the Lord Almighty, and I will search out all the injustice of that land in one day. ¹⁰On that day, says the Lord Almighty, you shall invite, each his neighbor, under a vine and under a fig tree."

4 And the angel who talked with me returned and wakened me as when a person is wakened from his sleep. ²And he said to me, "What do you see?" And I said, "I have seen, and behold, a lampstand all of gold and the torch on it, and there are seven lamps on it and seven pouring vessels for the lamps on it. ³And on it are two olive trees, one on the right of the torch and one on the left." ⁴And I inquired and said to the angel who talked with me, saying, "What are these, lord?" ⁵And the angel who talked with me answered and said to me, "Do you not know what these are?" And I said, "No, lord." ⁶And 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. ⁷Who are you, You great mountain, to prosper before Zorobabel? And you will bring forth the stone of inheritance, equality of grace, grace for it^b."

⁸ And a word of the Lord came to me, saying, ⁹"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. ¹⁰For who has despised the small days? And they shall rejoice and see the ^ctin stone^c in the hand of Zorobabel.

"These seven are the eyes of the Lord that watch the whole earth." ¹¹And I answered and said to him, "What are these two olive trees on the right of the lampstand and on the left?" ¹²And 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?" ¹³And he said to me, "Do you not know what these are?" And I said, "No, lord." And he said, "These two ^dsons of fattiness^d stand before the Lord of the whole earth."

5 And I turned and lifted my eyes and saw and behold, a flying sickle. ²And he said to me, "What do you see?" And I said, "I see a flying sickle twenty cubits long and ten cubits wide." ³And 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^e and everyone who swears falsely will be punished until death from this^e. ⁴And 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."

⁵ And the angel who talked with me came forward and said to me, "Look up with your eyes, and see what this is that is coming out." ⁶And I said, "What is it?" And he said, "This is the measure that goes out." And he said, "This is their injustice in all the earth." ⁷And behold, a talent of lead being lifted up, and behold, one woman sat in the midst of the measure. ⁸And he said, "This is lawlessness." And he cast her in the midst of the measure and cast the stone of lead into her mouth. ⁹And I lifted up my eyes and saw, and behold, 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. ¹⁰And I said to the angel who talked with me, "Where are these taking the measure?" ¹¹And he said to me, "To build a house for it in the land of Babylon and to make preparations, and they will set it down there on its prepared place."

6 And I turned and lifted my eyes and saw, and behold, four chariots coming out from between two mountains, and the mountains were bronze mountains. ²On the first chariot were red horses, and on the second chariot black horses, ³and on the third chariot white horses, and on the fourth chariot various shades of dapple-gray horses. ⁴And I answered and said to the angel who talked with me, "What are these, lord?" ⁵And the

^aOr Dawn ^bPossibly inheritance ^cPerhaps plummet ^dPossibly men anointed with oil ^ePossibly sickle

angel who talked with me answered and said, "These are the four winds of the sky; they go out to attend on the Lord of all the earth." ⁶The one on which were the black horses, they were going toward the north country, and the white ones were going after them, and the variegated ones were going toward the south country. ⁷And the dapple-gray were going out and were looking to go to patrol the earth. And he said, "Go, and patrol the earth." And they patrolled the earth. ⁸And 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: ¹⁰Take 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 Iosias son of Sophonias, who has come from Babylon. ¹¹And you shall take silver and gold and make crowns and set them on the head of the great priest Iesous son of Iosedek, ¹²and you shall say to him: This is what the Lord Almighty says: Behold, a man, Shoot^a is his name, and he shall sprout from below him and shall build the house of the Lord. ¹³And 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. ¹⁴And 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^b in the house of the Lord.

¹⁵ And those who are far off from them shall come and build in the house of the Lord, and you shall know that the Lord Almighty has sent me to you. And it will be if, listening, you shall listen to the voice of the Lord your God.

7 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 Cheseleu. ²And Sarasar and Arbeseer the king and his men sent to Baithel to appease the Lord, ³saying 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?" ⁴And a word of the Lord came to me, saying: ⁵Say to all the people of the land and the priests, saying: If you fast or lament on the fifth or seventh days—even behold for seventy years—you have not fasted a fast for me, have you? ⁶And if you eat and if you drink, is it not you that eat and you that drink? ⁷Are not these the words that the Lord spoke by the hands of the former prophets, when Ierousalem was inhabited and in prosperity and her cities round about and the hill country and the low-lying land were inhabited?

⁸ And a word of the Lord came to Zacharias, saying: ⁹This is what the Lord Almighty says, saying: Render just judgment, and perform mercy and compassion, each one to his brother. ¹⁰And do not

oppress the widow and the orphan and the guest and the needy, and let not each one of you bear a grudge in your hearts against his brother for an evil deed. ¹¹And they refused to take notice and turned a senseless back and made their ears heavy so as not to listen. ¹²And they made their heart disobedient so as not to heed my law and the words that the Lord Almighty sent by his spirit by the hands of the former prophets, and great wrath came from the Lord Almighty. ¹³And it will be, just as he said, and they did not listen; so they will cry out, and I will not listen, says the Lord Almighty. ¹⁴And I will cast them into all the nations that they did not know, and the land behind them will be annihilated of anyone going through and of returning. And they have consigned the choice land to desolation.

8 A word of the Lord Almighty came, saying: ²This is what the Lord Almighty says: I have been jealous for Ierousalem and Sion with great jealousy, and I have been jealous for her with great wrath. ³This is what the Lord says: And I will return to Sion, and I will tent in the midst of Ierousalem, and Ierousalem shall be called a city that is true, and the mountain of the Lord Almighty, a holy mountain. ⁴This is what the Lord Almighty says: Old men and old women shall again sit in the streets of Ierousalem, each with his rod in his hand, because of the great number of days. ⁵And the streets of the city shall be full of boys and girls playing in its streets. ⁶This is what the Lord Almighty says: For if it will be impossible in the sight of the remnant of this people in those days, will it also be impossible in my sight, says the Lord Almighty? ⁷This is what the Lord Almighty says: Behold I am saving my people from a land of the east and from a land of the west, ⁸and I will bring them and make them tent in the midst of Ierousalem. And they shall become my people, and I will become a god to them, in truth and in justice.

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. ¹⁰For before those days the wages of people will not be for enjoyment, and there are no wages for cattle, and there will not 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. ¹¹And now I do not deal with the remnant of this people as in the former days, says the Lord Almighty. ¹²Rather, 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. ¹³And it will be, just as you have been as a curse among the nations, O house of Ioudas and house of Israel, so I will save you, and you shall be as a blessing. Take courage, and be strong with your hands.

¹⁴ For this is what the Lord Almighty says: Just

^aOr *Dawn* ^bOr *psalm*

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as I purposed to harm you, when your fathers provoked 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 Ierousalem and to the house of Ioudas. Take courage. ¹⁶These are the matters that you shall do: Speak the truth each to his neighbor; render in your gates judgment 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 Ioudas, 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. ²¹ And inhabitants of five cities shall come together 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." ²² And many peoples and many nations shall come to seek the face of the Lord Almighty in Ierousalem and to appease the face of the Lord. ²³ This 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 Hemath 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,
Akkaron also, because it was put to
shame by its transgression.
And a king shall perish from Gaza,
and Ascalon shall be uninhabited,
⁶ and aliens shall settle in Azotus,
and I will destroy the pride of the
allophytes.
⁷ 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 Ioudas,
and Akkaron shall be like the Iebousite.
⁸ 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 Ierousalem!
Behold, your king comes to you,
just and salvific is he,
meek and riding on a beast of burden and a
young foal.
¹⁰ And he will utterly destroy chariots from
Ephraim
and cavalry from Ierousalem,
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 Ioudas, 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
Ioudas,
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 Ioudas,
and I will save the house of Ioseph.
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 Galaaditis 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.

^aI.e. *flock*

- 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, ⁵which 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 shep-
herds were suffering nothing for them. ⁶Therefore,
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 neigh-
bor 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. ⁸And 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. ⁹And I said, "I will
not tend you. Whatever dies, let it die, and whatev-
er fails, let it fail, and as for the things that are left—
let them devour each one the flesh of his neigh-
bor!" ¹⁰And I will take my beautiful rod and cast it
away in order to scatter my covenant that I made
with all the peoples. ¹¹And it shall be scattered on
that day, and the Chananites will know the sheep
that are kept, for it is the Lord's word. ¹²And I will
say to them, "If it is good in your sight, give me my
wages, or refuse." And they set my wages at thirty
pieces of silver. ¹³And 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. ¹⁴And I cast
away the second rod, Line, to disband the tie be-
tween Ioudas and between Israel.

15 And the Lord said to me: Take to yourself
once more shepherd implements of an inexperi-
enced shepherd. ¹⁶For behold, I am raising up over
the land a shepherd. He will not care for the aban-
doned 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!

ZACHARIAS 12-14

819

His arm withering shall wither;
his right eye blinded shall be blinded!

12 An issue of the Lord's word regarding Israel. The Lord, as he stretches out heaven and founds earth and forms the human spirit with-in, says: ²Behold, I set Ierousalem as shaking doorways for all the peoples round about, and in Judea there will be a siege against Ierousalem. ³And it shall be on that day, I will make Ierousalem 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 derangement—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 Ierousalem 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 Ierousalem 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 Daud and the elation of the inhabitants of Ierousalem might not be exalted over Ioudas. ⁸And it shall be on that day, the Lord will be a shield for the inhabitants of Ierousalem, and the weak one among them in that day will be like Daud, and the house of Daud 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 Ierousalem.

¹⁰ And I will pour out a spirit of grace and compassion on the house of Daud and on the inhabitants of Ierousalem, 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 Ierousalem 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 Daud by itself and their wives by themselves, the tribe of the house of Nathan by itself and their wives by themselves, ¹³the tribe of the house of Leui by itself and their wives by themselves, the tribe of Symeon by itself and their wives by themselves, ¹⁴all 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 Daud.

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

a person should again prophesy, then his father and his mother who bore him will say to him, "You shall not live, for you have spoken lies in the name of the Lord," and his father and his mother who bore him shall bind his feet together when he prophesies. ⁴And it shall be on that day, the prophets will be ashamed, each of his vision when he prophesies, and they will wear a hairy skin, because they lied. ⁵And one will say, "I am no prophet, for I am a person who tills the soil, because such^a a person brought me up from my youth." ⁶And I will say to him, "What are these blows between your hands^b?" And he will say, "Those with which I was beaten in my beloved house."

⁷ "Awake, O sword, against my shepherds and against his fellow citizen," says the Lord Almighty.
Smite the shepherds, and remove the sheep, and I will bring my hand against the shepherds.
⁸ And it shall be in the whole land^c, says the Lord,
two parts shall be utterly destroyed and perish,
but the third shall be left in it.
⁹ And I will draw the third through the fire, and I shall test them by fire as silver is tested by fire,
and I shall prove them as gold is proven. He will call on my name,
and I will listen to him,
and I will say, "This is my people,"
and he will say, "The Lord is my God."

14 Behold, days of the Lord are coming, and your spoils shall be divided in you. ²And I will gather all the nations to Ierousalem for battle, and the city shall be taken, and the houses looted, and the women defiled, and half the city shall go in captivity, but the rest of my people shall not be utterly destroyed from the city. ³And the Lord will go forth and draw up in battle order against those nations like a day of his marshaling in a day of battle. ⁴And on that day his feet shall stand on the Mount of Olives, which is opposite Ierousalem on the east, and the mount of Olives shall be split, half of it to the east and half of it to the sea, an exceedingly great chasm, and half of the Mount shall incline northward and half of it southward. ⁵And the valley of my mountains shall be blocked up, and the valley of the mountains shall be joined up to Iasol, and it shall be blocked up as it was blocked in the days of the earthquake in the days of King Ozias of Ioudas. And the Lord my God will come and all the holy ones with him.

⁶ On that day there shall be no light nor cold weather nor frost. ⁷It shall be for one day—and that day is known to the Lord—and not a day and not a night, and at evening time there shall be light.

⁸ And on that day living water shall come forth from Ierousalem, half of it into the first sea and

^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 Benjamin 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 Ioudas 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 should 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 Ioudas 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 Iakob's brother? says the Lord. And I loved Iakob, ³but I

hated Esau, and I made his mountains an annihilation 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 lawlessness 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 something 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 offering, 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 toilsome," 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 impaired. 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 paunch^a on your faces, paunch^a 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-

^aTechnically also the fourth stomach of ruminants

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. ⁶A 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. ⁷Because 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. ⁸But you have turned aside from the way, and you have caused many to fail by law; you have corrupted the covenant of Leui, says the Lord Almighty. ⁹And I rendered you despised and disregarded among all the nations, because you did not keep my ways but were ^aaccepting persons^a 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? ¹¹Ioudas was forsaken, and an abomination occurred in Israel and in Ierousalem, for Ioudas profaned the sacred things of the Lord with which he loved and busied himself with foreign gods. ¹²The Lord will utterly destroy the person who does this until he has even been humiliated from the tents of Iakob 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? ¹⁴And 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. ¹⁵And 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. ¹⁶But 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?"

3 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. ²And 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, ³and he will sit, smelting and purifying as it were silver and as it were gold, and he will purify the sons of Leui and pour them like gold and like silver, and they shall be bringing an offering to the Lord in justice. ⁴And an offering

of Ioudas and Ierousalem 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. ⁷And you, O sons of Iakob, 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. ⁹And disregarding you disregard, and you are tripping me up—the nation has been made an end of. ¹⁰And 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 flood-gates of the sky and pour out upon you my blessing until you are satisfied. ¹¹And I will distinguish among you for food, and I will not destroy among you the fruit of the land, and the vine in the field will not fail you, says the Lord Almighty. ¹²And 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?" ¹⁴You 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?" ¹⁵And 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. ¹⁷And 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. ¹⁸And 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.

4 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. ²And for you who fear my name a sun of justice shall rise, and heal-

^aI.e. showing partiality

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.

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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* [Göttingen: 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(misprint).

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 afoul 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 בְּרִית = διαθήκη in the sense of "covenant." For Hebrew מוֹת he normally uses Ἅιδης ("Hades"), but in 28.15, 18 we find θάνατος, "death." There is no need to multiply examples. Beyond these more-or-less standard calques, the translator naturally 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 than 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 אִישׁ ("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 is quite capable of rendering these uses idiomatically. For example, in 13.8, the Hebrew אִישׁ אֶל רֵעֵהוּ (lit., "a man to his neighbor") is rendered ἕτερος πρὸς τὸν ἕτερον ("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-

duction (including a discussion of the Greek translator's "Method of Rendering") and a translation of the Hebrew and the Greek on facing pages. Volume 2 presents the Greek text with a critical apparatus, followed by extensive notes that pay special attention to the divergences between the Greek translation and the Hebrew original. A third, slim volume simply includes the text by itself.

Joseph Ziegler's *Untersuchungen zur Septuaginta des Buches Isaías* (Alttestamentliche Abhandlungen 12/3; Münster: Aschendorff, 1934), which may be regarded as a prolegomenon to his critical edition, remains to this day the most penetrating and reliable source of information. The highly regarded monograph by I. L. Seeligmann, *The Septuagint Version of Isaiah: A Discussion of Its Problems* (Leiden: Brill, 1948), has chapters on textual criticism, translation technique, historical background and Jewish theology. More recently, Arie van der Kooij has produced a very full and helpful analysis of one chapter, *The Oracle of Tyre: The Septuagint of Isaiah XXIII as Version and Vision* (VTSup 71; Leiden: Brill, 1998).

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I wish to express my appreciation to my former student assistant Carl Franzon (Byington Scholar at Gordon-Conwell Theological Seminary) for producing an initial collation showing the textual differences between the editions of Rahlfs and Ziegler. His careful labor greatly facilitated my subsequent work.

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MOISÉS SILVA

1 A vision, which Esaias son of Amos saw—
which he saw against Judea and against Ierou-
salem in the reign of Ozias and Ioatham and
Achaz and Hezekias, who reigned over Judea.

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?
^aEvery head has become troubled,
and every heart has become sad^a.

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—

12 ^bnot even if you come^b to appear before me.
For who asked these things from your
hands?

13 You shall trample my court no more!
If you should offer fine flour, that would be
futile;
incense is an abomination to me.

Your new moons and sabbaths and great day
I cannot endure. Fasting and holidays^c,

14 as well as your new moons and your feasts,

^aOr *The whole head is pained, and the whole heart is sad.* ^bOr *neither shall you come* ^cOr *rest*; possibly *idleness*

- my soul hates.
^aYou have made me full^a;
 I will no longer forgive your sins.
- 15 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.
- 16 Wash yourselves; become clean;
 remove the evil deeds from your souls
 before my eyes;
 cease from your evil deeds;
 learn to do good;
 seek judgment;
 rescue the one who is wronged;
 defend the orphan,
 and do justice to the widow.
- 18 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.
- 19 And if you are willing and listen to me,
 you shall eat the good things of the
 land,
- 20 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.
- 21 How the faithful city Sion
 has become a whore!
 She that was full of justice,
 wherein righteousness lodged—
 but now murderers!
- 22 Your silver has no value;
 your taverners mix the wine with water.
- 23 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.
- 24 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!
- 25 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.
- 26 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.

- 27 For her captivity shall be saved
 with judgment and with mercy.
- 28 But the lawless and the sinners shall be
 crushed together,
 and those who forsake the Lord shall be
 brought to an end.
- 29 For they shall be ashamed because of their
 idols,
 which they themselves wanted,
 and they were embarrassed because of their
 gardens,
 which they desired.
- 30 For they shall be like a terebinth
 that has shed its leaves
 and like an orchard that has no water.
- 31 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.

2 The word that came from the Lord to Esaias
 son of Amos concerning Judea and concern-
 ing Ierousalem.

- 2 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.
- 3 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 Iakob,
 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 Ierousalem.
- 4 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.
- 5 And now, O house of Iakob,
 come, let us walk
 by the light of the Lord!
- 6 For he has abandoned his people,
 the house of Israel,
 because their country, like that of the
 allophyles,

^aOr *You have become repugnant to me*

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- 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 ^aacorn tree^a of Basan,
both against every mountain
and against every lofty hill,
both against every lofty tower
and against every lofty wall,
both against every ship of the sea
and against every spectacle of beautiful
ships.
- 17 And every person shall be humbled,
and the loftiness of men shall fall,
and the Lord alone will be exalted on
that day.
- 18 They will hide all ^bthe works of their
hands^b—
- 19 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.
- 20 On that day a man ^cwill throw away
his silver and gold abominations, which
they made
- to do obeisance to the vain ones and the
bats^c,
- 21 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
Ierousalem
a strong man and a strong woman,
strength of bread and strength of water,
2 a ^dmighty one^d and strong one and
soldier,
both judge and prophet,
and diviner and elder,
3 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 Ierousalem 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.
Woe to their soul!
Because they have given evil counsel
against themselves,
10 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 ¹⁸in that day.

And the Lord will take away the glory of their attire and their adornments and the braids^a and the tassels and the crescents ¹⁹and the necklace and the adornment of their face ²⁰and the collection of glorious adornment and the bracelets^b and the armlets and the braiding and the bangles^c and the rings and the earrings ²¹and the garments trimmed with purple and the garments blended with purple ²²and the housecoats^d and the transparent Lacedaemonian fabrics ²³and 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.

- ²⁴ 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.
- 25 And your most beautiful son, whom you love, shall fall by dagger, and your strong men shall fall by dagger

- (²⁶)and shall be brought low.
- 26 And the cases for your adornment shall mourn, and you shall be left alone and shall be dashed to the ground.

- 4 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."

2 But on that day God will gloriously shine on the earth with counsel, to uplift and glorify what remains of Israel. ³And what is left behind in Sion and remains in Ierousalem will be called holy, all who have been recorded for life in Ierousalem, ⁴because 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. ⁵Then 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. ⁶And it will serve as a shade from the heat and as a shelter and a hideout from harshness and rain.

- 5 I will now sing for the beloved a song of the loved one concerning my vineyard: The beloved had a vineyard on a hill, on a fertile place.
- 2 And I put a hedge around it and fenced it in and planted a Sorech^e vine, and I built a tower in the midst of it and dug out a wine vat in it, and I waited for it to produce a cluster of grapes, but it produced thorns.
- 3 And now, man of Ioudas and those who dwell in Ierousalem, judge between me and my vineyard.
- 4 What more might I do for my vineyard, and I have not done for it? Because I waited for it to produce a cluster of grapes, but it produced thorns.
- 5 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.
- 6 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,

^aOr hairpins ^bOr anklets ^cOr bracelets for the right arm ^dOr draperies about the house ^eHeb = choice

- 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 Ioudas
is a beloved young plant;
I waited for him to produce justice,
but he produced lawlessness—
nor ^adid he produce^a 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,
^athat land^a shall produce one jarful,
and he who sows six bushels
shall produce three measures^b.
- 11 Ah, those who rise early
and pursue the sikerac,
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 her^d glorious ones and her^d great
and her^d rich and her^d 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,
19 who say, "Let him quickly bring near
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
sikerac,
23 who acquit the impious one for the sake of
bribes
and take away the right of the righteous
one!
- 24 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.
- 25 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.
- 26 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!
- 27 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;
- 28 their arrows are sharp,
and their bows bent;
their horses' hoofs were reckoned as solid
rock,
the wheels of their chariots as a tempest.
- 29 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 *Ierusalem*

- 30 And he will roar because of them on that day,
like the sound of a surging sea.
And they will look to the land,
and behold, harsh darkness in their dismay.

6 And it happened in the year that King Ozias died that I saw the Lord sitting on a throne, lofty and raised up, and the house was full of his glory. ²And seraphin stood around him; ^athe one had six wings and the one had six wings^a, 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!"

⁶ Then one of the seraphin 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 mouth and said: "Behold, this has touched your 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.'

- ¹⁰ For 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."
¹¹ Then 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."
¹² And after these things, God will send people
far away,
and those who have been left will be
multiplied on the land.
¹³ And 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."

7 And it happened in the days of Achaz son of Ioatham the son of Ozias, king of Ioudas, that

King Raasson of Aram and King Phakee son of Romelias of Israel went up against Ierousalem 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 Ephraim." And his^b soul and the soul of his^b people were agitated as when a tree in the forest is shaken by the wind.

³ Then the Lord said to Esaia, Go out to meet Achaz, you and the one who is left, your son Iasoub, 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 Romelias: 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.

- ⁸ But the head of Aram is Damascus,
but yet within sixty-five years ^cthe
kingdom of Ephraim will cease
from being people^c.
⁹ And the head of Ephraim is Somoron,
and the head of Somoron is the son of
Romelias.

And if you do not believe,
neither shall you understand.

¹⁰ And the Lord spoke further to Achaz, saying,
¹¹Ask for yourself a sign of the Lord your God, in depth or in height. ¹²But Achaz said, I will not ask, nor will I put the Lord to the test. ¹³Then he^d 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 Emmanouel. 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 ^ffrom before^f 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."

¹⁸ And 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.

²⁰ On that day the Lord will shave with the

^aI.e. each had six wings ^bI.e. Achaz's ^cOr the reign of Ephraim will cease from the people ^dI.e. Esaia ^eGk = sg
^fPossibly because of

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^a from the barren ground and thorn to a place where a sheep can feed and an ox can tread.

8 Then the Lord said to me, Take for yourself^b a scroll of a new large one^b 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: ⁶Because 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 or who is capable to accomplish 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: ¹²Never 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^c fear.¹⁴ And if you^c trust in him, he will become your^c 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 Iakob is in a trap, and those who sit in Ierousalem 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 Iakob, 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 pat-achra^d. And they will look up to heaven above,²² and they will observe the earth below, but look: affliction and distress and darkness—dire straits and darkness so that they cannot see—⁽²³⁾ and the one who is in distress will not be perplexed for a time.

9 ^(8,23) Do this first; do it quickly, O country of Zaboulon, the land of Nephthalime, and the rest who inhabit the seashore and beyond the Jordan, Galilee of the nations, the parts of Judea.

- ²⁽¹⁾ O you people who walk in darkness,
see a great light!
O you who live in the country and in the shadow of death,
light will shine on you!
³⁽²⁾ 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,
⁴⁽³⁾ 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,
⁵⁽⁴⁾ because with reconciliation^f they shall repay every garment and cloak acquired by deceit,
and they will be willing^a to do so
even^a if they have been burned by fire,
⁶⁽⁵⁾ because a child was born for us,
a son also given to us,
whose sovereignty was upon his shoulder,

^aLacking in Gk ^bOr a leaf from a large new scroll ^cGk = sg ^dAram = idol ^e + by way of the sea = Zi
^fOr merchandise

- 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 Daudid 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 Iakob,
and it came on Israel,
- 9(8) and all the people of Ephraim will know it,
and those who sit in Samaria
with pride and uplifted heart, saying:
- 10(9) "The bricks have fallen,
but come, let us hew stones
and cut down sycamores and cedars
and build ourselves a tower."
- 11(10) And God will strike those who rise up
against them on Mount Sion,
and he will scatter their enemies,
- 12(11) 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.
- 13(12) And the people did not turn back until they
were smitten,
and they did not seek the Lord.
- 14(13) So the Lord took away from Israel head and tail,
great and small in one day—
- (14) the elder and those who admire persons:
this is the first part,
- 15 and the prophet who teaches lawless things: this one is the tail.
- 16(15) And those who congratulate this people will
lead them astray,
and they lead them astray in order to
devour them.
- 17(16) 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.
- 18(17) 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.
- 19(18) 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
20(19) 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.
- 21(20) For Manasse will eat Ephraim's, and
Ephraim Manasse's,
because together they will besiege Ioudas.
For all this his anger has not turned away,
but his hand is still uplifted.

10 Woe to those who write evil!
For when writing they write trouble,
2 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!

3 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^a?

4 For all this his anger has not turned away,
but his hand is still uplifted.

- 5 Woe to the Assyrians!
The rod of my wrath and anger is in their hands!
- 6 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.
- 7 But he himself did not plan thus,
nor has he reasoned thus in his soul,
but ^bhis mind will ^bchange,
even to destroy utterly nations not a few.
- 8 And if they say to him,
"You alone are ruler,"
- 9 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.
- 10 As I took these, I will also take all the countries.
Wail, you graven images in Ierousalem
and in Samaria!
- 11 For as I did to Samaria and to ^cthe works of
her hands,
thus will I do also to Ierousalem and to
her idols."

^aPossibly *captivity* ^bmay his mind = Zi ^cOr her idols

12 And it shall be that when the Lord has finished doing all the things on Mount Sion and in Ierousalem, he will bring ^ahis wrath^a against the great mind, the ruler of the Assyrians, and against the loftiness of the glory of his eyes. ¹³For 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
(14) and take with my hand the whole world
like a nest
and seize ^aits inhabitants^a 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. ⁽¹⁶⁾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 ⁽¹⁸⁾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 Iakob 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. ²¹And what remains of Iakob will be to the mighty God. ²²And 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, ²³because 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. ²⁵For yet a little while and the anger will cease, but my wrath will be upon their counsel. ²⁶God will stir up evil^a 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. ²⁷And 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^b shoulders.

²⁸ For he will come to the city of Aggai

²⁹ 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 Saoul.

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^a today to remain in the way;
O mount, as well as you hills that are in
Ierousalem,
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
Iessai,
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,

⁴ 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.

^aLacking in Gk ^bGk = pl

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^a has been filled to
know the Lord
like much water to cover seas.

10 And there shall be on that day the root of
Iessai, 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 rem-
nant 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 Ioudas
from the four points of the earth.

13 And the jealousy of Ephraim shall be taken
away,
and the enemies of Ioudas shall perish;
Ephraim shall not be jealous of Ioudas,
and Ioudas shall not afflict Ephraim.

14 But they shall fly away in ships of
allophyles;
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,
for 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. ⁴And you will say in that day:
Sing hymns to the Lord;

call his name out loud;
declare his glorious deeds among the
nations;
^bremember them, because^b 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^c them;
[they have been consecrated,] and it is I
who summon them.

^dMighty ones^d come to fulfill my wrath,
at the same time rejoicing and reviling.

4 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

5 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!

7 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.

11 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.
- 12 And those that are left will be more valuable
than unsmelted gold,
and man will be more valuable than the
stone from Souphir.
- 13 For heaven will be enraged,
and the earth will be shaken out of its
foundations,
because of the fierce anger of the Lord
Sabaoth
in the day when his wrath comes upon it.
- 14 And those that are left will be like a fleeing
gazelle
or like a wandering sheep, and there will
be no one to gather them
so that a man will turn to his own people
and a man will run to his own land.
- 15 For whoever is caught will be defeated,
and whoever are gathered together will
fall by dagger.
- 16 And they will strike down their children
in front of them,
and they will plunder their houses
and take their wives.
- 17 See, I am stirring up the Medes against
you,
who do not take silver into account
nor have any need of gold.
- 18 They will crush the arrows of the young
men,
and they will have no mercy on your
children,
nor will their eyes be sparing upon the
children.
- 19 And Babylon, which is called glorious
by the king of the Chaldeans,
will be as when God overthrew
Sodoma and Gomorra.
- 20 It will not be inhabited forever,
nor will they enter it for many
generations,
nor will Arabs pass through it,
nor will shepherds rest in it.
- 21 But wild animals will rest there,
and the houses will be filled with noise;
there sirens will rest,
and there demons will dance.
- 22 Donkey-centaurs^a will dwell there,
and hedgehogs will build nests in their
houses;
it is coming quickly
and will not delay.

14 And the Lord will have compassion on
Iakob and will yet choose Israel, and they
will rest on their own land, and the gioras^b will be
added to them; indeed, he will be added to the
house of Iakob. ²And nations will take them and
bring them into their place, and they will obtain
an inheritance and will be multiplied on the land
of God for male and female slaves, and those who

captured them will be captives, and those who
dominated them will be dominated.

- 3 And it shall be on that day that God will give
you rest from your pain and wrath and your hard
slavery with which you were subject to them. ⁴And
you will take up this lament against the king of
Babylon, and you will say on that day:
- How the exactor has ceased
and the taskmaster has ceased!
- 5 God has crushed the yoke of sinners,
the yoke of rulers.
- 6 Having struck a nation in wrath
with an incurable blow,
smiting a nation with a wrathful blow
that spared no one,
(7) he rested confidently.
- 7 The whole earth shouts with joy,
8 and the trees of Lebanon rejoiced over you,
even the cedar of Lebanon, saying^c,
"Since you fell asleep,
the one who is to cut us down has not
come up."
- 9 Hades beneath was embittered
on meeting you;
all the ^dmighty ones^d who have ruled the
earth
rose up together against you—
those who have roused from their thrones
all the kings of the nations.
- 10 All will answer
and say to you:
"You too were taken even as we were,
and you were counted among us!"
- 11 But your glory has gone down to Hades—
your abundant joy;
they will spread decay beneath you,
and a worm will be your covering.
- 12 How is fallen from heaven
the Day Star, which used to rise early in
the morning!
He has been crushed into the earth
who used to send light^c to all the
nations!
- 13 You said in your mind,
"I will ascend to heaven;
I will set my throne
above the stars of God;
I will sit on a lofty mountain,
upon the lofty mountains toward the
north;
- 14 I will ascend above the clouds;
I will be like the Most High."
- 15 But now you will descend into Hades
and into the foundations of the earth.
- 16 Those who see you will marvel at you and
say:
"Is this the man who troubles the earth,
shaking kings?"
- 17 The one who made the whole world
desolate

^aPerhaps a kind of tailless ape ^bAram/Heb = *resident alien* ^cLacking in Gk ^dOr *giants*

and overthrew the cities
has not released those who are in
misery^a.
18 All the kings of the nations have fallen
asleep in honor,
a man in his own house,
19 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,
20 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: ²³And 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.

24 This is what the Lord Sabaoth says:
As I have said,
so shall it be,
and as I have planned,
so shall it remain:
25 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.
26 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.
27 For what ^bthe holy God^b has planned,
who will scatter it?
And his hand that is raised up,
who will turn it back?

²⁸In the year that King Ahaz died this word came:
29 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.
30 And the poor will graze through him,
and poor men will rest in peace,

but he will wipe out your offspring with
famine,
and your remnant he will wipe out.
31 Wail, O city gates;
let the troubled cities cry out—all the
allophyles!
Because smoke comes out of the north,
and there is no way to live^c.

32 What will the kings of the nations answer?
"The Lord has founded Sion,
and the humble among the people
will be saved through him."

15 The word against Moabititis.

By night Moabititis will perish;
for by night the wall of Moabititis will
perish.
2 Grieve for yourselves, for Lebedon will
perish!
Where your altar^d is, there you will go up
to weep:
wail over Nabau of Moabititis!
On every head will be baldness;
all arms will be cut in pieces.
3 In her highways gird yourselves with
sackcloth, and smite yourselves;
on her housetops and in her streets
wail, all of you, with weeping!
4 Because Hesebon and Eleale have cried out,
her voice is heard as far as Iassa;
therefore the loins of Moabititis cry aloud;
her soul will know.
5 The heart of Moabititis cries aloud within her
as far as Segor,
for she is a three-year-old heifer.
And on the ascent of Louith
they will go up to you weeping;
by the way of Haroniim she cries aloud,
"Destruction and an earthquake!"
6 The water of Nemrim
will be desolate,
and her grass will fail,
for there will be no green grass.
7 Even so, will she be saved?
For I will bring Arabs to the ravine,
and they will take her.
8 For the cry has reached
the boundary of Moabititis of Agallim,
and her wailing
as far as the well of Ailim.
9 And the water of Remmon will be filled
with blood,
for I will bring Arabs upon Remmon,
and I will remove the offspring of Moab and
Ariel
and the remnant of Adama.

16 I will send as it were creeping animals on the land: is Mount Sion a desolate rock?

^aPossibly *captivity* ^bGod *Sabaoth* = *Zi* ^cGk uncertain ^dGk = *bômos*

- 2 For you will be as a nestling taken away
from a bird that is flying, O daughter of
Moab!
- 3 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.
- 4 The fugitives of Moab
will sojourn with you;
they will be a shelter to you^a
from before a pursuer,
because your alliance has been taken away
and the ruler who trampled on the land
has perished.
- 5 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 ^bquickly procuring^b righteousness.
- 6 We have heard of the pride of Moab:
exceedingly proud he is;
you have removed his arrogance.
Your divination is not thus;
- 7 Moab shall wail,
for in Moabit^c all shall wail.
You will take care of those who dwell in
Adeseth,
and you will not ^cbe ashamed^c.
- 8 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.
- 9 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.
- 10 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 ^dthe vintage^d has ceased.
- 11 Therefore my belly will resound
like a lyre upon Moab,
and my inward parts will be
like a wall that you have made new.
- 12 And it will be for your shame, because
Moab has become weary at the altars^e, and she will

enter the works of her hands in order to pray but
will not be able to deliver him.

13 This was the word that the Lord spoke
against Moab at the time he also spoke. ¹⁴But 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.

17 The word against Damascus.

- See, Damascus will be removed from among
cities
and will become a ruin,
2 abandoned forever, to be a fold and resting
place for flocks,
and there will be no one to drive them
away.
- 3 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.

⁴This is what the Lord Sabaoth says:

- On that day
there will be a failing of the glory of
Iakob,
and the riches^f of his glory will be
shaken.
- 5 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^g ravine
- 6 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: ⁷On
that day a man will trust in the One who made
him, and his eyes will look to the Holy One of Is-
rael, ⁸and they will not trust in the altars^e 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.

9 On that day your cities will be abandoned,
just as the Amorrites and the Heuities abandoned
them before the sons of Israel, and they will be
desolate.

- 10 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*

11 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.

12 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.

13 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.

14 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.

18 Ah, wings of a land of ships
beyond the rivers of Ethiopia—
2 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.

3 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,

4 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.

5 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

6 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.

7 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 na-
tion 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.

19 A vision concerning Egypt.

See, the Lord is sitting on a swift cloud
and will come to Egypt,
and the handiworks^a of Egypt will be
shaken at his presence,
and their heart will be dismayed within
them.

2 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,

3 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,

4 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:

5 And the Egyptians will drink the water that
is by the sea,
but the river will fail and be dried up,
6 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.

7 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.

8 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.

9 And shame will take hold of those who
work the split flax
and those who work the linen.

10 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
^atribe by tribe^a.
- 14 For the Lord has prepared^b 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 men-
tion 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. ²⁰And it will be a sign forever to
the Lord in the country of Egypt, because they will
cry to the Lord on account of those who oppress
them, and the Lord will send them a man who will
save them—judging he will save them. ²¹And the
Lord will be known to the Egyptians, and the Egyp-
tians will know the Lord on that day and will offer
sacrifices and make vows to the Lord and repay
them. ²²And 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.

23 On that day there will be a way from Egypt
to the Assyrians, and the Assyrians will enter Egypt,
and the Egyptians will go to the Assyrians, and the
Egyptians will be subject to the Assyrians.

24 On that day Israel will be third among the
Assyrians and among the Egyptians, blessed in the
land ²⁵that the Lord Sabaoth has blessed, saying,
"Blessed be my people that are in Egypt and
among the Assyrians, even Israel my heritage."

20 In the year that Tanathan entered Azotos,
when he was sent by Sarnan, king of the As-
syrians, and waged war against Azotos and took
it—²then the Lord spoke to Esaias, saying, "Go,
and take off the sackcloth from your loins, and
untie your sandals off your feet," and he did so,
walking naked and barefoot. ³And 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, ⁴because
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. ⁵And the Egyptians, having been
defeated, shall be ashamed because of the Ethiopi-
ans, in whom the Egyptians had trusted, for they
were their glory. ⁶And those who dwell in this is-
land 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 ²and harsh is the vision declared to
me;

^cthe 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.

³ Therefore my loins have been filled with
weakness,

and pangs have seized me
like a woman in labor;

^dI did wrong not hearing;
I hastened not seeing^d.

⁴ My heart wanders, and lawlessness^e
overwhelms me;

my soul has turned to fear.

⁵ Prepare^f the table;
drink; eat!

Rise up, rulers;
prepare shields!

⁶ Because thus the Lord said to me:
"Go, post a lookout for yourself,
and announce whatever you see."

⁷ And I saw two riding horsemen,
a rider on a donkey and a rider on a
camel.

Listen with much listening,

⁸ 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.

⁹ And look, he himself comes,

^aOr according to its tribes ^bOr mixed as a drink ^cOr the one who rejects, rejects ^dOr I did wrong so as not to hear; I
endeavored not to see ^eOr my lawlessness ^fGk = sg (others in verse pl)

a rider of a pair of horses!"
 Then he answered and said,
 "Babylon has fallen,
 and all her images and ^athe works of her
 hands^a
 have been crushed to the ground."
 10 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.

11 The vision concerning Idumea.
 He calls to me from Seir,
 "Guard the battlements!"
 12 I guard them in the morning and at night.
 If you would inquire, inquire,
 and dwell by me."

13 In the evening, you will lie down in the
 thicket,
 in the way of Dedan.
 14 Bring water to meet the thirsty,
 O you who dwell in the land of
 Thaiman;
 meet with bread those who flee
 15 because of the multitude of those who flee
 and because of the multitude of those
 who wander
 and because of the multitude of the dagger
 and because of the multitude of the
 poised arrows
 and because of the multitude of those
 who have fallen in war.

16 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, ¹⁷and the rest of the arrows of
 Kedar's strong sons will be few, because the Lord,
 the God of Israel, has spoken.

22 The vision concerning the ravine of Sion.

What has happened to you^b now
 that you have all gone up to useless
 housetops?
 2 The city was filled with people shouting.
 Your wounded were not wounded by dagger,
 nor were your dead men dead in battle.
 3 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.
 4 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.
 5 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.
 6 Now the Ailamites took quivers—
 riding men on horses
 and a gathering for battle.
 7 And your choicest ravines will be filled with
 chariots,
 and the cavalry will block your gates.
 8 And they will uncover the gates of Ioudas
 and look on that day into the choicest
 houses of the city,
 9 and they will uncover the secrets
 of the houses of the citadel of Daud.

And they saw that there were rather many and
 that they had turned the water of the old pool into
 the city ¹⁰and that they had demolished the houses
 of Ierousalem to fortify the wall for the city. ¹¹And
 you ^cproduced water^c for yourselves between the
 two walls, further inward than the old pool. But
 you did not look to him who made it from the be-
 ginning, nor did you see him who created it.

12 And in that day the Lord Sabaoth
 called for weeping and lamentation
 and shaving and girding with sackcloth,
 13 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."
 14 And these things are revealed in the ears of
 the Lord Sabaoth,
 because^d this sin will not be forgiven you
 until you die.

15 This is what the Lord Sabaoth says: Go into
 the priestly chamber, to Somnas the treasurer, and
 say to him: ¹⁶Why are you here? What do you have
 here, that you have cut out a tomb here for your-
 self and made for yourself a tomb on the height
 and inscribed a tent for yourself in a rock? ¹⁷Look
 now, the Lord Sabaoth will hurl away and wipe out
 a man, and he will take away your robe ⁽¹⁸⁾and
 your glorious crown ¹⁸and 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, ¹⁹and
 you will be removed from your office and from
 your position.

20 And it shall be on that day that I will call my
 servant Eliakim the son of Chelkias ²¹and 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. ²²And I will give him the glory of Daud,
 and he shall rule, and there shall be no one to con-

^aOr *her idols* ^bGk = sg (next in verse pl; then sg in vv. 2-3) ^cOr *made a reservoir* ^dOr *that*

tradict him. ²³And I will make him ruler in a secure place, and he will become a throne of glory to his father's house. ²⁴And everyone who is glorious in his father's house, from small to great, will trust in him, and they will ^ahang over^a him ²⁵on 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 Kiteians:
she has been led captive.
² To whom have become similar those who
dwell in the island—
the merchants of Phoenicia,
crossing the sea
³ 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;
even if you go away to the Kiteians,
not even there will you have rest.

¹³ And ^bif you go^b 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. ¹⁸ 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, ^cas a covenant, a memorial^c 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.

^aPossibly *depend on* ^bLacking in Gk ^cPossibly *for a contribution to be kept as remembrance*

9 They felt shame, did not drink wine;
the sikera^a 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 gleans 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.
The water of the sea will be troubled.

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,
(16) from the wings of the earth
we have heard wonders:
Hope for the godly one.
But ^bthose who reject the law will say,
Woe to those who reject!^b

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 Ierousalem,
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 done 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,

5 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 ^ca feast^c 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.

11 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.

^aAram = strong drink ^bOr they will say, Woe to those who reject—those who reject the law ^cLacking 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.

2 Open the gates;
let a people enter that keeps
righteousness
and that keeps truth,
3 that lays hold of truth
and that keeps peace,
because in you
4 have they hoped, O Lord, forever—
the great, everlasting God,
5 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,
6 and the feet of the gentle and humble
will trample them.

7 The way of the godly has become straight;
the way of the godly has also been
prepared,
8 for the way of the Lord is judgment;
we have hoped in your name
and in the remembrance
9 that our soul desires.
In the night my spirit ^aarises early toward
you^a, O God,
because your ordinances are a light upon
the earth.
Learn righteousness, you who dwell on the
earth;

10 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.

11 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 uninstructed
people,
and fire will now consume the
adversaries.

12 O Lord, our God, give us peace,
for you have granted us all things.

13 O Lord, our God, take possession of us;
O Lord, we know no other besides you;
we name your name.

14 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.

15 Increase evils on them, O Lord;
increase evils on the glorious ones of the
earth.

16 O Lord, in affliction I remembered you;
with small affliction ^byour chastening was
on us^b.

17 And as a woman in travail is about to give
birth

and cries out in her pangs,
so were we to your beloved
because of the fear of you, O Lord.

(18) We conceived and travailed and gave birth;
^cwe produced a wind of your salvation^c
on the earth,
but those who dwell on the earth will fall.

19 The dead shall rise, and those who are in
the tombs shall be raised,
and those who are in the earth shall
rejoice;
for the dew from you is healing to them,
but the land of the impious shall fall.

20 Go, my people, enter your chambers;
shut your door;
hide yourselves for a little while
until the wrath of the Lord has passed.
21 For look, the Lord from his holy place^d
brings his wrath upon those who dwell
on the earth;
the earth will disclose its blood
and will not cover the slain.

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.

2 On that day:
A beautiful vineyard—
a desire to begin singing about it.

3 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.

4 There is not ^da city^d 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.

5 Those who dwell in it will cry out:
Let us make peace with him;
let us make peace!

6 ^eThose who are coming are the children of
Iakob;
Israel shall bud and blossom^e,
and the world will be filled with his fruit.

7 Will he be smitten even as he himself has
struck?

^aPossibly *eagerly seeks you* ^bOr *you instructed us* ^c*we did not produce a wind of salvation* = Zi ^dLacking in Gk

^eOr *As for those who are coming: the sons of Iakob shall bud, and Israel shall blossom*

And will he be killed even as he himself
has killed?
8 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?
9 Because of this the lawlessness of Iakob will
be removed.
And this is his blessing, when I remove
his sin,
when they make all the stones of the altars^a
broken pieces like fine dust,
and their trees will not remain,
and their idols will be cut down like a
forest far away.
10 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.
11 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 Isra-
el one by one. ¹³And 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 Ierousalem.

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^b mountain—
those who are drunk without wine!
2 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 ^cto the land.
With hands ³and feet the garland^c of pride
will be trampled—
the hired workers of Ephraim.
4 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.
6 They will be left for a spirit of judgment—
for judgment and strength ^din forbidding
anyone to destroy^d.
7 For these have gone astray with wine;
they went astray because of sikera^e;
the priest and the prophet lost their senses
because of wine;
they were shaken up as a result of the
drunkenness of sikera^e;
they went astray; this is an omen.
8 A curse will devour this counsel,
for this counsel is for the sake of greed.
9 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?
10 Expect affliction upon affliction,
hope upon hope,
yet a little, yet a little,
11 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.
13 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.
14 Therefore hear the word of the Lord, you
afflicted men
and rulers of this people that is in
Ierousalem.
15 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";
16 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.
17 And I will turn judgment into hope,

^aGk = *bōmos* ^bOr *rich* ^cto the land, to hands, and to feet. And the garland = *Zi* ^dGk uncertain ^eAram = *strong drink*

- and my mercy will become weight
balances,
and as for you who trust vainly in
falsehood,
^aI tell you^a that the tempest will not pass
you by,
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^b;
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^c 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 dill^b is shaken with a rod,
and the cumin ²⁸will be eaten with
bread.
For I will not be angry with you forever,
nor will the voice of my bitterness
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 Daud 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 Daud 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,
6 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.
7 And the wealth of all the nations—
as many as marched against Ariel
and all that went to war against
Ierousalem
and all who were gathered against her
and were distressing her—
shall be like one who dreams in his sleep.
8 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
Sion.
9 Be faint and amazed;
get a drunken headache—
not from strong drink
nor from wine!
10 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.
11 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." ¹²And
this book will be given into the hands of an un-
learned man, and one will say to him, "Read this,"
and he will say, "I am not learned."

^aLacking in Gk ^bOr *boding* ^cOr *black cumin*

- 13 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.
- 14 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.
- 15 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?"
- 16 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"?
- 17 Is it not yet a little while,
and Lebanon shall be changed like
Mount Chermel,
and Mount Chermel shall be regarded as
a forest?
- 18 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.
- 19 And the poor shall be glad with joy because
of the Lord,
and those despairing among people shall
be filled with joy.
- 20 The lawless has failed,
and the arrogant has perished,
and those who transgress wickedly have
been utterly destroyed—
- 21 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
^aamong the unjust^a.
- 22 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.
- 23 But when ^btheir 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.
- 24 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].

- 30 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—
- 2 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.
- 3 For ^cthe shelter of Pharao shall become a
shame to you,
and to those who trust in Egypt, a
reproach.
- 4 Because there are leaders in Tanis,
evil messengers,
5 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.
- 6 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.
- 7 The Egyptians shall benefit you in vain and
with emptiness;
announce to them,
"This consolation of yours is vain."
- 8 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.
- 9 For they are a disobedient people,
faithless sons,
who were not willing to hear
the law of God,
10 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,
11 and turn us back from this way; remove
from us this path,
and remove from us the Holy One of
Israel."
- 12 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^a murmured
and trusted in this word,
13 therefore this sin shall be for you
like a wall falling suddenly
when a strong city is taken,
whose fall comes suddenly,
14 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.
- 15 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 ¹⁶but said,
"We will flee upon horses"—
therefore you shall flee!
And you said, "We will be riders upon swift
steeds^b"—
therefore those who pursue you shall be
swift!
- 17 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.
- 18 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.
- 19 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. ²⁰And
the Lord will give you^c bread of affliction and scant
water, and those who lead you astray will not come
near you any more, because your eyes shall see
those who lead you astray ²¹and your ears shall
hear the words of those behind you who have led
you astray, who say, "This is the way; let us walk in
it, whether to the right or to the left." ²²And you
will remove the silver-covered and the gold-cov-
ered idols. You will make small and scatter them^b
like the water of a ^dwoman who sits apart^d, and
like dung you will throw them out.

23 Then will there be rain for the seed of your
land, and the bread of the produce of your land
will be plenteous and rich. And on that day your
cattle will graze in a fertile and spacious place;
²⁴your bulls and oxen that work the land will eat
chaff prepared with winnowed barley. ²⁵On every
lofty mountain and every high hill there will be
running water, on that day when many perish and
when towers fall. ²⁶And the light of the moon will
be like the light of the sun, and the light of the sun
will be sevenfold on the day when the Lord heals
the destruction of his people, and he will heal the
pain of your wound.

- 27 See, the name of the Lord comes after a long
time;
his wrath is burning;
the oracle of his lips is with glory; his oracle
is full of anger,
and the anger of his wrath will devour
like fire;
- 28 his breath, like water sweeping in a ravine,
will come up to the neck and be divided
to confuse nations in^e vain error,
and error will pursue them
and lay hold of them face-to-face.

29 Must you continually rejoice and continual-
ly 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? ³⁰And 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. ³¹The
Assyrians will be defeated because of the voice of
the Lord, through the stroke with which he will
smite them. ³²And this will happen to him on all
sides, from where the hope of help in which he
himself trusted came to him; they in turn will wage
war against him with flutes and lyres, ³³for you
will be deceived before those^b days; was it also for
you to reign that it was made ready with a deep
trench, wood piled, fire and wood in abundance?
The wrath of the Lord is like a ravine burning with
brimstone.

- 31** 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!
- 2 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—
- 3 an Egyptian, a man and not God—

^aGk = sg (previous verbs pl) ^bLacking in Gk ^cGk = pl (others in context sg) ^dOr *menstruating woman*
^eOr *for their*

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
 Ierousalem;
 he will deliver and preserve and save it.

6 Turn, you who plan a deep and lawless plan,
 7because on that day people shall disown their
 handiworks^a of silver and gold, which their hands
 have made.

8 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,
 (9) but his young men shall be defeated;
 9 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 Ierousalem."

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.

10 Mention^b the days of a year
 in pain with hope;
 the vintage has been consumed;
 the sowing has ceased and will no longer
 come.

11 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.

12 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,

15 until a spirit from on high comes upon
 you.
 And Chermel will be a wilderness,
 and Chermel will be regarded as a forest.

16 Then judgment will rest in the wilderness,
 and righteousness abide in Carmel.

17 And the works of righteousness will be
 peace,
 and righteousness will hold on to rest,
 and they will be confident forever.

18 His people will abide in a city of peace,
 dwell in confidence and rest with wealth.

19 If hail descends, it will not come upon you.
 And those who dwell in the forests
 will be confident, like those in the plain.

20 Happy are those who sow beside every
 water,
 where ox and donkey tread.

33 Woe to those who distress you!
 But no one makes you distressed,
 and the betrayer does not betray you;
 the betrayers^c will be caught and
 delivered up,
 and like a moth on a garment,
 so will they be defeated.

2 O Lord, have mercy on us,
 for we trust in you.

^aOr idols ^bOr recall ^cOr the one who rejects does not reject you; the ones who reject

- 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—
- 16 this one will live
in the high cave of a strong rock;
bread will be given to him,
and his water will be assured.
- 17 You will see a king with glory,
and your eyes will see a land from far
away.
- 18 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?"
- 19 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.
- 20 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.
- 21 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.
- 22 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.
- 23 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.
- 24 And the people who live in them will not
say, "I am weary,"
for their sin has been forgiven.
- 34** 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,

^aGk uncertain

to destroy them and to give them over for slaughter.
 3 Their wounded and their dead shall be cast out,
 and their stench shall rise;
 the mountains shall be drenched with their blood.
 4 Heaven shall roll up like a scroll,
 and all the stars shall fall
 like leaves from a vine
 and as leaves fall from a fig tree.
 5 My dagger has become drunk in heaven;
 lo, it will descend upon Idumea
 and upon the people of destruction with judgment.
 6 The dagger of the Lord is filled with blood;
 it is gorged with the fat of lambs
 and with the fat of goats and rams,
 because the Lord has a sacrifice in Bosor
 and a great slaughter in Idumea.
 7 And the prominent ones shall fall with them,
 both the rams and the bulls.
 And the land shall become drunk with blood,
 and it shall be filled with their fat.
 8 For it is a day of the Lord's judgment
 and a year of recompense for the judgment of Sion.
 9 And her ravines shall be turned into pitch,
 and her land into sulfur;
 her land shall burn like pitch
 10 night and day,
 and it shall not be quenched forever,
 and its smoke shall go up above;
 for generations it shall be made desolate;
 indeed, for a long time it shall be made desolate.
 11 But birds and hedgehogs
 and ibises and ravens shall live in it.
 A measuring line of desolation shall be cast
 over it,
 and donkey-centaurs^a shall dwell in it.
 12 Her rulers shall not be,
 for her kings and her rulers
 and her nobles shall be destroyed.
 13 Thorn trees shall grow up in their cities
 and in her fortresses.
 It shall be a habitation of sirens
 and a courtyard of ostriches.
 14 Demons shall meet with donkey-centaurs^a
 and call one to another;
 there donkey-centaurs^a shall repose,
 for they have found for themselves a
 place to rest.
 15 There has the hedgehog made a nest,
 and the earth has preserved her young in
 safety;
 there does met
 and saw each other's faces.

16 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.
 17 He will himself cast lots for them^b;
 his hand has distributed 'food for them'^c
 to eat.
 You will inherit 'the land'^c forever;
 for generations of generations they shall
 rest on it.

35 Rejoice, O thirsty wilderness!
 Let the wilderness be glad,
 and let it blossom like a lily!
 2 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.
 3 Be strong, you weak hands
 and feeble knees!
 4 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.
 5 Then the eyes of the blind shall be opened,
 and the ears of the deaf shall hear;
 6 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;
 7 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.
 8 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.
 9 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.
 10 And those gathered together because of the
 Lord shall return
 and come to Sion with joy;

^aPerhaps 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.

36 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 Ierousalem, 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 Ioach the son of Asaph, the recorder.

⁴And 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 ^aturn back to the face of ^aone 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?"

¹¹Then Eliakim, Somnas and Ioach 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?"

¹³Then 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, ¹⁷until 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?"

^aPossibly rebel against

¹⁹Where is the god of Hemath and Arphad? And where is the god of the city of Seppharim? 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 Ierousalem out of my hand?"

²¹But 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 Ioach the son of Asaph, the recorder, came to Hezekias with their tunics torn and reported to him the words of Rapsakes.

37 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. ⁴May 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."

⁵And 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.'"

⁸Rapsakes 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, Ierousalem 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 Seppharim, of Hanag, of Ougaua?"

¹⁴Hezekias 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 cheroubin, 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. ¹⁸For truly the kings of the Assyrians have made desolate the whole world and their country ¹⁹and 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. ²⁰But 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. ²²This 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.

²³ 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!

²⁴ 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,

²⁵ and I built a bridge^a
and desolated the waters
and every gathering of water.'

²⁶ 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.

²⁷ I weakened their hands,
and they have withered,
and they have become like dry grass on
housetops
and like wild grass.

²⁸ But now I know your resting place,
your going out and coming in.

²⁹ 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.

³⁰ "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. ³¹And those that are left in Judea shall take root downward and bear seed upward, ³²because 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. ³⁴But by the way that he came, by the same he shall return. This is what the Lord says: ³⁵I will shield this city to save it, for my own sake and for the sake of my servant Daudid.' "

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. ³⁷Then the king of the Assyrians turned back, departed and lived at Nineue. ³⁸And as he was doing obeisance to his patachron^b 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." ²Then Hezekias turned his face to the wall and prayed to the Lord: ³"Remember, O Lord, how I have walked before you with truth, with a true heart, and have done the things that are pleasing in your sight." And Hezekias wept with a great weeping.

⁴ Then the word of the Lord came to Esaias, saying: ⁵"Go, and say to Hezekias, This is what the Lord, the God of your ancestor Daudid, says: I have heard the voice of your prayer and have seen your tears; look, I am adding fifteen years to your time. ⁶And I will save you out of the hand of the king of the Assyrians and shield this city.

⁷ "This is the sign to you from the Lord, that God will do this thing: ⁸The shadow of the steps on which the sun has gone down—the ten steps of the house of your father—I will turn back the sun those ten steps." So the sun went up the ten steps on which the shadow had gone down.

⁹Prayer of King Hezekias of Judea, when he had become sick and had recovered from his sickness:

¹⁰ I said: At the height of my days, in the gates
of Hades,

I shall leave behind my remaining years.

¹¹ I said, No longer shall I see
the salvation of God on the earth;
no longer shall I see a man

^aOr *dam* ^bAram = *idol*

- 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
(13) 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 mutter^a;
for my eyes have ^bfailed from looking^b
to the height of heaven,
toward the Lord, who rescued me
(15) and took away ¹⁵the 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,
20 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.

21 And Esaias said to Hezekias, "Take a cake of figs, and mash it, and apply it as plaster, and you will be well." ²²And 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. ²And Hezekias rejoiced over them with great joy, and he showed them the house of the nechoth^a and of the oil of myrrh and of the incense and of the perfume and of the silver and of the gold and all the houses of the vessels of the treasure and all the things that were in his storehouses. And there was nothing that Hezekias did not show them in his house. ³Then 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 Babylon." ⁴And 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: ⁶Look, days are coming, says the Lord, when they will take all the things that are in your house, and whatever your fathers have collected up until this day shall go to Babylon, and they shall leave nothing behind. And God has said ⁷that they shall take also some of your children whom you have begotten and shall make them eunuchs in the house of the king of the Babylonians." ⁸Then 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. ²O priests, speak to the heart of Ierousalem; comfort her,
because her humiliation has been fulfilled,
her sin 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;
lift up your voice with strength,
you who bring good tidings to
Ierousalem;
lift^d it up; do not fear^d;
say to the cities of Ioudas,
"See, your God!"
10 See, the Lord comes with strength,
and his arm with authority;
see, his reward is with him,
and his work before him.

^aPossibly *mourn* or *rehearse* ^bOr *ceased to look* ^cHeb = *treasury* ^dGk = pl (other verbs in verse sg)

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 ^awhat to do^a 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,

23 who has appointed rulers to rule for
naught
and has made the earth as nothing.

24 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 Iakob,
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—

29 giving strength to those who hunger
and sorrow to those who are not grieving.

30 For youths will hunger,
and the young will be weary,
and the chosen will be powerless,

31 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,

6 each deciding to help
his neighbor and his brother.

^aLacking in Gk

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- 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,
 Iakob, whom I have chosen,
 the offspring of Abraam, whom I have
 loved,
 9 you whom I took hold of from the ends of
 the earth,
 and I called you from its ^amountain
 peaks^a,
 and I said to you, "You are my servant;
 I have chosen you and not forsaken you";
 10 do not fear, for I am with you;
 do not ^bwander off^b, 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.
- 11 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.
- 12 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,
 13 because I am your God,
 who holds your right hand,
 who says to you, "Do not fear,
 14 O Iakob, O small Israel."
 I have helped you, says God
 who redeems you, O Israel.
- 15 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.
- 16 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^c of
 Israel.
- 17 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.
- 18 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
 20 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 Iakob.
- 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^d to Sion,
 and I will comfort Ierusalem 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,
- 29 for ^ethey are the ones who make you^e
 and those who ^flead you astray^f are vain.

^aOr lookout places ^bbe at a loss ^cOr ones ^dOr a beginning ^ethe ones who make you are nothing = Zi ^fform you = Zi

42 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.

² He will not cry out or send forth ^ahis voice,
nor will his voice be heard outside;

³ a bruised reed he will not break,
and a smoking wick he will not quench,
but he will bring forth judgment for truth.

⁴ He will blaze up and not be overwhelmed
until he has established judgment on the earth,
and nations will hope in his name^b.

⁵ 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:

⁶ 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,

⁷ 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.

⁸ I am the Lord God; this is my name;
my glory I will not give to another,
nor my excellences to the graven images.

⁹ 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.

¹⁰ 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.

¹¹ 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.

¹² They will give glory to God;
they will declare his excellences in the
islands.

¹³ The Lord God of the powers^c will go forth
and crush the war;
he will stir up jealousy
and shout against his foes with strength.

¹⁴ 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.

¹⁵ And I will turn rivers into islands
and dry up marshlands.

¹⁶ 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.

¹⁷ 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."

¹⁸ Hear, you that are deaf,
and you that are blind, look up to see!

¹⁹ And who is blind but my servants,
and deaf but they who lord it over
them?

Even God's slaves have become blind.

²⁰ You have often seen but not observed;
your ears are open, but you have not
heard.

²¹ The Lord God has willed to be justified
and to magnify praise.

And I saw,
²² 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!"

²³ Who is there among you that will give ear to
these things,
that will listen for the things to come?

²⁴ 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?

²⁵ 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.

43 But now thus says the Lord God,
he who made you, O Iakob,
he who formed you, O Israel:

^aLacking in Gk ^blaw = Zi ^cPossibly armies

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- Do not fear, for I have redeemed you;
I have called you by your name; you are mine.
- 2 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,
3 because I am the Lord your God,
the Holy One of Israel, who saves you.
aI have made Egypt and Ethiopia and
Soene
your exchange on your behalf.
- 4 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.
- 5 Do not fear, because I am with you;
I will bring your offspring from the east,
and from the west I will gather you;
6 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—
7 all who have been called by my name.
For I prepared him in my glory,
and I formed and made him."
- 8 And I have brought forth a blind people,
and their eyes are likewise blind,
and they are deaf, though they have
ears!
- 9 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.
- 10 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.
- 11 I am God,
and besides me there is none who saves.
- 12 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.
- 13 Even from the beginning
there is also no one who rescues from my
hands;
I will do it, and who will turn it back?
- 14 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.
- 15 I am the Lord God, your Holy One,
the one who exhibited Israel as your
king.
- 16 Thus says the Lord,
who provides a way in the sea,
a path in the mighty water,
17 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:
- 18 Do not remember the former things
or consider the things of old.
- 19 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.
- 20 The wild animals of the field will praise me,
sirens and the daughters of ostriches,
because I have provided water 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.
- 21
- 22 I have not called you now, O Iakob,
nor have I made you weary, O Israel.
- 23 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,
- 24 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.
- 25 I am, I am
the one who blots out your acts of
lawlessness,
and I will not remember them at all.
- 26 But as for you, do remember, and let us be
judged;
you state your acts of lawlessness first so
that you may be justified.
- 27 Your fathers first,
also their rulers, acted lawlessly against
me.
- 28 And the rulers defiled my ^bholy things^b,
and I gave Iakob 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

44 But now hear, O Iakob my servant
and Israel whom I have chosen!
2 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,
3 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.
4 And they shall spring up like grass in the
midst of water
and like a willow by flowing water.
5 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.

6 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.
7 Who is like me? Let him stand; let him call,
and let him make ready for me,
inasmuch as I have made man forever,
and let them declare to you
the things that are coming
before they come.
8 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.

9 All who fashion and carve are vain^a—those
who do the things that are in their mind, which
will not profit them. But they will be put to shame,
¹⁰all who fashion a god or cast useless things,
¹¹and ¹²ball from where they came have withered
and are mute from among men. Let them all as-
semble^b and stand together; let them be disgraced
and put to shame together.

12 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.
¹³Having chosen (¹³)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. ¹⁴He cut this wood
from the forest, which the Lord planted and the
rain made grow, ¹⁵so that it might be for people to
burn. And taking part of it, he warmed himself,
and they burned ^cthe pieces^c and baked bread on
them. But the rest they fashioned into gods, and
they do obeisance to them. ¹⁶Half 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!" ¹⁷The rest he made into a
graven god and does obeisance to it, and he prays,
saying, "Rescue me, for you are my god!"

18 They did not know how to think, because
they were blinded so as not to see with their eyes
and understand with their heart. ¹⁹And 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. ²⁰Know that their heart is ashes,
and they are going astray, and no one is able to de-
liver his soul. See, will you not say, "There is a lie
in my right hand"?

21 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.
22 For see, I have blotted out your acts of
lawlessness like a cloud
and your sins like darkness;
return to me, and I will redeem you.
23 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!
24 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.
25 Who else (²⁵)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 Ierousalem, "You shall
be inhabited,"
and to the cities of Judea, "You shall be
built,"
and her deserted places shall arise^d,
27 who says to the deep, "You will become
desolate,
and I will dry up your rivers,"
28 who tells Cyrus to be wise and says^c,
"He shall carry out all my wishes,"
who says to Ierousalem, "You shall be built,
and I will lay the foundations of my holy
house."

^aOr and those who fashion and carve were not formerly; they are all vain ^bOr all who made them have withered. And let all
who are mute be gathered from among men ^cLacking in Gk ^dOr bring forth

- 45** 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:
- 2 I will go before you
and level mountains;
I will break in pieces doors of bronze
and break off bars of iron,
3 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.
- 4 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,
5 because I am the Lord God,
and there is no other god besides me,
and you did not know me,
6 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.
- 7 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.
- 8 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.
- 9 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?"
- 10 ^aIt is like^a the one who says to his father,
"What will you beget?"
and to his mother, "With what are you in
labor?"
- 11 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.
- 12 I made earth
and humankind upon it; with
my hand I bolstered heaven
I commanded all the stars.
- 13 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.
- 14 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."
- 15 For you are God, and we did not know it,
O God of Israel, Savior.
- 16 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.
- 18 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.
- 19 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.
- 20 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.
- 21 If they will declare it,
let them draw near
so that they may know together

^aLacking in Gk

- ^awho made from the beginning
these things that are to be heard^a.
Then it was declared to you,
I am God, and there is no other besides
me;
there is no righteous one or savior except
me.
- 22 Turn to me, and you shall be saved,
you who are from the end of the earth!
I am God, and there is no other.
- 23 By myself I swear,
"Verily righteousness shall go forth from my
mouth;
my words shall not be turned back,
because to me every knee shall bow
and every tongue shall acknowledge God,
24 saying, Righteousness and glory shall come
to him,
and all who separate themselves shall be
ashamed."
- 25 By the Lord shall they be justified,
and all the offspring of the sons of Israel
shall be glorified in God.

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
2 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 Iakob
and everyone who is left of Israel,
you who are being carried from the womb
and trained from ^bthe time you were^b 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^c,
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.

- 8 Remember these things and groan;
repent, you who have gone astray;
turn in your heart,
9 and remember the former things of old,
because I am God, and there is no other
besides me,
10 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,"
- 11 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.

47 Come down; sit on the ground,
virgin daughter of Babylon!

- Enter the darkness,
daughter 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^d; enter the darkness,
daughter 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,

^aOr *who made these things heard from the beginning* ^bLacking in Gk ^cOr *idols* ^dPossibly *stunned into silence*

- who says in her heart,
 "I am, and there is no other;
 I shall not sit as a widow
 or know bereavement."
 9 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^a,
 10 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."
 11 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.
- 12 Stand now in your enchantments
 and your abundant witchcraft,
 which you learned from your youth,
 if you will be able to receive benefit.
 13 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.
- 14 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—
 15 these will be a help to you.
 You have labored in your traffic from your
 youth;
 a man has wandered ^bby himself,
 but for you there will be no salvation.
- 48** Hear these things, O house of Iakob,
 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^c it, not with truth or with
 righteousness,
 2 and clinging to the name of the holy city
 and leaning on the God of Israel;
 the Lord Sabaoth is his name.
- 3 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.
 4 I know that you are unyielding,
 and your neck is an iron sinew,
 and your forehead brass,
 5 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."
- 6 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^d.
 7 They are happening now, not long ago;
 in former days you did not hear of them;
 do not say, "Yes, I know them."
 8 You have neither known nor understood,
 nor did I open your ears from the
 beginning.
 For I knew that ^ebetraying you would
 betraye,
 and that even from the womb you would
 be called a lawless one.
- 9 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.
 10 See, I have sold you, not for silver,
 but I delivered you from the furnace of
 poverty.
 11 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.
- 12 Hear me, O Iakob,
 and Israel, whom I call:
 I am the first,
 and I am forever.
 13 And my hand laid the foundation of the
 earth,
 and my right hand bolstered heaven;
 I will call them,
 and they will stand together.
 14 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.
 15 I have spoken; I have called,
 brought him and made his way
 prosperous.
 16 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;
19 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
2 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 a wilderness heritage,
9 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;
10 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.
- 11 And I will turn every mountain into a road
and every path into a pasture for them.
- 12 Lo, these come from far away,
these from the north and these from the sea
but others from the land of the Persians.
- 13 Rejoice, O heavens, and let the earth be glad;
let the mountains break forth with joy,
and the hills with righteousness^b,
because God has had mercy on his people
and he has comforted the humble of his people.
- 14 But Sion said, "The Lord has forsaken me;
the Lord has forgotten me."
- 15 Will a mother forget her child

^aOr *cause to inherit* ^bOm = Zi

- 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.
- 16 See, I have painted your walls on my hands,
and you are continually before me.
- 17 And soon you will be built by those by
whom you were destroyed,
and those who made you desolate will go
forth from you.
- 18 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.
- 19 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.
- 20 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."
- 21 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 ^afrom where have these come to me^a?"
- 22 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.
- 23 And kings shall be your foster fathers,
and the women who rule, your nurses.
On the face of the earth they shall do
obedience 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.
- 24 Will anyone take spoils from a ^bmighty
one^b?
And if one should take a captive unjustly,
shall he be saved?
- 25 Thus says the Lord:
If one should take a ^bmighty one^b 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.
- 26 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 Iakob.

- 50** 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.
- 2 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.
- 3 And I will clothe heaven with darkness
and make its covering like sackcloth.
- 4 The Lord gives me
the tongue of instruction,
that I may know ^cin season^c
when it is necessary to speak a word.
He assigned it to me in the morning;
he added to me an ear to hear.
- 5 And the instruction of the Lord opens my
ears,
and I do not disobey nor contradict.
- 6 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.
- 7 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,
- 8 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.
- 9 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.

^aOr where did I have these ^bOr giant ^cOm = 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 Ierousalem;
put on the strength of your arm!
Awake, as at the beginning of a day,
like a generation of long ago!
Are you not ¹⁰she 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?
- 11 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,
- 15 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 Ierousalem,
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.
- 18 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.

^ayou = Zi

- 19 These two things are set against you—
who will grieve with you?—
ruin and destruction, famine and dagger—
who will comfort you?
- 20 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.
- 21 Therefore hear, you who are humbled,
who are drunk, but not with wine.
- 22 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.
- 23 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.

- 52** Awake, awake, O Zion!
Put on your strength, O Zion,
and put on your glory,
O Ierousalem, the holy city;
the uncircumcised and unclean
shall no longer continue to pass through
you.
- 2 Shake off the dust, and rise up;
sit down, O Ierousalem;
take off the bond from your neck,
O captive daughter Zion!

3 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 people 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, Because my people were taken for nothing, you marvel 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,

- 7 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 Zion, “Your God shall reign,”
- 8 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 Zion.
- 9 Let the desolate places of Ierousalem
break forth together in joy,
because the Lord has had mercy on her
and has delivered Ierousalem.
- 10 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.
- 11 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,
- 12 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.
- 13 See, my servant shall understand,
and he shall be exalted and glorified
exceedingly.
- 14 Just as many shall be astonished at you—
so shall your appearance ^bbe without
glory from men^b,
and your glory ^cbe absent^c from the
men—
- 15 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.

- 53** Lord, who has believed our report?
And to whom has the arm of the Lord
been revealed?
- 2 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.
- 3 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.
- 4 This one bears our sins
and suffers pain for us,
and we accounted him to be in trouble
and calamity and ill-treatment.
- 5 But he was wounded because of our acts of
lawlessness
and has been weakened because of our
sins;
upon him was the disciplined^d of our peace;
by his bruise we were healed.

^aOr prosper ^bOr be held in no esteem by men ^cLacking in Gk ^dOr punishment

6 All we like sheep have gone astray;
a man has strayed in his own way,
and the Lord gave him over to our sins.

7 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.

8 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 ^aon account of ^athe
acts of lawlessness of my people.
9 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.

10 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 ^bhim with understanding,
to justify a righteous one who is well subject
to many,
and he himself shall bear their sins.
12 Therefore ^che shall inherit many^c,
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.

54 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 ^d.
2 Enlarge the site of your tent
and of your curtains;
make it firm; do not hold back;
lengthen your cords^e, and strengthen
your stakes,
3 because you must spread out to the right
and to the left,
and your offspring will inherit the
nations
and will inhabit the cities that have
become desolate.

4 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,
5 because the Lord is the one who makes you,
the Lord Sabaoth is his name,
and the one who delivered you is the very^f
God of Israel;
he shall be called thus^g in all the earth.
6 The Lord has not called you
as a forsaken and faint-hearted woman,
nor as a woman hated from youth,
your God has said.
7 For a brief moment I forsook you,
but with great mercy I will have mercy on
you.
8 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.
9 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
10 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 ^hthe Lord said he would be^h merciful
to you.

11 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.
12 And I will make your battlements of jasper
and your gates of crystal stones
and your enclosure of precious stones.
13 And ^gI will make^g all your sons taught by God
and your children to be in great peace.
14 And in righteousness you shall be built;
keep away from injustice, and you shall
not be afraid,
and trembling shall not come near you.
15 See, guests shall approach you through me
and flee to you for refuge.
16 See, I create you,
not as a smith who blows the coals
and produces a vessel for work.
But I have created you not for destruction,
to ruin
17 every perishable vessel.

^aOr from ^bmold = Zi ^cOr he shall cause many to inherit ^dOr said ^eOr land allotments ^fholly = Zi ^gLacking in Gk
^hOr he said, The Lord is

^eOr land allotments ^fholly = Zi ^gLacking in Gk

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^a.

⁴ See, I have given him as a testimony among
the nations,
a ruler and commander for the nations.

⁵ 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,
⁷ 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^b 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,
¹¹ 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,

⁵ I will give to them, in my house and within
my wall,
an esteemed place,
better than sons and daughters;
I will give^d 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—

^aPossibly the sure decrees given to David ^bOr send far away ^cit shall be to the Lord = Zi ^dI who am better than sons
and daughters will give = Zi

- 7 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—
8 said the Lord, who gathers the dispersed of
Israel—
for I will gather to him a gathering.
- 9 All you wild animals that live in the fields,
all you wild animals of the forest, come
here; eat!
- 10 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.
- 11 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.

- 57** 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;
2 his burial will be in peace;
he has been taken away from their midst.
- 3 But as for you, draw near here,
you lawless sons,
you offspring of adulterers and of a
whore.
- 4 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?
- 5 You are the ones who call on their idols
under thick trees,
slaughtering their children in the ravines,
among the rocks.
- 6 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?
- 7 Upon a high and lofty mountain,
there was your bed,
and there you brought up your sacrifices.
- 8 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.
- 10 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.
- 11 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.
- 12 And I will declare my righteousness and
your evils,
which will not help you.
- 13 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.
- 14 And they shall say,
"Cleanse the ways before him,
and remove the obstructions^a from my
people's way."
- 15 This is what the Lord says, the Most High,
who ^bdwells forever^b 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:
- 16 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.
- 17 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.
- 18 I have seen his ways, and I healed him
and comforted him, yes, gave him true
comfort—
- 19 peace upon peace to those that are far
and to those that are near.
And the Lord said,

^aOr thorns ^bOr inhabits eternity

- I will heal them.
 20 But thus shall the unrighteous be tossed like
 waves
 and shall not be able to rest.
 21 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.
 2 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,
 3 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.
 4 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?
 5 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.

- 6 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.
 7 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.
 8 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.
 9 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 ^astretching of the hand^a and a
 murmuring word
 10 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.
 11 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.
 12 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.
 13 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^b,
 holy to your God,
 you shall not lift your foot for work
 nor speak a word in anger out of your
 mouth;
 14 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.

- 59** Is not the Lord's hand strong to save?
 Or has he made his ear heavy so as not to
 listen?
 2 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.
 3 For your hands have been defiled with
 blood,
 and your fingers with sins,
 and your lips have spoken lawlessness,
 and your tongue plots unrighteousness.
 4 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.
 5 They broke the eggs of asps
 and weave the web of a spider,

^aOr vote ^bOr delicate

- 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, through which they travel,
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;
like dying men they 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, ¹⁸as 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 Iakob.
- ²¹And 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^a, O Ierousalem, 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*

- 8 Who are these that fly like clouds,
and like doves with their young?
9 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.
10 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.
11 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.
12 For the nations and kings
that will not be subject to you shall perish,
and the nations shall be made desolate
with desolation.
13 And the glory of Lebanon shall come to you,
with cypress and pine and cedar together,
to glorify my holy place.
14 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.
15 Because you have become forsaken and
hated
and there was none who helped,
and^a I will make you an everlasting
gladness,
a joy for generations of generations.
16 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.
17 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.
18 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.
19 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.
20 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.
21 Your people shall all be righteous,
and they shall inherit the land forever,
guarding their plant,
the works of their hands, for glory.
22 The smallest one shall become thousands,
and the least, a great nation;
I, the Lord, will gather them in due time.
- 61 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,
2 to summon the acceptable year of the Lord
and the day of retribution,
to comfort all who mourn
3 so that to those who mourn for Sion
be given glory instead of ashes,
oil of joy^b to those who mourn^b,
a garment of glory instead of a spirit of
weariness.
They will be called generations of
righteousness,
a plant of the Lord for glory.
4 They shall build the ^cdesolate places of old;
they shall raise up the former devastated
places;
they shall renew the desolate cities,
places devastated for generations.
5 Aliens shall come, feeding your sheep,
and allophyles as plowmen and
vinedressers,
6 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^d.
7 Thus they shall inherit the land a second
time,
and everlasting joy shall be above their
head.
8 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.
9 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,
10 and they will rejoice with rejoicing in the
Lord.

^aOr therefore ^binstead of mourning = Zi ^cPossibly the eternal desolations ^dOr astonished

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.
11 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.

62 Because of Sion I will not be silent,
and because of Ierousalem I will not
slacken
until my righteousness goes forth like light
and my salvation shall burn like a torch.
2 And nations shall see your righteousness,
and kings your glory,
and he shall call you by your new name,
which the Lord will name.
3 And you shall be a crown of beauty in the
hand of the Lord
and a royal diadem in the hand of your
God.
4 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.
5 And as a young man lives together in
marriage with a virgin,
so shall your sons dwell with you,
and it shall be that as a bridegroom shall
rejoice over a bride,
so shall the Lord rejoice over you.
6 And upon your walls, O Ierousalem,
I have posted sentinels
all day and all night,
who shall never be silent,
making mention of the Lord.
7 For ^ayou have none like him^a,
if he should restore Ierousalem
and make it a boast on the earth.
8 The Lord has sworn by his right hand
and by his mighty arm:
I will not again give your grain
and your food to your enemies,
and not again shall foreign sons drink your
wine
for which you have labored,
9 but those who gather shall eat them
and praise the Lord,
and those who gather shall drink them
in my holy courts.
10 Go through my gates,
and make a way for my people,
and cast the stones out of the way;
lift up a signal for the nations.

11 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."
12 And he shall call it a holy people,
redeemed by the Lord,
and you shall be called
"A City Sought After" and "Not Forsaken."

63 "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."
2 "Why are your garments red,
and your clothes as if from a trodden
wine press?"
3 "I am^b full of a trampled ^bwine press^b,
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.
4 For a day of retribution has come upon
them,
and a year of ransom is here.
5 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.
6 And I trampled them down in my anger,
and I brought down their blood to the
earth."
7 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.
8 And he said, "Are they not my people—
children who will not ^cdeal falsely^c?"
And he became to them salvation
out of all affliction.
9 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.
10 But they disobeyed
and provoked his holy spirit;

^aOr *there is none like you* (Gk pronoun is pl; previous ones sg) ^bLacking in Gk ^cOr *reject me*

- therefore he turned to them in enmity,
and he himself warred against them.
- 11 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,
12 who led Moyses with his right hand?
^aWhere is^a his glorious arm?
He overcame^b the water from before him,
to make for himself an everlasting name.
- 13 He led them through the deep
like a horse through a wilderness,
and they did not become weary,
14 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.
- 15 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^c us?
- 16 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.
- 17 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,
18 so that we may inherit a little of your holy
mountain;
our adversaries have trampled down your
holy precinct.
- 19 We have become as at the beginning,
when you did not rule us,
nor ^dwas your name called upon us^d.

- 64** If you should open heaven,
trembling from you would seize the
mountains,
and they would melt
2(1) 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!
- 3(2) When you do your glorious deeds,
trembling from you will seize the
mountains.
- 4(3) From ages past we have not heard,

- nor have our eyes seen any God besides
you,
and your works, which you will do to
those who wait for mercy.
- 5(4) 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.
- 6(5) And we have all become like unclean
people;
all our righteousness is like the rag
of a ^ewoman who sits apart^e.
And we have fallen off like leaves because of
our acts of lawlessness;
thus the wind will take us away.
- 7(6) 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.
- 8(7) And now, O Lord, you are our Father,
and we are clay;
we are all the work of your hands.
- 9(8) Do not be exceedingly angry,
and do not remember our sins in season.
And now look upon us, because we are
all your people.
- 10(9) Your holy city has become a wilderness;
Sion has become like a wilderness,
Ierousalem a curse.
- 11(10) 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.
- 12(11) And for all this
you have restrained yourself, O Lord,
and have kept silent and have humbled
us severely.

- 65** 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.
- 2 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.
- 3 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

^aLacking in Gk ^bcleaved asunder = Zi ^cOr endured ^dPossibly were we called by your name ^eOr menstruating woman

(all their vessels are defiled),
 5 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.
 6 See, it is written before me:
 I will not keep silent
 until I repay into their bosom
 7 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.
 8 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.
 9 And I will bring forth the offspring
 that comes from Iakob and from Ioudas,
 and it will inherit my holy mountain,
 and my chosen ones and my slaves
 shall inherit it and dwell there.
 10 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.
 11 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,
 12 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.
 13 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;
 14 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.
 15 For you shall leave your name ^afor fullness
 to^a 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,
 16 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.

17 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,
 18 but they shall find joy and gladness in it,
 because look, I am making Ierousalem as
 gladness,
 and my people as a joy.
 19 And I will be glad over Ierousalem
 and rejoice over my people,
 and no more shall a voice of weeping be
 heard in it,
 nor a voice of crying.
 20 And there shall not be there
 one ^bwho dies^b untimely
 or an old person who will not fulfill his
 time;
 for the young person will be a hundred
 years old,
 but ^cthe one who dies a sinner will be a
 hundred years old and accursed^c.
 21 And they shall build houses and themselves
 shall inhabit them,
 and they shall plant vineyards and
 themselves shall eat their fruit,
 22 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.
 23 And my chosen ones shall not labor in vain,
 nor bear children for a curse,
 because they are an offspring blessed by
 God.
 24 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?
 25 Then wolves and lambs shall feed together,
 and a lion shall eat straw like an ox,
 but a snake ^bshall eat^b earth as bread!
 They shall not do wrong or destroy
 on my holy mountain,
 says the Lord.

66 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?
 2 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?

^aOr to the disgust of ^bLacking in Gk ^cOr the sinner who dies a hundred years old will also be accursed

- 3 But the lawless who sacrifices to me a calf
is like one who kills a dog,
and he who offers fine flour,
like ^aone who offers^a 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;
- 4 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.
- 5 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.
- 6 A voice of crying from the city!
A voice from the shrine!
The voice of the Lord,
rendering retribution to his adversaries!
- 7 Before she who was in labor
gave birth,
before the pain of her pangs came,
she escaped and gave birth to a male.
- 8 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.
- 9 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.
- 10 Rejoice, O Ierousalem,
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.
- 12 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.
- 13 As a mother will comfort someone,
so also I will comfort you,
and you shall be comforted in
Ierousalem.
- 14 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.
- 15 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.
- 16 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.
- 17 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.
- 18 And I understand their works and their rea-
sonings; I am coming to gather all the nations and
tongues, and they shall come and shall see my
glory. ¹⁹And 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 is-
lands far away—those who have not heard my
name or seen my glory, and they shall declare my
glory among the nations. ²⁰They 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 Ierousalem, said
the Lord, so that the sons of Israel may bring to me
their sacrifices with music^b into the house of the
Lord. ²¹And I will take for myself some of them as
priests and as Leuites, said the Lord.
- 22 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.
- 23 And it shall be that month after month
and sabbath after sabbath
all flesh shall come before me to do
obeisance in Ierousalem,
said the Lord.
- 24 And they shall go forth and see the limbs^c 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*

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IEREMIAS TO THE READER

EDITION OF THE GREEK TEXT

The New English Translation of the Septuagint (NETS) version of Ieremias is based on the critical edition of Joseph Ziegler (*Septuaginta: Vetus Testamentum Graecum Auctoritate Societatis Litterarum Göttingensis editum XV: Ieremias Baruch Threni Epistula Ieremiae* [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 Ieremias) 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 ל , 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 expository, even though the context may be rather narrowly conceived.

In spite of its isomorphism, Ieremias 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 σαφφωθ καὶ τὰ μασμαρωθ καὶ τοὺς ὑποχυτήρας καὶ τὰς λυχνίας καὶ τὰς θυιάκας καὶ τοὺς κυάθους, ἃ ἦν χρυσά χρυσά καὶ ἃ ἦν ἀργυρά ἀργυρά, ἔλαβεν ὁ ἀρχιμάγειρος. 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 and the ladles, 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 pronominals (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 וַיִּבְטֹחַ ("I looked at") of his source into two pairs of ἐπέβλεψα . . . εἶδον. All in all, though, Ieremias 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

¹ Jannes Smith, "Jeremiah 52: Thackeray and Beyond," *BIOSCS* 35 (2002) 55–96, esp. 83.

² The label is not intended to preclude more than one translator.

³ Hermann-Josef Stipp, *Das masoretische und alexandrinische 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 θνησιμαῖον (“carcass”) 16.18; 41.20; 43.30

In all but 40.5 the Hebrew term is נבלה, 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, θνησιμαῖον 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 Leuitikon (Leviticus) θνησιμαῖον is standard, with the sole exception of 21.5 where reference is made to a human.

2a ἄλλότριοι 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 (= נכר), ἄλλότριοι is a rendition of אלהים.

2b ἑτεροὶ θεοί (“other gods”) 16.13; 39.29; 42.15; 51.3, 5, 8, 15. All cases gloss אלהים.

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 זר (2.25; 3.13; 5.19; 18.14; 37[30].8) and נכר (2.21; 5.19; 8.19; 19.4)—all nine glossed by ἄλλότριος—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 (ἕτερος), on the one hand, and 31–32 (ἄλλότριος), 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 נביא.

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) nor 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 defiled (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 ἄρχων (“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 מלך. ἄρχων further has no translation equivalent in 51.9.

4b ἡγεμών ("leader") 45.17; 46.3(bis); 47.7, 13; 48.11, 13, 16; 49.1, 8; 50.4, 5. All translate שׂר. ἡγεμών further translates פַּחַד in 28.23, 57 (cf. v. 28).

4c δυναστίς ("one with power") 41.19. Though this term translates שׂר, it functions as a replacement for שׂר יְרוּשָׁלַם. Evidently, Ier did not know what to do with the sequence שׂר of Judah and שׂר of Jerusalem.

4d μεγιστόν ("noble") 24.8; 25.18; 27.35; 32.5; 41.10. All translate שׂר. μεγιστόν further translates מַלְאָךְ in 14.3.

Though 4a is Ier's default, 4a, 4b and 4d have wide distribution in the book. Since for Ier the ἀρχοντες 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 ἀρχων and ἡγεμών 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), 31; 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 פִּי pi.

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, Leu 16x, Num 18x, Deut 82x; συντάσσω Gen 2x, Ex 3x, Leu 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 Nida⁴ 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 Ieremias. A case in point is 39.13 in distinction from 43.5, 8. While in the former the prophet gives Barouch instructions (συντάσσω) about the safe-keeping of a business document, the issue in the latter is that, since Ieremias is in custody, Barouch is commissioned (ἐντέλλομαι) to read Ieremias' 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 στηρίζω τὸ πρόσωπον 21.10 (cf. 24.6 στηρίζω τοὺς ὀφθαλμούς)

6b δίδωμι τὸ πρόσωπον 49.15

6c τίθημι τὸ πρόσωπον 49.17 (cf. 47.4 τίθημι ὀφθαλμούς)

6d ἐφίστημι τὸ πρόσωπον 51.11.

In the four chief instances the gloss is for שֵׁם פָּנָי ("set the face"), with the two added ones for עֵינַי ("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 ἐφίστημι 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, כָּרַת בְּרִית ("make a covenant"), occurs four times within this chapter, namely in vv. 8, 13, 15, 18, but in three different forms.

7a συντελέω διαθήκην 41.8, 15

7b διατίθημαι διαθήκην 41.13

7c ποιέω διαθήκην 41.18

Given the fact that the standard Septuagintal equivalent for כָּרַת בְּרִית is διατίθημαι διαθήκην (at times with the simplex verb) and that both Ier 39.40 and 41.13 feature this idiom, the two deviant forms

⁴ J. P. Louw and E. A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains* (2 vols.; New York: United Bible Societies, 1988).

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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 Ieremias a similar level of variation obtains both in the Hebrew > Greek direction and vice versa.

8a τάσσω + 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 פָּשַׁע ("put/set")

9a κατάσκιον (ξύλον) 2.20

9b ἀλσώδες (ξύλον) 3.6; 3.13; 17.8

9c εὐσκίον (ξύλον) 11.16

What is of interest here is not only that all three translate Hebrew יָצַעַר 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, Ier 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 ἰσχύϊ αὐτοῦ, ὁ ἀνορθώσας τὴν οἰκουμένην
28.15 ποιῶν γῆν ἐν τῇ ἰσχύϊ αὐτοῦ, ἐτοιμάζων οἰκουμένην

10.12 ἐν τῇ σοφίᾳ αὐτοῦ καὶ τῇ φρονήσει αὐτοῦ ἐξέτεινε τὸν οὐρανὸν
28.15 ἐν τῇ σοφίᾳ αὐτοῦ ἐν τῇ συνέσει αὐτοῦ ἐξέτεινε τὸν οὐρανὸν

10.13 καὶ πληθὺς ὕδατος ἐν οὐρανῷ καὶ ἀνήγαγε νεφέλας
28.16 εἰς φωνὴν ἔθετο ἦχος ὕδατος ἐν τῷ οὐρανῷ καὶ ἀνήγαγε νεφέλας

10.13 ἐξ ἑσχάτου τῆς γῆς, ἀστραπὰς εἰς ὑέτον ἐποίησε
28.16 ἀπ' ἑσχάτου τῆς γῆς, ἀστραπὰς εἰς ὑέτον ἐποίησε

10.13 καὶ ἐξήγαγε φῶς ἐκ θησαυρῶν αὐτοῦ
28.16 καὶ ἐξήγαγε φῶς ἐκ θησαυρῶν αὐτοῦ

10.14 ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως
28.17 ἐματαιώθη πᾶς ἄνθρωπος ἀπὸ γνώσεως

10.14 κατησχύνθη πᾶς χρυσοχόος ἐπὶ τοῖς γλυπτοῖς αὐτοῦ
28.17 κατησχύνθη πᾶς χρυσοχόος ἀπὸ τῶν γλυπτῶν αὐτοῦ

10.14 ὅτι ψευδὴ ἐχώνευσαν, οὐκ ἔστι πνεῦμα ἐν αὐτοῖς
28.17 ὅτι ψευδὴ ἐχώνευσαν, οὐκ ἔστι πνεῦμα ἐν αὐτοῖς

10.15 μάταιά ἐστιν, ἔργα ἐμπεπαιγμένα, ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολούνται
28.18 μάταιά ἐστιν, ἔργα μεμωκημένα, ἐν καιρῷ ἐπισκέψεως αὐτῶν ἀπολούνται

10.16 οὐκ ἔστι τοιαύτη μερὶς τῷ Ιακωβ
28.19 οὐ τοιαύτη μερὶς τῷ Ιακωβ

10.16 ὅτι ὁ πλάσας τὰ πάντα αὐτὸς κληρονομία αὐτοῦ, κύριος ὄνομα αὐτοῦ
 28.19 ὅτι ὁ πλάσας τὰ πάντα αὐτὸς **ἔστι** κληρονομία αὐτοῦ, κύριος ὄνομα αὐτοῦ

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.

Transcriptions

Transcriptions 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: ασιδα (8.7), αγουρ (8.7), μανσα (17.26; 48[41].5), αιδεδ (31[48].33; 32.16[25.30], σιωνιμ (38[31].21), τιμρωριμ (38[31].21), ασαρημωθ (38[31].40), σαφφωθ (52.19), μασμαρωθ (52.19); similarly, transcriptions are supplied with articles when the source text has an article and/or *nota accusativi*, gender and number being gleaned from the source: τῆς χαρσιθ (19.2), τὴν χερεθ (44[37].16), τὰ σαφφωθ (52.19), τὰ μασμαρωθ (52.19).

Also noted above—against the backdrop of lexical and grammatical consistency—was that Ier often deviates from defaults for, at times, clearly contextual reasons. That too is reflected in the transcriptions. Although one finds οἱμοι κύριε for יהוה יְהוֹי (“O lord”) in 22.18, in 41(34).5 we have ὦ αδων. Likewise, μανσα for מִנְחָה (“grain offering”) occurs in 17.26 and 48(41).5 while θυσία and δῶρον (MT מִנְחָה) appear respectively in 14.12 and 28(51)59—both well attested glosses in the LXX. For נָחַל (“brook”) we have ναχαλ in 38(31).40, χειμάρρους in 29(47).2 and διῶρυξ in 38(31).9, and for בִּצְרָה (“Bozrah”) 31(48).24 has βοορ, but 29.23(49.22) has ὀχυρώματα αὐτῆς. Thirdly, there is evidence here of Ier’s penchant for working at the lower levels of constituent structure at the expense of the larger units of discourse. One such case is Αρχαβιν in 42(35).2. Though the Hebrew is a plural gentilic, the Greek transcription is a (singular) name. In the following clause Ier fails to represent the plural suffixes by singular pronouns, thereby creating a puzzling text. A reverse example is 29.14(49.13) where ἐν μέσῳ αὐτῆς represents בִּצְרָה (“Bozrah”). Though it may be that, as BHS suggests, the source text differed from MT, the point at issue remains: What can “in her midst” mean in the context? Of a similar kind is Ier’s misreading of הָצֹר (“Hazor”) throughout the Oracle Against Kedar (30.6[49.28], 8[30], 11[33]) as αὐλή (הָצֹר). Yet another, very awkward one, is παρ’ ἐμοῦ for מִנִּי (“Minni”) in a series of names. For additional transcriptions see Σορ (21.13), Ιωσεδεκ (23.6), Σαων εσβι εμωηδ (26[46].17), Ενακιμ (29[47].5), Αιθαν (27[50].44; 29.20[49.19]), Κεδεμ (30.6[49.28]), Αταθ and Ατατ (31[48].1, 39), Ζογορα (31[48].4, cf. v. 34), Ακκαριωθ (31(48)41), φασεκ (38[31].8), ασελισηλ (45[38].14), and finally an inflected example: χαωνες (7.18; 51[44].19).

In sum, the transcriptions are a good index to the book’s textual-linguistic makeup.

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 than 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, 11.11 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” (οὕτως εἶπε κύριος) and “quoth the Lord” (φησὶ 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 Ieremias the son of Chelkias of the priests, who was living in Anathoth in the land of Benjamin; ²a word of God which came to him in the days of King Iosias son of Amos of Iouda, in the thirteenth year of his reign. ³And it came in the days of King Ioakim son of Iosias of Iouda, until the eleventh year of King Sedekias son of Iosias of Iouda, until the captivity of Ierousalem in the fifth month.

⁴ And a word of the Lord came to him, saying^a,

⁵ "Before I formed you in the belly, I knew you,
and before you came forth from the womb,
I had consecrated you;
a prophet to nations I had made you."

⁶And I said, "You That Are, Sovereign, Lord! Behold, I do not know how to speak, because I am rather young." ⁷And the Lord said to me,

"Do not say, 'I am rather young,'
because you shall go to all to whom I send you,
and you shall speak according to all I command you.

⁸ Do not be afraid before them,
because I am with you to deliver you,
says the Lord."

⁹And the Lord stretched out his hand to me and touched my mouth, and the Lord said to me,
"Behold, I have given my words to your mouth.

¹⁰ 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, "Ieremias^a, 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 face^b is from the north."

¹⁴ And the Lord said to me: From the face of the north evil shall flare up against all the inhabitants of the land, ¹⁵for 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.

¹⁸Behold, 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 ²And he said, This is what the Lord says:
I remembered the mercy of your youth

^aOm = Zi ^bI.e. opening

- 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 Jakob
and the whole paternal family of the house of Israel.
5 This 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:
they forsook me, fountain of living water,
and they dug out cracked cisterns for
themselves
that will not be able to hold water.
- 12 Surely Israel is not a slave or a homebred one?
Why has he become plunder?
- 13 Lions would roar against him
and gave forth their voice,
who turned his land into a wilderness,
and his cities were torn down,
to the point that they are not inhabited.
- 14 And sons of Memphis and Taphnas knew
you
and used to mock you.
- (17) Has not your abandoning of me brought
about these things for you?
(17) says the Lord, your God.
- 18 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?
- 19 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.
- 20 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."
- 21 Yet I planted you as a fruitful vine,
from pure stock.
How did you turn to bitterness,
you foreign vine?
- 22 Though you wash yourself with nitre
and multiply herbs^a for yourself,
you have become stained by your injustices
before me,
says the Lord.
- 23 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.
Her voice cried out in the evening.
- 24 She widened her ways to the waters of the
wilderness;
she was ^bwindborne^b
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.
- 25 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.
- 26 Like a thief's shame when he is caught,
so the sons of Israel shall be shamed,
they and their kings and their rulers
and their priests and their prophets.
- 27 They said to the tree, "You are my father,"

^aI.e. with medicinal qualities ^bPossibly inspired

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- and to the stone, "You gave me birth."
And they turned backs 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 Iouda,
and according to the number of
Ierousalem'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?
says the Lord.
- 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.
And you polluted the land
with your whoring and wickedness.
- 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^a will not remain forever,
nor will it^a 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
Josias: Have you seen what the settlement^b of Isra-
el did to me? They went to every high mountain
and under every woodland tree and played the
whore there. ⁷And I said after she did all these
things, "Return to me," but she did not return, and
faithless Iouda saw her faithlessness. ⁸And I saw
that for everything in which the settlement^b of Is-
rael was caught, [in which she committed adul-
tery], and I sent her away and gave her a document
of dismissal, and faithless Iouda did not fear, but
she too went and played the whore. ⁹And her
whoredom came to nothing, and she committed
adultery with tree and stone. ¹⁰And in all these
things faithless Iouda did not return to me with
her whole heart, but only in pretense.
- 11 And the Lord said to me: Israel has justified
his soul vis-à-vis faithless Iouda. ¹²Go, and read
these words toward the north, and you will say:
Return to me, settlement^b 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.
- 13 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.
- 14 Return, O apostate sons,
says the Lord,

^aI.e. maidenhood ^bPossibly colony

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. ¹⁶And 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. ¹⁷In those days and at that time they shall call Ierousalem "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. ¹⁸In those days the house of Iouda 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."
²⁰ 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.
²² 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. ²⁵We lay
down in our shame, and our dishonor covered us;
for we have sinned against our God, we and our fa-
thers, 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
² 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
Ierousalem,
³ because this is what the Lord says to the
men of Iouda and to the inhabitants
of Ierousalem:
Renew for yourselves what has been made
new,
and do not sow among thorns.
⁴ Be circumcised to your God,
and remove the foreskin of your heart,
O men of Iouda and inhabitants of
Ierousalem,
or else my anger goes forth like fire
and will blaze forth, and there will be no
one to quench
because of the evil of your doings.

⁵ Declare in Iouda, and let it be heard in Ierou-
salem; 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.

⁹And 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. ¹⁰And I said, "You That Are,
O Sovereign, Lord! So then, when misleading you
mised this people and Ierousalem, 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 Ierousalem: 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. ¹²A spirit of
filling^a will come to me, but now I speak judg-
ments against them.

¹³ Behold, he will come up like a cloud,
and his chariots like a whirlwind;
his horses are swifter than eagles—

^aOr *satisfaction*

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woe to us, because we are wretched.
 14 O Ierousalem, 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 Ierousalem,
 "Bands come from a land far away,
 and they gave forth their voice against the
 cities of Iouda.
 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.
 25 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^a.

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,
 31 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!"

5 Run about in the streets of Ierousalem,
 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."
 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.

12 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.

13 Our prophets became wind,
and a word of the Lord was not in them.
Thus shall it be to them!"

14 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.

15 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.

16 All are strong,
17 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.

18 And it shall be in those days, says the Lord,
your^a God, I will not make a full end of you. ¹⁹And
it shall be when you say, "Why has the Lord our
God done all these things to us?" then you shall
say to 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."

20 Declare these things to the house of Iakob,
and let it be heard in Iouda:
21 Do hear these things, O foolish and
heartless people;
eyes they have and do not see,
ears they have and do not hear.

22 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.

23 But this people had a noncompliant and
disobedient heart;
they have turned aside and gone away.

24 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."

25 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.

27 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.

29 Surely I shall not fail to visit for these
things?
says the Lord,
or shall my soul not take vengeance on
such a nation?

30 Astonishment and horrible things
have occurred in the land:
31 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?

^aGk = sg

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- 6 Prevail, O sons of Benjamin,
from the midst of Ierusalem!
And in Thekoue signal with the trumpet,
and over Baiththacharma 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 Ierusalem.
Ah false city, there is nothing but oppression
within her.
- 7 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 ⁸you will be disciplined,
O Ierusalem,
lest my soul stand away from you,
lest I make you an untrodden land
which will not be inhabited,
- 9 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.
- 10 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.
- 11 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.
- 12 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,
- 13 because from their small even to their great,
all carried out lawless deeds;
from priest even to pseudo-prophet,
all produced lies.
- 14 And they were doctoring the fracture of my
people with contempt
and saying, "Peace, peace,"
and where is peace?
- 15 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.
- 16 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."
- 17 I have appointed sentinels for you:
"Hear the sound of the trumpet!"
And they said, "We will not hear."
- 18 Therefore, the nations heard,
and those that were shepherding their
flocks.
- 19 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.
- 20 Why do you bring me frankincense from
Saba
and cinnamon from a land far away?
Your whole burnt offerings are not
acceptable,
and your sacrifices did not gratify me.
- 21 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.
- 22 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.
- 23 They will grasp bow and spear;
bold it is and will show no mercy;
its 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!
- 24 "We have heard news of them;
our hands fell helpless;
anguish took hold of us,
pains as of one giving birth.
- 25 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 O daughter of my people, put on sackcloth;
sprinkle with ashes;
make for yourself a mourning for a beloved,
a most pitiable lamentation:
because suddenly distress will come upon us.
- 27 I have given you as ^aa tester^a 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, ⁹and 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, 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"—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, ¹²because go to my place which was in Selo, there where I made my name encamp formerly, and see what I did to it because of the wickedness of my people Israel. ¹³And now, because you have done all these deeds and I spoke to you and you did not hear me and I called you and you did not answer, ¹⁴I will also do to the house, where my name is called on it, in which you trust in it, and to the place that I gave to you and to your fathers, just what I did to Selo. ¹⁵And I will cast out you from before me, just as I cast out your kinsfolk, all the offspring of Ephraim.

¹⁶ And as for you, do not keep praying about this people, and do not request to petition about them, and do not keep making vows, and do not

approach me concerning them, because I will not listen. ¹⁷Or do you not see what they themselves are doing in the cities of Iouda and in the streets of Ierousalem? ¹⁸Their sons gather wood, and their fathers burn a fire, and their women knead dough to make cakes for the host of the sky, and they poured out libations to foreign gods in order to provoke me to anger. ¹⁹Are they not provoking me? says the Lord. Is it not themselves so that their faces may be ashamed? ²⁰Therefore this is what the Lord says: Behold, my wrath and anger are being poured on this place, both on human beings and on animals and on every tree of the field and on the produce of the ground, and it will burn and not be quenched.

²¹ This is what the Lord says: Gather your whole burnt offerings with your sacrifices, and eat meat, ²²because in the day that I brought your fathers up out of the land of Egypt, I did not speak to them and did not command them concerning whole burnt offerings and sacrifices. ²³But this dictum I commanded them, saying, "Obey my voice, and I will become a god to you, and you shall become a people to me, and walk in all my ways, which I command you, so that it may be well with you." ²⁴And they did not obey me, and they did not turn their ear, but they walked by the notions of their evil heart, and they became backward and not forward. ²⁵From the day that their fathers came out of the land of Egypt even until this day, I have also sent out all my slaves the prophets to you by day, and early in the morning I also sent, ²⁶and they did not obey me, and they did not turn their ear, and they stiffened their necks worse than their fathers.

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 Iouda 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. ³¹And they built the altar^d 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. ³²Therefore, behold, days are coming, says the Lord, and they shall no longer say Altar^d of Tapheth and Valley of Hennom's Son, but Valley of the Slain, and they will bury in Tapheth, because there is no room. ³³And the corpses of this 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. ³⁴And 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 Iouda and

^aOr one tested ^bI.e. the hair ^cOr the wicked deed ^dGk = bōmos

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from the streets of Ierousalem, because all the land shall become a desolation.

8 At that time, says the Lord, they shall bring the bones of the kings of Iouda 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 Ierousalem out of their tombs, ²and 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 them. They shall not be mourned and shall not be buried, and they shall be an example on the surface of the ground, ³because 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^a in the sky knew its time;
turtledove and swallow, agourb [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^c; 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 = stork ^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 Ierusalem a settlement of
migrants
and a lair of dragons,
and I will make the cities of Iouda 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 kind-
led like a wilderness, to the point that nothing
passes through it? ¹³And the Lord said to me: Be-
cause they forsook my law that I gave before them,
they also have not obeyed my voice ¹⁴but have
gone after what pleases their own evil heart and
after the idols, which their fathers taught them.
¹⁵Therefore this is what the Lord, the God of Isra-
el, says: Behold, I will feed them anguish and will
give them water with gall to drink. ¹⁶And I will
scatter them among the nations [to] whom they
and their fathers did not know, and I will send the
dagger upon them until I have consumed them
with it, ¹⁷says the Lord.

Call the mourning women, and let them
come,
and send for the skilled women,
and let them speak loudly,

- 18 and let them raise a lament over us,
and let our eyes bring down tears,
and let our eyelids flow with water,
19 because a sound of pity was heard in Sion:
"How we have suffered hardship!
We were utterly shamed,
because we have abandoned the land
and we have cast down our quarters."
- 20 Do hear, O women, a divine word,
and let your ears accept words of his
mouth,
and teach to your daughters a dirge,
and a woman to her companion a lament
21 "because death has come up through our
windows,
has entered into our land,
to destroy infants outside
and young men from the squares.
- 22 And human corpses shall become an
example
upon the surface of the plain of the land,
and like grass behind a mower,
and there shall be no one to gather."

23 This is what the Lord says: Let not the wise
boast in his wisdom, and let not the mighty boast
in his might, and let not the wealthy boast in his
wealth, ²⁴but let him who boasts boast in this: that
he understands and knows that I am the Lord
when I do mercy and justice and righteousness in
the earth, because in these things is my will, says
the Lord.

25 Behold, days are coming, says the Lord, and
I will visit on all circumcised their foreskin^a: ²⁶on
Egypt and on Judea 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. ²This 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 ^bto their
faces^b,
- 3 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.
- 4 They have been beautified with silver and
gold;
they fastened them with hammers and
nails,
and they shall not be moved.
- 5a Wrought silver it is—they will not walk.
9 Beaten silver will come from Tharsis,

^aOr *uncircumcision* ^bI.e. *when they see them*

gold of Mophas
and a hand of goldsmiths—works of
craftsmen all;
they will clothe them in blue and purple.
5b 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,
13 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, ^aapart from ^a
knowledge;
every goldsmith was put to shame at his
carved images,
because they^b 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,
he is his inheritance;
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—

and a great commotion from a land of
the north,
to make the cities of Iouda an annihilation
and a nesting place for sparrows.

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
Jeremias, 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, ⁴which I com-
manded 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, ⁵that I may es-
tablish 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, say-
ing: Hear the words of this covenant and do them.
⁸And 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 Ierousalem. 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 Ierousalem 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 accord-
ing to the number of your cities, O Iouda, and ac-
cording to the number of exits of Ierousalem you
have set up altars^c to burn incense to the goddess
Baal.

14 And as for you, do not keep praying for this

^aI.e. without ^bgoldsmiths ^cGk = bōmos

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. ¹⁵Why has the beloved^a 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? ¹⁶The Lord called your name a beautiful olive tree, well shaded in appearance; at the sound of its pruning^b the affliction was great on you; its branches were rendered useless. ¹⁷And the Lord, who planted you, pronounced evil against you, in return for the evil of the house of Israel and the house of Iouda, because they have done this to themselves to provoke me to anger by offering incense to the god-dess 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^c 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 refer-
ence 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"—
²²Behold, I will visit upon them; their young men
shall die by dagger, and their sons and their daugh-
ters shall come to their end by famine, ²³and 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 me^d speak of judgments to you.
Why is it that the way of the impious
prosper?
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^c.
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 concern-
ing 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. ¹⁵And 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. ¹⁶And it shall be, if when

^aI.e. *Ierusalem* ^bOr *circumcision* ^cI.e. *emotions* ^dOr *I will*

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. ¹⁷But 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." ²And I acquired the loincloth according to the word of the Lord and put it on my loins. ³And 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." ⁵And I hid it by the Euphrates, as the Lord commanded me. ⁶And 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." ⁷And 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: ⁹Just so I will destroy the pride of Iouda and the pride of Ierousalem, ¹⁰this 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, ¹¹because 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?" ¹³And 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 David who sit on their throne and the priests and the prophets and Iouda and all the inhabitants of Ierousalem—with drunkenness. ¹⁴And 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,

and they shall be placed in darkness.
¹⁷ If you do not hear,
your soul will weep in secret due to
pride,
and your eyes will bring 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^a was exiled;
he completed a complete exile.

²⁰ Lift up your eyes, O Ierusalem,
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.
²⁵ This is your lot
and portion for your disobeying of me,
says the Lord,
because you have forgotten me
and hoped in lies.

²⁶ It is I that will reveal your hindquarters to
your face,
and your dishonor will be seen,
²⁷ both your adultery and your neighing
and the estranging of your prostitution;
on the hills and in the fields I have seen
your abominations.
Woe to you, O Ierusalem!
Because you were not cleansed behind^b
me,
how long will it yet be?

14 And a word of the Lord came to Ieremias
concerning the drought:
² Judea mourned,
and her gates were emptied,
and they were darkened in the land,
and the cry of Ierousalem went up.

^aIoudas = Zi ^bOr after

- 3 And her nobles sent their young men for water;
they came to the cisterns and found no water,
and they returned their vessels empty.
- 4 And the labors of the land failed,
because there was no rain;
farmers were put to shame;
they covered their head.
- 5 Even does in the field gave birth
and forsook ^atheir young^a,
because there was no herbage.
- 6 Wild asses stood by wooded valleys;
they snuffed up wind;
their eyes failed,
because there was no grass.
- 7 If our sins withstood us, O Lord,
act for us for your sake,
because our sins are many before you,
because we have sinned.
- 8 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?
- 9 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!
- 10 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.

11 And the Lord said to me: Do not pray concerning this people for good, ¹²because 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.

13 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.' " ¹⁴And 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. ¹⁵Therefore 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. ¹⁶And 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—^band their wives and their sons and their daughters^b. And I will pour out their evil upon them.

- 17 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.
- 18 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!
- 19 Surely when rejecting, you did not reject
louda?
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.
- 20 We were aware of our sins, O Lord,
injustices of our fathers,
because we have sinned before you.
- 21 Stop for your name's sake;
do not destroy the throne of your glory;
remember, do not scatter your covenant
with us.
- 22 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.

15 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! ²And 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.

³And 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. ⁴And

^aLacking in Gk ^bI.e. these shall fare likewise

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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. ¹¹May 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. ¹²Will 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. ¹⁴And I will make you a slave to your enemies all around in the land that you did not know, because from my anger a fire has blazed forth; it shall burn against you.

- ¹⁵ O Lord, remember me, and visit me,
and hold me guiltless before my
persecutors;
do not incline to forbearance.
Know how on your account I received
insult
¹⁶ by those who reject your words.
Make an end of them, and your word will
be to me gladness
and the joy of my heart,
because your name is called upon me,
O Lord Almighty.

- ¹⁷ I did not sit in the council of them when
they were making sport,
but I was cautious before your hand;
I sat alone, because I was filled with
bitterness.

- ¹⁸ Why do those who pain me prevail over
me?
My wound is severe;
how shall I be healed?
As it^a came, it became to me
like fake water not having credence.

- ¹⁹ Therefore this is what the Lord says:
If you return, I will also restore you,
and you shall stand before me.
And if you bring out what is precious from
what is worthless,
you shall be as my mouth.
And it is they who will turn to you,
and not you who will turn to them.
²⁰ And I will give you to this people
as a fortified bronze wall,
and they will fight against you,
and they shall not prevail against you,
for I am with you to save you
²¹ and to deliver you out of the hand of the
wicked
and from the hand of the pestilent.

16 And you, do not take a wife, says the Lord God of Israel, ²and no son or daughter shall be born to you in this place, ³because 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: ⁴They 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. ⁶They shall not lament for them, nor shall they make incisions, and they shall not be shaved. ⁷And 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. ⁸You shall not enter into a house of feasting, to sit with them to eat and drink, ⁹for 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?" ¹¹And you shall

^aI.e. wound

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 obeisance to them and have forsaken me and have not kept my law, ¹²and 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. ¹³And 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.

¹⁴ 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," ¹⁵but "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.

¹⁶ 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, ¹⁷because my eyes were on all their ways and their acts of injustice were not concealed from my sight. ¹⁸And 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.

¹⁹ 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!

²⁰ Will a person make for himself gods?
But these are no gods!

²¹ "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."

17 ⁵Cursed 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.

⁶ 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.

⁷ And blessed is the person who trusts in the Lord,
and the Lord shall be his hope.

⁸ 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.

⁹ The heart is deep above all else,
and so^a is man,
and who shall understand him?
¹⁰ I, the Lord, am one who tests hearts
and examines kidneys^b,
to give to each according to his ways
and according to the fruit of his doings.

¹¹ 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.

¹² O exalted throne of glory, our sanctity^c!
¹³ 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.

¹⁴ Heal me, O Lord, and I shall be healed;
save me, and I shall be saved,
because you are my boast.
¹⁵ Behold, it is they that say to me,
"Where is the word of the Lord?
Let it come!"
¹⁶ 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.
¹⁷ Do not become an alienation to me
when you spare me in an evil day.
¹⁸ 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!

¹⁹ 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 Ierousalem, ²⁰and you will say to them: Hear a word of the Lord, you kings of Iouda, and all Judea and all Ierousalem, who enter by these gates. ²¹This 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 Ierousalem. ²²And do not carry burdens out of your houses on the day of the sabbaths, and you shall not do any work; keep the day

^aLacking in Gk ^bI.e. emotions ^cOr holy precinct

of the sabbaths holy, as I commanded your fathers. (23) And they did not hear and did not incline their ear, ²³and they stiffened their neck more than their fathers so as not to hear me and not to receive instruction.

²⁴ 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, ²⁵then 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 Iouda and the inhabitants of Ierousalem, and this city shall be settled forever. ²⁶And they shall come from the cities of Iouda and all around Ierousalem 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 manaa^a and frankincense, bringing praise into the house of the Lord. ²⁷And 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 Ierousalem on the day of the sabbaths, I will also kindle a fire in its gates, and it shall devour the quarters of Ierousalem and shall not be quenched.

18 The word that came from the Lord to Ieremias, saying: ²"Get up, and go down to the potter's house, and there you will hear my words." ³And I went down to the potter's house, and behold, he was doing a job on the stones. ⁴And the vessel he was making failed in his hands, and again he made it into another vessel, as seemed good to him to do.

⁵ And a word of the Lord came to me, saying: ⁶"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. ⁷At last ^blet me^b speak with reference to a nation or with reference to a kingdom, to remove them and to destroy, ⁸and let that nation turn from all their evil, and I will change my mind about the evils that I devised to do to them. ⁹And at last ^blet me^b speak in reference to a nation and in reference to a kingdom to rebuild and to plant it, ¹⁰and 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. ¹¹And now, say to the men of Iouda and to the inhabitants of Ierousalem: 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.

¹² 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!"

¹³ Therefore this is what the Lord says:
Do ask among nations:
Who has heard such horrible things

which Virgin Israel did exceedingly?
¹⁴ Surely, breasts^c will not fail from a rock,
or snow from the Lebanon?
Surely water violently carried by wind
will not change course?
¹⁵ Because my people forgot me,
they burned incense in vain,
and they will become weak in their ways,
to tread for miles^d on ancient paths,
since they have no road for travel,
¹⁶ to render their land an annihilation
and a thing to be hissed at forever.
All who pass through it will be
astonished
and shake their head.
¹⁷ I will disperse them before their enemies
like a scorching wind.
I will show them a day of their ruin.

¹⁸ And they said, "Come, let us devise a scheme against Ieremias—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 hear all his words."

¹⁹ Listen to me, O Lord,
and listen to the sound of my
vindication!
²⁰ 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.
²¹ 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.
²² 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!
²³ 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.

19 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, ²and you shall go out to the common

^aHeb = grain offering ^bOr I will ^ci.e. breast-shaped crags ^dGk schoinos = a land measure equal to ca. 11 km

burial ground of the sons of their children which is at the entry of the gate Charsith^a 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 Ierousalem 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 ⁵and built high places of the goddess Bael 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 Ierousalem 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 ¹¹and 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 Ierousalem 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 villages all the evil that I have spoken against it, because they have stiffened their neck so as not to listen to my commandments.

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,
⁸ 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,
¹⁰ 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.
¹² 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!

^aHeb = *potsherds* ^bI.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,
- 17 because he did not kill me in the womb,
and my mother became my grave
and the womb one of perpetual
conception.
- 18 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
Jeremias, 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 Jeremias 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 ani-
mals, with great death, and they shall die. ⁷And af-
terwards, says the Lord, I will give Sedekias, king of
Iouda, and his servants and the people left in this
city from death and from famine and from the
dagger into the hands of their enemies who are
seeking their souls, and they shall cut them into
pieces with a dagger's edge; I will not be sparing to-
ward them, and I will not have compassion on
them.

⁸ And to this people you shall say: This is what
the Lord says: Behold, I have given before you the
way of life and the way of death. ⁹He who sits still
in this city shall die by dagger and by famine, but
he who goes out to side with the Chaldeans who
have closed you in shall live and his soul shall be
as booty, and he shall live, ¹⁰for I have set my face
against this city for evil and not for good. It shall
be given over into the hands of the king of Bab-
ylon, and he shall burn it with fire.

¹¹ As for the house of the king of Iouda—hear
a word of the Lord, ¹²O house of Daud! This is
what the Lord says:

Execute judgment in the morning,

and guide from the hand of him that
wrongs him
anyone who has been seized
in order that my wrath may not be kindled
like fire
and burn, and there will be no one to
quench it.

- 13 Behold, I am against you, the inhabitant of
the valley of Sor,
the plain, against those who say,
"Who shall terrify us,
or who shall enter into our dwelling
place?"

- 14 I will kindle a fire in its^a forest,
and it shall devour all that is round about
it^a.

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 Daud—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 Daud, 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

^aI.e. valley

father Iosias, who went away from this place: He shall return there no more, ¹²but 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.
- ¹⁴ 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.
- ¹⁶ 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.
- ¹⁷ 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?
- ¹⁸ Therefore this is what the Lord says regarding King Ioakim 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!"
- ¹⁹ With the burial of a donkey he shall be buried—
swept up, he will be thrown out beyond the gate of Ierousalem.
- ²⁰ 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.
- 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.
- ²² 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.
- ²³ O inhabitant of Lebanon,
nesting among the cedars,
you will groan when pangs come upon you,
pains as of one giving birth!

²⁴ I live, says the Lord, if King Iechonias son of Ioakim of Iouda ^ain being^a was a signet on my right hand, from there I would tear you off ²⁵and give you into the hands of people seeking your soul, before whose face you are afraid, into the hands of the Chaldeans. ²⁶And I will hurl you and your mother who bore you into a land, there where you were not born, and there you shall die. ²⁷But to the land for which they long with their souls, they shall not return.

- ²⁸ 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.
- ²⁹ O land, land,
hear a word of the Lord!
- ³⁰ 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.

23 Ah, the shepherds who destroy and scatter the sheep of their pasture! ²Therefore 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. ³And 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. ⁴And I will raise up shepherds for them who will shepherd them, and they shall not fear any longer or be terrified, says the Lord.

⁵ 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. ⁶In his days Iouda^b will be saved, and Israel will encamp in confidence. And this is the name by which he [the Lord] will call him: "Iosedek (⁹) among the prophets."

- ⁹ 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,
- ¹⁰ 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,
- ¹¹ because priest and prophet were defiled,
and in my house I have seen their wickedness.
- ¹² Therefore let their way be to them
like slipperiness in thick darkness,
and they shall be tripped up and fall in it;

^aPossibly *when born* ^bIoudas = Zi ^cI.e. *way*

- 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 Ierousalem
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 Gomorra.
- 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 Ierousalem
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. ¹⁷They 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^a;
when it^b gathers, it will come against the
impious.
- 20 And the anger of the Lord will no longer
turn back
until he has executed it^c
and until he accomplished it^c
due to the undertaking of his heart.
In the last of days they will understand
them^c.
- 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. ²⁴If 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. ²⁵I have heard what the prophets are saying who prophesy lies in my name, saying, "I have dreamed a dream!" ²⁶How long shall there be lies in the heart of the prophets who prophesy, when in fact they prophesy the will of their own heart, ²⁷those 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? ²⁸Let 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? ²⁹Are not my words just like fire and like an ax that cuts a rock? ³⁰Therefore, behold, I am against the prophets, says the Lord God, who steal my words each from his fellow. ³¹Behold, I am against the prophets who receive prophecies of tongue and slumber their slumber. ³²Behold, 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." ³⁴And 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. ³⁵Thus shall you say, each to his fellow and each to his brother, "What has the Lord answered?" and "What has the Lord spoken?" ³⁶And "Issue of the Lord," do not name it any more, because "the issue" will be the word belonging to the person. ³⁷And what has the Lord, our God, spoken? ³⁸Therefore, 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," ³⁹therefore, behold, I am taking you and striking you and the city that I gave to you and your fathers. ⁴⁰And I will render upon you everlasting disgrace and everlasting dishonor which shall not be forgotten.

7 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," ⁸but "The Lord lives who gathered all the offspring of Israel from the land of the north and from all the countries, there 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 Ierousalem King Iechonias son of Ioakim of Iouda and the rulers and the artisans and the prisoners and the wealthy and had brought them to Babylon. ²The 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. ³And the Lord said to me, "What do you see, Jeremias?" And I said, "Figs, the

^aPossibly *earthquake and hurricane* ^bI.e. *wrath* ^cAntecedent unclear.

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 Sedekias of Iouda and his nobles and the remnant of Ierousalem, 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 dagger until they cease from the land that I gave to them.

25 The word that came to Ieremias regarding all the people of Iouda, in the fourth year of King Ioakim son of Iosias of Iouda, ²which he spoke to all the people of Iouda and to the inhabitants of Ierousalem, 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^a 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 hissing 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 Ieremias 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 Sedekias reigned, this word came concerning Ailam. ²For Egypt, regarding the force of Pharaoh Nechao, king of Egypt, who was by the river Euphrates at Charchamis, whom King Nabouchodonosor 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 in flight
and did not turn back, being encircled all
around!
says the Lord.

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 it^b 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 ^bI.e. *waters or river*

IEREMIAS 26-27(50)

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- And a dagger of the Lord shall devour and
be sated
and be drunk with their blood,
because there^a is a sacrifice for the Lord
from the land of the north by the river
Euphrates.
- 11 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.
- 12 Nations have heard your voice,
and the earth was filled with your cry,
because warrior was weak against warrior;
both have fallen together.
- 13 What the Lord spoke by the hand of
Jeremias that the king of Babylon would come to
smite the land of Egypt:
- 14 Declare in Magdolos, and proclaim in
Memphis;
Say, "Set up, and be ready,
because a dagger devoured your yew^b."
- 15 Why has Apis fled?
Your [choice] bull calf did not remain,
because the Lord paralyzed him.
- 16 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."
- 17 Call the name of Pharaoh Nechao, king of
Egypt,
Saon-esbi-emoed^c.
- 18 I live, says the Lord God,
because he^d shall come
like Itabyrion^e among the mountains
and like Carmel by the sea.
- 19 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.
- 20 A beautified heifer is Egypt—
a fragment from the north came upon
her.
- 21 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.
- 22 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.
- 23 They shall cut down her forest,
says the Lord,
because there shall be nothing like it^f,
because it^f is more numerous than
grasshoppers,
and they are without number.
- 24 The daughter of Egypt was put to shame;
she was handed over into the hands of a
people from the north.
- 25 Behold, I am avenging Amon, her son,
on Pharaoh and on those who trust in
him.
- 27 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.
- 28 Have no fear, my servant Iakob,
says the Lord,
because I am with you,
because I will make an end among every
nation,
among people to whom I have banished
you there,
but I will not make you to fail!
And I will discipline you in just measure,
and when I deem innocent, I will not
deem you innocent.
- 27** ^(50.1) A word of the Lord, which he spoke
regarding Babylon.
- 2 Declare among the nations, and make
heard,
and do not conceal; say:
Babylon has been taken;
[Bel] the undaunted was put to shame;
the gentle [Marodach was undone],
3 because from the north a nation has come up
against her; he shall make her land an annihila-
tion, and there shall be no one to live in it, from
human being even to animal.
- 4 In those days and in that time the sons of Is-
rael shall come, they and the sons of Iouda togeth-
er; they shall come walking and weeping as they
seek the Lord, their God. ⁵ They 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. ⁷ All who would find

^aOr it ^bPossibly *holm oak* ^cHeb = *braggart who missed his chance* ^dI.e. *Nabouchodonosor?* ^eI.e. *Mt. Tabor*
^fI.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 ^athey are^a 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, ⁹because 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. ¹⁰Chaldea 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;
12 your mother was utterly shamed,
a mother for good, last^b of nations, a wilderness.
13 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.
14 Take up your positions against Babylon round about,
all you that bend a bow;
shoot at her; do not be sparing with your arrows.
15 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.
16 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.

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. ¹⁸Therefore, 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. ¹⁹And 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. ²⁰In 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. ³⁰Therefore her young men shall fall in her squares, and all her fighting men shall be thrown down, said the Lord.

- 31 Behold, I am against you the arrogant one,
says the Lord,
because your day has come
and the time of your punishment.
32 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^c forest,
and it will devour everything around
her^c.

33 This is what the Lord says: The sons of Israel have been oppressed, and so too the sons of

^aLacking in Gk ^bI.e. mother ^cI.e. Babylon

Iouda; all their captors have oppressed them, because they were unwilling to send them off. ³⁴And 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

- ³⁵ a dagger against the Chaldeans
and against the inhabitants of Babylon
and against her nobles
and against her sages,
³⁶ a dagger against her warriors—
and they shall be paralyzed—
a dagger against their horses
and against their chariots,
³⁷ 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 ³⁸by her
water,
and they shall be disgraced,
because it is a land of carved images,
and in the islands they were boasting.

³⁹ Therefore phantoms shall live in the islands, and daughters of Sirens shall inhabit her; she shall never again be inhabited forever. ⁴⁰As 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.

- ⁴¹ 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,
⁴² wielding bow and hand knife;
it^a 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!
⁴³ The king of Babylon heard news of them,
and his hands became paralyzed;
affliction tightly seized him,
pains like those of one giving birth.

⁴⁴ Behold, just like a lion it^b will come up from the Jordan into Aithan—because I will quickly pursue them away from her^c, 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? ⁴⁵Therefore, 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 . . . —⁴⁶because at the sound of the capture of Babylon the earth shall tremble, and her cry shall be heard among nations.

- 28** ^(51.1)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.
³ 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.
⁴ And they shall fall down slain in the land of
the Chaldeans
and be pierced outside of her,
⁵ for Israel and Iouda^d did not become
widowed
from their God,
from the Lord Almighty,
because their land is full of injustice
against the holy things of Israel!
⁶ 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.
⁷ Babylon was a golden cup in the Lord's hand,
making all the earth drunken;
nations drank of her wine;
therefore they were shaken.
⁸ And suddenly Babylon fell and was
shattered;
wail for her!
Bring pine resin for her ruin,
if perhaps she shall be healed.
⁹ 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.
¹⁰ The Lord has brought forth his judgment;
come, and let us declare in Sion
the works of the Lord, our God.
¹¹ 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 de-
stroy it utterly, because it is vengeance from the
Lord, vengeance for his shrine.
¹² 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

^aI.e. *people* ^bPossibly *people* v. 41 ^cPossibly *Babylon* ^dIoudas = 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 they^b 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 Jakob'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^c you I will destroy kings,
21 and in you I will scatter a horse and its rider,
22(21b) and in you I will scatter chariots and their
charioteers,
and in you I will scatter young man and girl,
and in you I will scatter man and woman,
23 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.

24 And I will repay to Babylon and all the in-
habiting Chaldeans all their wrongs that they have
done against Sion before your very eyes, says the
Lord.

25 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 Araret,
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.

35 My hardships and my miseries drove me
into Babylon,"
resident Sion shall say.
"And my blood be^d on the residing
Chaldeans,"

^aI.e. without ^bI.e. goldsmiths ^cI.e. in consequence of ^dLacking in Gk

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- Ierousalem shall say.
 36 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,
 37 and Babylon shall become an annihilation
 and shall not be inhabited.
- 38 As well, like lions they were aroused,
 and like lions' whelps.
 39 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.
 40 I will bring them down like lambs to
 slaughter
 and like rams with kids.
- 41 How she was taken,
 and the boast of the whole earth taken
 prey!
 How Babylon has become
 an annihilation among the nations!
 42 The sea has come up to Babylon
 by the sound of its waves,
 and she has been covered up.
 43 Her cities have become
 a waterless land and untrodden;
 no one will live in her,
 nor will a son of man lodge in her.
 44 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.
 49 And in Babylon slain of all the earth will
 fall.
- 50 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:
 51 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.
- 52 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,
 53 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.
- 54 A sound of a cry in Babylon!
 And a great crashing in the land of the
 Chaldeans,
 55 because the Lord utterly destroyed Babylon
 and ruined her great voice roaring like
 many waters;
 he gave her voice to destruction,
 56 because distress has come against Babylon;
 her warriors were taken;
 their bow has been terrified,
 for a god is repaying them.
 57 The Lord repays repayment to her,
 (57) and he will make drunk with drunkenness
 her leaders and her sages and her
 generals,
 says the King: Lord Almighty is his name.
- 58 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.
- 59 The word that the Lord commanded
 Ieremias the prophet to speak to Saraïas son of Ne-
 rias son of Maasaïas, when he was going with King
 Sedekias of Iouda to Babylon, in the fourth year of
 his reign. And Saraïas was ruler of gifts. ⁶⁰And
 Ieremias wrote in one book all the evils that would
 come on Babylon, all these words that have been
 written regarding Babylon. ⁶¹And Ieremias said to
 Saraïas: "When you come to Babylon, also see and
 read all these words, ⁶²and 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' ⁶³And 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,
⁶⁴and 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.
- (2) This is what the Lord says:
 2 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.
 3 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,
 4 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^a
against Ascalon and against the seashores,
against those remaining,
that it^a be aroused.
- 8(49.7) 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;
- 9(8) their face was misled.
Sink deep into sitting,
you that live in Dedan,
because he did difficult things.
I brought them^b upon him at the time
when I visited upon him,
- 10(9) because grape gatherers came,
who shall not leave for you things
gleaned.
As thieves by night they shall place their
hand.
- 11(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 ¹²⁽¹¹⁾for your orphan
to be left in order to live,
and widows trust in me—
- 13(12) 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, ¹⁴⁽¹³⁾because by myself I
have sworn, says the Lord, that you shall become,
in her^c midst, untrodden and an object of reproach
and of cursing and all her towns shall be desolate
forever.
- 15(14) I have heard a tidings from the Lord,
and he sent messengers to nations:
"Gather yourselves together and come
against her^d;
rise up for battle!"
- 16(15) I rendered you small among nations,
despised among humankind.
- 17(16) Your sporting laid hands on you;
recklessness of your heart broke up holes in
rocks;
it seized strength of a high hill.

Because like an eagle he set his nest high,
from there I will bring you down.

18(17) Idumea shall become untrodden;
everyone who passes by will hiss at her. ¹⁹⁽¹⁸⁾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. ²⁰⁽¹⁹⁾Behold, just like a lion
it^e will come up from the midst of the Jordan to a
place of Aithan—because I will quickly pursue
them away from her^c. Appoint over her^c the young
men—because who is like me? And who can with-
stand me? And who is this shepherd who will
stand against me? ²¹⁽²⁰⁾Therefore, hear the Lord's
plan, which he planned against Idumea, and his
purpose, which he purposed against the inhabi-
tants of Thaiman: If the least of the sheep be not
swept away, if their lodging be not made untrod-
den to her!—²²⁽²¹⁾because at the sound of their
fall the earth feared, and a cry was heard at the sea
of Souph. ²³⁽²²⁾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.

30 ^(49.1)For the sons of Ammon.

Thus did the Lord say:

- Surely, there are no sons in Israel,
or have they none to succeed?^f
Why did Melchol take Galaad,
and shall their people settle in their
towns?
- 2 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^g shall be burned down
with fire,
and Israel shall succeed^f his rule.
- 3 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.
- 4 Why will you rejoice in the plains,
O daughter of disgrace
who trusted in her treasures, who said,
"Who will enter against me?"
- 5 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.

6(28) For Kedar, the queen of the court, whom
King Nabouchodonosor of Babylon struck.

^aI.e. dagger ^bLacking in Gk ^cPerhaps Idumea? ^dI.e. Idumea ^eReferent unclear ^fI.e. by inheritance ^gGk = bōmos

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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 hea perished!
 Kariathaim was taken;
 Hamasagab was put to shame, and Hatath.
 2 Healing of Moab is no more;
 in Hesebon they planned evil against her:

"We cut her off from being a nation!"
 She shall stop with a stop;
 a dagger shall go after you,
 3 because a voice of people that cry from
 Horonaim,
 "Desolation and a great fracture!"
 4 "Moab was crushed!" announce to Zogora.
 5 Because Halaoth was filled by weeping,
 he will go up weeping by way of
 Horonaim;
 a cry of fracture you have heard.
 6 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 deviate,
 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!"

- 18 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.
- 19 Stand by the road, and watch,
you^a that sit in Aroer!
And ask him that flees and escapes,
and say, "What has happened?"
- 20 Moab was put to shame, because he was
broken to pieces;
wail, and cry!
Tell it in Arnon
that Moab has perished.

21 And judgment is coming to the land of Misor, upon Chelon and upon Rephas and upon Mophaath ²²and upon Daibon and upon Nabau and upon the house of Deblathaim ²³and upon Kariathaim and upon the house of Gamol and upon the house of Maon ²⁴and upon Karioth and upon Bosor and upon all the cities of Moab, those far and those near. ²⁵Moab's horn was cut off, and his effort was crushed.

26 Make him drunk, because he was magnified against the Lord, and Moab shall clap with his hand, and he too shall become a laughingstock. ²⁷And if not, was Israel a jest for you? If he was found among your thefts, ^bis it^b because you kept fighting him?

- 28 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.
- 29 I heard of Moab's insolence;
he was very insolent in his insolence and
his arrogance.
And his heart was lifted up.
- 30 But I knew his works.
It was not enough for him;
he did not do thus.
- 31 Therefore wail for Moab on all sides;
shout to the men of Kir Hadas, of
drought.
- 32 As with the weeping for Iazer I will weep for
you,
O vine of Sebema!
Your branches crossed over the sea;
cities reached Iazer;
upon your summer fruit, upon your grape
gatherers
destruction has fallen.
- 33 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;
"aided"^c "aided"^c, [they did] not "aided"^c

34 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. ³⁵And I will destroy Moab, quoth the Lord, since he ascends upon an altar^d and offers incense to his gods. ³⁶Therefore my heart will 'rumble'^b for Moab^e 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].

37 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, ³⁸even 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. ³⁹How Hatat shouted! How Moab turned her back! Moab was ashamed and became a laughingstock and an object of indignation to all those about her—

- ⁴⁰ because thus did the Lord say:
⁴¹ Hakkarioth was seized,
and the strongholds were also seized.
- ⁴² And Moab shall be destroyed from being a crowd,
because he was magnified against the Lord.
- ⁴³ Trap and fear and pit are upon you,
you seated one of Moab!
- ⁴⁴ 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.

32 ^(25.15)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, ²⁽¹⁶⁾and they are vomiting and will go out of their minds before the dagger that I am sending among them.

³⁽¹⁷⁾ And I took the cup from the Lord's hand and made the nations, to whom the Lord sent me to them, drink: ⁴⁽¹⁸⁾Ierousalem and the cities of Iouda and its kings and its rulers, to make them a desolation and something untrodden and a hissing ⁵⁽¹⁹⁾and Pharaoh king of Egypt and his servants and his nobles ⁶⁽²⁰⁾and all his people and all the mixed peoples and all the kings of the allophytes, Ascalon and Gaza and Akkaron and the remnant of Azotus ⁷⁽²¹⁾and Idumea and Moabitis and the sons of Ammon ⁸⁽²²⁾and the kings of Tyre and the kings of Sidon and the kings who are across the sea ⁹⁽²³⁾and Dedan and Thaiman and Ros and every one shaven on his face ¹⁰⁽²⁴⁾and all the mixed peoples that lodge in the wilderness ¹¹⁽²⁵⁾and all the kings of Ailam and all the kings of the Persians ¹²⁽²⁶⁾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.

¹³⁽²⁷⁾ 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 before the dagger that I am sending among you.

^aGk = fem sg ^bLacking in Gk ^cHeb = shouting ^dGk = bōmos ^eGk 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, ¹⁵⁽²⁹⁾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"^a, like those that reap,
and destruction has come on the inhabitants of the earth,

¹⁷⁽³¹⁾ 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,
and a great tempest is issuing
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.

²⁰⁽³⁴⁾ Shout, you shepherds, and cry out,
and beat yourselves, you rams of the sheep,
because your days for slaughter have been fulfilled,
and you shall fall like the choice rams.

²¹⁽³⁵⁾ And flight shall perish from the shepherds,
and deliverance from the rams of the sheep.

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 Josias, this word came from the Lord:
² 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 obeisance 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. ⁴ 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, ⁵ 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, ⁶ 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. ⁸ 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! ⁹ 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. ¹¹ 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. ¹³ 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. ¹⁴ And behold, I am in your hands. Do with me as seems advantageous and as is better to you. ¹⁵ 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." ¹⁷ And men of the elders of the land arose and said to the entire gathering of the people, ¹⁸ "There was Michaïas 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 Ierusalem 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

^aHeb = shouting

against them? And we did great evils against our souls!"

20 There was a person prophesying in the name of the Lord, Ourias son of Samaïas from Kariathiarim, and he prophesied concerning this land according to all the words of Jeremias. ²¹And King Ioakim and all the rulers heard all his words, and they were seeking to kill him, and Ourias heard of it and entered into Egypt. ²²And the king sent men to Egypt, ²³and 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. ²⁽³⁾And you will send them to the king of Idumea 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 Ierousalem, 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 Nabouchodonosor 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^a.

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, ¹¹⁽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," ^bbecause they are prophesying wrong things to you;

¹⁴⁽¹⁷⁾I did not send them^b. 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 Iechonias from Ierousalem, 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 Hananias 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. ³Yet two years of days and I will bring back to this place the vessels of the Lord's house ⁴and Iechonias and the exile of Iouda, because I will crush the yoke of the king of Babylon."

⁵ And Jeremias said to Hananias in the sight of all the people and in the sight of the priests who stood in the house of the Lord, ⁶and 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. ⁷In any case, hear a word of the Lord that I speak in your ears and in the ears of all the people. ⁸The prophets who preceded me and preceded you^c from ancient times also prophesied with reference to much land and great kingdoms for war. ⁹As 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 Hananias in the sight of all the people took the collars from the neck of Jeremias and crushed them. ¹¹And Hananias 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 Hananias had crushed the collars from his neck: ¹³Go, and say to Hananias, saying, Thus did the Lord say: Wooden collars you have crushed, and I will make iron collars in place of them!—¹⁴because 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. ¹⁵And Jeremias said to Hananias, "The Lord has not sent you, and you have made this people trust wrongly. ¹⁶Therefore thus did the Lord say: Behold, I am sending you from off the earth. In this year you will die." ¹⁷And he died in the seventh month.

36 ^(29.1)And these are the words of the book, which Jeremias sent from Ierousalem 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, ²later than when King Iechonias and the queen and the eunuchs and every free person and prisoner and artisan had departed

^aI.e. his own land ^bPossibly Because they are prophesying wrong things to you, I did not send them ^cGk = pl

from Ierousalem, ³by the hand of Eleasa son of Saphan and Gamarias son of Chelkias, whom King Sedekias of Iouda sent to the king of Babylon in Babylon, saying: ⁴Thus did the Lord God of Israel say to the exile which I exiled from Ierousalem: ⁵Build houses, and settle down, and plant orchards, and eat their fruit, ⁶and 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, ⁷and 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—⁸because 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, ⁹because it is wrong what they are prophesying to you in my name, and I did not send them—¹⁰because 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. ¹¹And I will plan a plan of peace for you, and not to give you these evils. ¹²And pray to me, and I will listen to you. ¹³And seek me out, and you will find me, because you will seek me with your whole heart, ¹⁴and I will appear to you.

¹⁵ Because you have said, "The Lord appointed prophets for us in Babylon," ²¹thus 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. ²²And 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," ²³on 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 Samaïas the Nelamite you shall say: ²⁵I did not send you in my name and to say to the priest Sophonias son of Maasaïas: ²⁶The 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. ²⁷And now why have you not reviled Ieremias of Anathoth who prophesied to you? ²⁸Has 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 Ieremias. ³⁰And a word of the Lord came to Ieremias, saying: ³¹Send to the exile, saying, Thus did the Lord say with reference to Samaïas the Nelamite: Whereas Samaïas has prophesied to you, and I did not send him, and he has made you trust wrongly, ³²therefore thus did the Lord say: Behold, I am going to visit upon Samaïas 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 ^(30.1)The word that came to Ieremias from the Lord to say: ²Thus did the Lord, the God of Israel, say, saying: Write in a book all the words that I gave you as oracles, ³because, behold, days are coming, quoth the Lord, and I will bring back the exile of my people, Israel 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.

[Why have I seen every person, and his hands are on his loins?]

Faces turned, they became jaundiced,

⁷ because that day is great

and there is none like it;

it is a limited time for Iakob,

⁸ 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. ⁹And they shall work for the Lord, their God, and I will raise up Daud 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 Iakob
and will have mercy on his captivity,

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. ¹⁰And I wrote in a document and sealed it and got witnesses to witness and weighed the silver on a scale. ¹¹And I took the document of purchase, the sealed one and the open one, ¹²and I gave it to Barouch son of Nerias son of Maasaias, 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. ¹³And in their sight I instructed Barouch, saying, ¹⁴Thus 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, ¹⁵because 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: ¹⁷"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 ¹⁸when 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, ¹⁹Lord 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, ²⁰you 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. ²¹And you brought your people Israel out of the land of Egypt with signs and with wonders and with a strong hand and with a high arm ²²and with great spectacles, and you gave them this land, which you swore to their fathers, a land flowing with milk and honey, ²³and they entered and took it and did not 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. ²⁴Behold, a crowd has come against^a the city to take it, and the city has been given into the hands of the Chaldeans who are fighting it from before the dagger and the famine. As you spoke, so it happened. ²⁵And 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: ²⁷I am the Lord, the God of all flesh; surely nothing will be hidden from me? ²⁸Therefore, thus did the Lord say: When this city is surrendered it will be given over into the hands of the king of Babylon, and he shall seize it. ²⁹And the Chaldeans who are fighting against this city shall come and shall burn this city with fire, and they shall burn

down the houses in which, on their roofs, they burnt incense to the goddess Baal and they would pour libations to other gods so as to embitter me, ³⁰because the sons of Israel and the sons of Iouda were alone in doing evil in my sight from their youth, ³¹because this city existed for my wrath and for my anger, from the day they built it even until this day, to remove it from before me, ³²because of all the evils of the sons of Israel and Iouda that they did to embitter me, they and their kings and their rulers and their priests and their prophets, men of Iouda and those that inhabit Ierousalem. ³³And they have turned their back to me and not their face, and I have taught them in the early morning, and I have taught, and they did not hear to accept instruction. ³⁴And they set up their defilements in the house, where my name is called on it, in their impurities. ³⁵And they built the altars^b to the goddess Baal, which are in the valley of Hennom's son, to offer up their sons and their daughters to the king^c, things which I did not instruct them to do, and it did not arise in my heart that they do this abomination so as to cause Iouda to sin.

36 And now thus did the Lord, the God of Israel, say with reference to the city of which you say, "It will be given over into the hands of the king of Babylon by dagger and by famine and by dispatch": ³⁷Behold, 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. ³⁸And they shall become a people to me, and I will become a god to them. ³⁹And I will give them another way and another heart, to fear me all the days, both for their own good and for that of their children after them. ⁴⁰And 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. ⁴¹And 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, ⁴²because 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. ⁴³And 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. ⁴⁴And 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 Ierousalem and in the cities of Iouda and in the cities of the mountain and in the cities of the Sephela and in the cities of the Nageb, because I will bring back their exiles.

40 ^(33.1)And a word of the Lord came to Ieremias a second time, and he was still confined in the court of the guard, saying: ²Thus

^aOr into ^bGk = bōmos ^cHeb = Molech

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 Iouda 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 Iouda 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 ^aapart from^a human beings and animals,” in the cities of Iouda and outside of Ierousalem, 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,

“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 Nageb and in the land of Benjamin and in those around Ierousalem and in the cities of Iouda sheep shall again pass under the hand of one who counts them, said the Lord.

41 ^(34.1)The word that came to Ieremias from the Lord, and King Nabouchodonosor of Babylon and all his army and all the land under his dominion were fighting against Ierousalem and against all the cities of Iouda, saying: ²Thus did the Lord say: Go to King Sedekias of Iouda, and you shall say to him: Thus did the Lord say: In surrender this city shall be surrendered into the hands of the king of Babylon, and he shall seize it and burn it with fire. ³Even you shall not be saved from his hand, and with a seizing you shall be seized and given over into his hands, and your eyes shall see his eyes, and you shall enter into Babylon.

⁴But hear a word of the Lord, O King Sedekias of Iouda! 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, Adon^b,” because I have spoken a word, said the Lord.

⁶ And Ieremias spoke all these words to King Sedekias in Ierousalem, ⁷and the force of the king of Babylon was fighting against Ierousalem and against the cities of Iouda, against Lachis and against Azeka, because these were left among the cities of Iouda as strong cities.

⁸ The word that came to Ieremias 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 Iouda 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 ¹¹be their male and female servants. ¹²And a word of the Lord came to Ieremias, 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. ¹⁸And 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 Iouda 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 Iouda, and I will render them desolate ^aapart from^a inhabitants.

^aI.e. without ^bHeb = lord ^cI.e. calf

42 ^(35.1)The word that came to Jeremias from the Lord in the days of King Ioakim of Iouda, saying: ²Go to the house of Archabin^a, 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 Iezonias son of Ieremin son of Chabasin and his brothers and his sons and the whole house of Archabin^a. ⁴And I brought them into the house of the Lord into the priestly chamber of the sons of Hananias son of Godolias, man of God, which was near the house of the rulers who were over the house of Maasaia 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, and your sons forever, ⁷and you shall not build a house, and you shall not sow seed, 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.' ⁸And we have obeyed the voice of our father Ionadab so as not to drink wine all our days, we and our wives and our sons and our daughters, ⁹and so as not to build houses to live there. And we did not have vineyard and field and seed, ¹⁰and we have lived in tents and obeyed and acted in accordance with all that our father Ionadab commanded us. ¹¹And 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 and the inhabitants of Ierousalem, Will you not receive instruction to obey my words? ¹⁴The sons of Ionadab son of Rechab upheld the dictum which he commanded his children so as not to drink wine, and they did not drink. And I spoke to you early, and I spoke, and you did not obey. ¹⁵And I have sent to you my servants the prophets, saying, "Turn, everyone from his evil way, and make your doings better, and do not go after other gods to be slaves to them, and live in the land that I gave to you and your fathers." And you did not incline your ears and did not obey. ¹⁶And the sons of Ionadab son of Rechab have upheld the command of their father, but this people have not obeyed me. ¹⁷Therefore, thus did the Lord say: Behold, I am bringing on Iouda and on the inhabitants of Ierousalem all the evils that I have spoken against them.

¹⁸ Therefore, thus did the Lord say: Whereas the sons of Ionadab son of Rechab have obeyed the command of their father, to do just as their father commanded them, ¹⁹Ionadab son of Rechab shall not lack a man to stand before me for all the days of the earth.

43 ^(36.1)In the fourth year of Ioakim son of Iosias, king of Iouda, a word of the Lord came to me saying: ²Take for yourself a small roll of a book, and write on it 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 Iosias of Iouda even until this day. ³Perhaps the house of Iouda will hear of all the evil that I intend to do to them in order that they turn from their evil way, and I shall be gracious regarding their injustices and their sins.

⁴ And Jeremias called Barouch son of Nerias, and Barouch^b wrote on a small roll of a book from the mouth of Jeremias all the words of the Lord that he had given as oracles to him. ⁵And Jeremias commanded Barouch, saying, "I am under guard. I shall not be able to enter into the house of the Lord, ⁶and on a day of fasting you shall read from this small roll into the ears of the people in the Lord's house and in the ears of every one of Iouda, those that come out from their city—you shall read to them. ⁷Perhaps mercy for them^c will come about before the Lord, and they^c will turn them out of their evil way, because great is the anger and wrath of the Lord that ^bthe Lord^b spoke against this people." ⁸And Barouch did according to all that Jeremias commanded him, to read in the book the Lord's words in the Lord's house.

⁹ And it happened in the eighth year of King Ioakim, in the ninth month, all the people in Ierousalem and the house of Iouda proclaimed in assembly a fast before the Lord. ¹⁰And in the ears of the people, Barouch would read words of Jeremias from the book, in the house of the Lord, in the house of 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 Dalaia son of Selemias and Jonathan 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 Selemias 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 ^dson of Nerias^d 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?" ¹⁸And Barouch

^aHeb = *the Rechabites* ^bhe = Zi ^ci.e. *those from outside Ierousalem* ^dOm = Zi

said, "From his mouth Jeremias proclaimed to me all these words, and I would write them in a book." ¹⁹And they said to Barouch, "Go, hide, you and Jeremias, 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. ²¹And 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. ²²And the king was sitting in his winter house, and there was a hearth of fire in front of him. ²³And it happened when loudin would read three or four columns, he^a 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. ²⁴And the king and his servants, who were hearing all these words, were not alarmed, and they did not tear their garments. ²⁵And Elnathan and Dalaias^b and Gamarias suggested to the king not to burn the small roll. ²⁶And the king commanded Ieremeel the king's son and Saraias son of Esriel to arrest Barouch and Jeremias. And they were hidden.

²⁷ And after the king had burned the small roll, all the words that Barouch wrote from the mouth of Jeremias, a word of the Lord came to Jeremias, saying: ²⁸Again, take another small roll, and write all the words that were in the small roll, which words King Ioakim has burned. ²⁹And 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 will fail from it? ³⁰Therefore thus did the Lord say with reference to King Ioakim of Iouda: He shall have no one to sit upon the throne of Daud, and his carcass shall lie cast out in the heat of the day and in the frost of the night. ³¹And I will visit upon him and upon his family and upon his servants, and I will bring upon them and upon the inhabitants of Ierusalem and upon the land of Iouda all the evils, which I have spoken to them—and they did not listen.

³² And Barouch took another small roll and wrote on it from the mouth of Jeremias all the words of the book, which words Ioakim had burned, and more words like these were yet added to them.

44 ^(37.1)And Sedekias son of Iosias became king in place of Ioakim, whom King Nabouchodonosor of Babylon made king to be king over Iouda. ²And 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 Jeremias.

³ And King Sedekias sent Ioachal son of Selemias and the priest Sophonias son of Maasaia to Jeremias, saying, "Pray for us to the Lord."

⁴And Jeremias went and passed through the midst of the city, and they had not consigned him to the house of the guard. ⁵And a force of Pharaos had come out of Egypt, and the Chaldeans heard news of them, and they withdrew from Ierousalem.

⁶ And a word of the Lord came to Jeremias, saying: ⁷Thus did the Lord say: Thus you shall say to the king of Iouda, who sent to you to inquire of me, Behold, Pharaos force, which came out for assistance, will return to the land of Egypt. ⁸And the Chaldeans themselves shall return and fight against this city, and they shall seize it and burn it with fire, ⁹because 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. ¹⁰Even 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 Ierousalem from before Pharaos force, ¹²Jeremias set out from Ierousalem to go to the land of Benjamin to buy property there among the people. ¹³And he was at the gate of Benjamin, and there was a person with whom he used to lodge, Sarouia son of Selemias son of Hananias, and he arrested Jeremias, saying, "You are fleeing to the Chaldeans." ¹⁴And he said, "That is a lie; I am not fleeing to the Chaldeans." And he did not listen to him, and Sarouia arrested Jeremias and brought him to the rulers. ¹⁵And the rulers were embittered against Jeremias, 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. ¹⁶And Jeremias went into the house of the cistern and into the chereth^c 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." ¹⁸And Jeremias said to the king, "What wrong have I done you and your servants and this people that you are giving me over into the house of the guard? ¹⁹And where are your prophets who prophesied to you, saying, 'The king of Babylon will not come against this land'? ²⁰And 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?" ²¹And 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 Jeremias sat in the court of the guard.

45 ^(38.1)And Saphatias son of Matthan and Godolias son of Paschor and Ioachal son of Selemias heard the words that Jeremias was

^aI.e. the king ^bGodolias = Zi ^cHeb = ?

speaking to the crowd, saying, ²Thus 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, ³because 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. ⁴And 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." ⁵And the king said, "Behold, he is in your hands," because the king was powerless against them. ⁶And they threw him into a cistern of Melchias, the king's son, which was in the court of the guard, and they let him down into the cistern. And there was no water in the cistern, but only mire, and he was in the mire.

⁷ And Abdemelech the Ethiopian—and he was in the king's house—heard that they had consigned Jeremias to the cistern. And the king was at the gate of Benjamin. ⁸And he went out to him, and he spoke to the king and said, ⁹"You acted wickedly in what you did to kill this person from before the famine, because there is no longer any bread in the city." ¹⁰And the king commanded Abdemelech, saying, "Take in hand thirty persons from here, and bring him up out of the cistern so that he may not die." ¹¹And Abdemelech 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 Jeremias. ¹²And he said, "Put these under the ropes." And Jeremias did so. ¹³And they drew him up by the ropes and brought him up out of the cistern. And Jeremias sat in the court of the guard.

¹⁴ And the king sent word and called him to himself at the house of Asielisela^a, 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." ¹⁵And Jeremias 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." ¹⁶And 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 Jeremias 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. ¹⁸And 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." ¹⁹And the king said to Jeremias, "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." ²⁰And Jeremias 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. ²¹And if you are not willing to go out, this is the word the Lord has shown me: ²²And 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.'

²³And 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. ²⁵And 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?' ²⁶And 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.' " ²⁷And all the rulers came to Jeremias 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. ²⁸And Jeremias sat in the court of the guard until the time when Ierousalem was seized.

46 ^(39.1)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 Ierousalem, and they were laying siege to it, ²and in the eleventh year of Sedekias, in the fourth month, on the ninth of the month, the city was breached. ³And all the leaders of the king of Babylon entered and sat in the middle gate: Nargalsarasar, Samagoth, Nabousarsachar, Nabousaris, Nargalsaraser, Rabamag and the rest of the leaders of the king of Babylon. ⁴And they sent and took Jeremias 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 Jeremias in the court of the guard, saying: ¹⁶Go, and say to Abdemelech 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. ¹⁷And 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, ¹⁸because 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 ^(40.1)The word that came from the Lord to Jeremias after Nabouzardan the chief cook from Dama sent him off, when he took him in

^aHeb = *the third*

handcuffs in the midst of the exile of Iouda, 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 Iouda, and live with him among the people in the land of Iouda. 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 Nathanias and Ioanan son of Karee and Saraia son of Thanaemeth and sons of Ophei the Netophati and Iezonias son of the Mochati, 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 Iouda and that he had appointed over them Godolias son of Achikam. ¹²And they came to Godolias to the land of Iouda 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 Iouda, those gathered to you, be scattered, and those remaining of Iouda 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 Nathanias 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 manaa^a and 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 Gaberoth Chamaam, which is near Bethleem, to go to Egypt ¹⁸from 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 Azarias son of Maasaia and all the people from small even to great approached ²the 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

^aHeb = 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 up and not pull down, and I will plant you and not pluck 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 be hungry because of bread, and there we will live,’ ¹⁵ therefore hear a word of the Lord. Thus did the Lord say: If you incline your face towards Egypt and enter to live there, ¹⁶ it shall also be that the sword, which you fear before it, shall find you in Egypt, and the famine, regarding which you have a concern before it, shall seize you in Egypt, and there you shall die. ¹⁷ And there shall be: all the people and all the aliens who have set their faces towards the land of Egypt to live 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, ¹⁸ 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. ¹⁹ 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 me, saying, ‘Pray for us 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.”

50 ^(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—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 Pharaos’ 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^b on fire and exile them^a, and he shall delouse the land of Egypt, as a shepherd delouses his cloak, and he shall depart in peace. ¹³ And he shall crush the pillars of Heliopolis, those in On, and their^c houses he shall burn down with fire.

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 ³ because of their wickedness that they committed, to embitter me, by having gone to burn incense to other gods that they did not know. ⁴ 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

^aI.e. Egyptians ^bI.e. houses ^cI.e. people's or gods'

and suckling, from the midst of Iouda 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?⁹ Surely, you have not forgotten the evils of your fathers and the evils of the kings of Iouda and the evils of your rulers and the evils of your wives, which they committed in the land of Iouda and outside of Ierousalem?¹⁰ And 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 face¹² 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 which 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 Ierousalem, with sword and with famine,¹⁴ and none of those remaining of Iouda who sojourn in the land of Egypt shall be saved to return to the land of Iouda, 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 Iouda and outside of Ierousalem. And we were filled with bread, and we were well-off and saw no evil.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 Iouda and outside of Ierousalem, 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 Iouda 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 Iouda in all the land of Egypt to say, 'The Lord lives!'—²⁷because, behold, I am watchful over them to harm them and not to do good, and all Iouda, 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 Iouda, few in number, and those remaining of Iouda, 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 Ouaphre, 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 Iouda 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 Ioakim son of King Iosias of Iouda: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 bring down whom I have built up and pluck up whom I planted.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 Ierousalem, 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 Ierousalem, 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 Ieri-

cho, and all his servants were scattered from him. ⁹And they captured the king and brought him to the king of Babylon at Deblatha, and he spoke to him in judgment. ¹⁰And the king of Babylon slew the sons of Sedekias before his eyes, and he slew all the rulers of Iouda at Deblatha. ¹¹And he blinded the eyes of Sedekias and bound him in fetters, and the king of Babylon brought him to Babylon 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. ¹³And 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. ¹⁴And the force of the Chaldeans, which was with the chief cook, pulled down every wall around Ierousalem. ¹⁶And 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 it off to Babylon. ¹⁸And the rim and the saucers and the meat hooks and all the bronze vessels with them with which they were ministering. ¹⁹And the chief cook took away the saphphoth^a and the masmaroth^b and the pitchers and the lampstands and the censers and the ladles, which were ^cgold gold^c and which were ^dsilver silver^d. ²⁰And 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. ²¹And 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. ²²And upon them was a bronze cornice, and the excess of the one cornice was five cubits in length, and latticework 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. ²³And 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 threshold^e ²⁵and 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. ²⁶And Nabouzardan the chief cook took them and brought them to the king of Babylon at Deblatha. ²⁷And 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, ³²and he spoke kindly to him and gave him a seat above the seats of the other kings who were with him in Babylon. ³³And he exchanged his prison robe, and he would always eat bread in his presence all the days he lived. ³⁴For the allowance was given him always by the king of Babylon, from day to day, until the day he died.

^aHeb = *basins* ^bHeb = ? ^cPossibly *all gold* ^dPossibly *all silver* ^eway = Zi

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BAROUCH

TO THE READER

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 Göttingensis 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 מֵתִים “men,” which when unvocalized can be read as “dead” (see Esa 5.13), and 2.25, “by dispatch,” might have been a misreading of דִּבְרֵי “famine.” There are also many pronounced Hebraisms of the Greek in this portion, such as sustained parataxis with καί (“and”) or ἀνθρώπου (“person”) for distributive ἑκάστος (“each”) or again pleonastic adverbs, οὐ . . . ἐκεῖ (“where . . . there”) (2.4, 13, 29; 3.8), and pronouns, e.g., ὧν . . . αὐτῶν (“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 (chaps. 29–52 of Ieremias) has survived. Tov fur-

thermore postulates that the same reviser also revised Bar 1.1–3.8. Since Ieremias 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 *hapax legomenon*, the μυθολόγοι “story-tellers” (3.23), and several words, many of which are neologisms, that only appear here in all of the Septuagint, i.e., συμμιαίνω “to be defiled with” (3.11), μακροβίωσις “longevity” (3.14), ἀντανίστημι “to rise up against” (3.19), the ἐκζητηταί “seekers” (3.23), ἐπιμήκης “extensive” (3.24), λάμπεις “shining” (4.2) and δεκαπλασιάζω “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 Ieremias 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 εἰς πένθος (4.34) “to mourning” (Hebrew מַלְּחָמָה, 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 Ier 42.2. Barouch 3.29–4.4 is indebted to Iob 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/Ieremias 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/translators 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 καί (probably translating the Hebrew ו) is very prominent, but in this poetic section δέ appears most often. As well, ὅτι seems to be the translation of choice for the prose, but the translator prefers γάρ for the poetic material (both no doubt translating the Hebrew כִּי). Perhaps, all such “clues” to different translators/authors are merely due to a change in the content.

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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 Maasaïas son of Sedekias son of Hasadias son of Chelkias wrote in Babylon, ²in the fifth year, on the seventh of the month, at the time when the Chaldeans took Ierousalem 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, ⁴and 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, ⁶and they collected silver as the hand of each was able ⁷and sent it to Ierousalem 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 Ierousalem ⁸when 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, ⁹after Nabouchodonosor, king of Babylon, exiled Iechonias and the magistrates and the prisoners and the mighty and the people of the land from Ierousalem, and he brought him^a 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 manaab, and offer them on the altar of the Lord our God; ¹¹and 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. ¹²And 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 under the shadow of his son Baltasar, and we shall be subject to them many days, and we shall find favor before them. ¹³And pray

^aPossibly them ^bHeb = 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. ¹⁴And 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.

¹⁵ 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, ¹⁶to our kings and to our magistrates and to our priests and to our prophets and to our fathers, ¹⁷for which things we have sinned before the Lord, ¹⁸and we 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. ¹⁹From 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. ²⁰And 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. ²¹And 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, ²²and 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.

2 And the Lord established his word which he spoke to us and to our judges who judged Israel and to our kings and to our magistrates and to a person of Israel and Iouda. ²It was not done under the whole sky as he did in Ierousalem, according to that which is written in the law of Moyses—³that we should eat, a person the flesh of his son and a person the flesh of his daughter. ⁴And 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. ⁵And they became beneath and not above, because we sinned against the Lord, our God, so as not to listen to his voice.

⁶ To the Lord, our God, belongs righteousness but to us and to our fathers shame of faces, as this day. ⁷All these bad things which the Lord spoke to us have come upon us. ⁸And we did not entreat the face of the Lord to turn away, each from the designs of their wicked heart. ⁹And 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. ¹⁰And we have not listened to his voice to walk by the decrees of the Lord that he gave before us.

¹¹ 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. ¹²We have sinned; we have been impious; we have done wrong, O Lord our God, against all of your requirements. ¹³Let your anger turn away from us, for few of us have been left behind among the nations, there where you scattered us. ¹⁴Listen, 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 ¹⁵in 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.

¹⁶ O Lord, look down from your holy house, and think of us. Incline, O Lord, your ear, and listen. ¹⁷Open 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. ¹⁸But the soul who is grieving over the magnitude^a, 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.

¹⁹ For it is not because of acts deemed righteous of our fathers and our kings that we throw down our^b mercy before you, O Lord, our God. ²⁰For you have brought your anger and your wrath against us, as you had spoken by the hand of your servants the prophets, saying: ²¹Thus 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. ²²And if you do not obey the voice of the Lord to work for the king of Babylon, ²³I 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.

²⁴ 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. ²⁵And look, they^c 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. ²⁶And 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.

²⁷ And you have done to us, O Lord, our God, according to all your fairness and according to all your great compassion ²⁸as 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, ²⁹"If you do not obey my voice, surely this great, voluminous buzzing^d will turn into a small one among the nations, there where I will scatter them. ³⁰For 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, ³¹and they will know that I am the Lord their God. And I will give them a heart and hearing ears,

^aPossibly great mass of people ^bI.e. for us ^cI.e. the bones ^dI.e. of people

³²and they will praise me in the land of their exile, and they will remember my name, ³³and 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. ³⁴And I will return them to the land, which I swore to their fathers, to Abraam and to Isaak and to Iakob, and they will rule over it, and I will multiply them, and they will not diminish. ³⁵I 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."

3 O Lord Almighty, God of Israel, a soul in straits and a weary spirit calls out to you. ²Listen, O Lord, and show mercy, for we have sinned before you. ³For you are seated forever, and we are perishing forever. ⁴O 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. ⁵Do not remember the injustices of our ancestors; rather, remember your hand and your name in this season. ⁶For you are the Lord, our God, and we will praise you, O Lord. ⁷For 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. ⁸Look, 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.

⁹ Hear, O Israel, commandments of life;
give ear to learn insight.
¹⁰ Why is it, O Israel, why is it that you are in
the enemies' land,
that you became old in a foreign land;
¹¹ you were defiled with corpses,
you were counted among those in
Hades?
¹² You have forsaken the spring of wisdom.
¹³ If in the way of God you had gone,
you would be living in peace forever.
¹⁴ Learn where there is insight,
where there is strength,
where there is intelligence,
to know at the same time
where there is longevity and life,
where there is light for eyes and peace.
¹⁵ Who has found her place,
and who entered into her treasures?
¹⁶ Where are the magistrates of the nations
and those who have dominion over the
beasts that are on the earth,
¹⁷ 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,
¹⁸ those who scheme for silver and are
anxious,
and there is no trace of their works?
¹⁹ They have vanished and gone down to
Hades,
and others have arisen in their place.
²⁰ Younger ones saw light,
and they lived upon the earth,
but they did not know the way of
knowledge
²¹ nor understood her paths,
nor did they take hold of her.
Their sons ended up far away from their
way.
²² She has neither been heard of in Chanaan
nor been seen in Thaiman—
²³ 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.
²⁴ Ah Israel, how great is the house of God,
and how extensive is the place of its^a
estate!
²⁵ It is great and has no end;
it is high and immeasurable.
²⁶ The giants were born there, those
renowned, those of old,
seeing that they were large, experts in
war.
²⁷ Not these did God choose,
nor did he give them the way of
knowledge,
²⁸ and they perished because they had no
insight;
they perished through their recklessness.
²⁹ Who has gone up into the sky and taken
her
and brought her down from the clouds?
³⁰ Who has crossed over the sea and found
her
and will bring her in exchange for choice
gold?
³¹ There is no one who is familiar with her
way,
nor one who thinks much about her
path.
³² 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.
³³ He who sends the light, and it goes—
he summoned it and it obeyed him, with
a shudder,

^aPossibly *his*

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34 but the stars shone in their watches and
were glad;
35 he called them, and they said, "We are
present!"
They shone with gladness for him who
made them.
36 This is our God;
no other will be reckoned with him.
37 He discovered the whole way of knowledge
and gave her to his servant Iakob
and to Israel who was loved by him.
38 After this she appeared on earth
and associated among humans.

4 She^a 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.
2 Turn, O Iakob, and take hold of her;
pass through toward the shining in the
presence of her light.
3 Do not give your glory to another
and your benefits to a foreign nation.
4 Happy are we, O Israel,
because what is pleasing to God is known
to us.

5 Take courage, my people,
reminder of Israel!
6 You were sold to the nations
not for destruction,
but because you angered God
you were delivered to your adversaries.
7 For you provoked the one who made you
by sacrificing to demons and not to God.
8 And you forgot the one who nursed you,
God everlasting,
and you even grieved Ierousalem who
reared you.
9 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;
10 for they saw the captivity of my sons and
daughters,
which the Everlasting brought upon
them.
11 For I reared them with gladness,
but I sent them away with weeping and
grief.
12 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.
13 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.

14 Let the neighbors of Sion come.
And remember the captivity of my sons
and daughters,
which the Everlasting brought upon
them.
15 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.
16 And they led away the beloved sons of the
widow
and isolated the lonely woman from her
daughters.

17 But I^b, how am I able to help you?
18 For he who brought these bad things upon
you
will deliver you from the hand of your
enemies.
19 Walk, children, walk,
for I have been left desolate.
20 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.

21 Take courage, O children; call out to God,
and he will deliver you from
domination, from the hand of
enemies.
22 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.
23 For I dispatched out with mourning and
weeping,
but God will give you back to me with
delight and merriment forever.
24 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.
25 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.
26 My pampered children have traveled rough
roads;
they were taken away like a flock carried
off by enemies.

27 Take courage, O children, and call out to
God,
for there will be mention of you by the
one who brought this.

^aI.e. way of knowledge ^bI.e. Ierousalem

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- 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 Ierousalem;
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^a 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 Ierousalem,
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 Ierousalem,
and put on the dignity of the glory from
God forever.
- 2 Put on the double-cloak^b 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 Ierousalem, 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.

^aI.e. *Babylon* ^ba style of garment

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LAMENTATIONS

TO THE READER

EDITION OF THE GREEK TEXT

The basis for the NETS translation of Lamentations is the critical edition of the Greek text established by Joseph Ziegler for the Göttingen Septuagint Series (J. Ziegler, *Septuaginta: Vetus Testamentum Graecum Auctoritate Societatis Litterarum Göttingensis editum XV: Ieremias Baruch Threni Epistula Ieremiae* [Göttingen: Vandenhoeck & Ruprecht, 1957]).

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.¹ 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 Π strophe. 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.

לִּי כִּן אֲחִיָּהּ = διὰ τοῦτο ὑπομενῶ (v. 21)

לִּי כִּן אֲחִיָּהּ לִּי = διὰ τοῦτο ὑπομενῶ αὐτόν (v. 24)

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.² The missing text may be gleaned from Ziegler's apparatus as follows:

τὰ ἔλεη κυρίου, ὅτι οὐκ ἐξελίπομεν,
ὅτι οὐ συνετελέσθησαν οἱ οἰκτιρμοὶ αὐτοῦ.
καινὰ εἰς τὰς πρωίας,
πολλὴ ἡ πίστις σου.
μερίς μου κύριος, εἶπεν ἡ ψυχὴ μου·
διὰ τοῦτο ὑπομενῶ αὐτόν.

Third, neither Rahlfs' nor Ziegler's lemma have anything corresponding to 3.29. Certain witnesses in the textual transmission of the Septuagint do have the verse as follows:

fin. Or. II 176] + (29) δώσει ἐν χώματι (+ το 407) στομα αὐτου εἰ ἀρα ἐστιν ἐλπίς (+ υπομονῆς L⁵³⁸ Tht. Ambr. Spec.) O-Q^{mg} L⁵³⁸ 87^{mg}-91^{mg}-239 Arm Tht. Ambr. V 204. 206 Spec.

The omission of the line was doubtless caused by parablepsis due to homoiarcton. While the omission might be blamed on either pre-Greek transmission or on the translator, since both vv. 29 and 30 begin with יָנִי, 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

¹ "The Acrostic Poems of Lamentations in Greek Translation," in *VIII Congress of the IOSCS, Paris 1992* (SBLSCS 41; Atlanta, Georgia: Scholars Press, 1995) 183–201.

² See Pietersma, "Acrostic Poems," 195–199.

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 עָפַר by χώμα. In 2.10b, the only other occurrence of עָפַר in Lamentations, we have the similar term χοῦς. This pattern is similar to Theodotion in Iob (עָפַר = χώμα 14.8b, 19b; 17.16b; 19.25b; 20.11b; 22.24a; 28.6b; = χοῦς 39.14b), but uncharacteristic of Symmachus. Where Symmachus can be distinguished from Old Greek, Aquila and Theodotion, he has χοῦς only in Iob 41.25, never χώμα, 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.

[δώσει ἐν χώματι στόμα αὐτοῦ
εἰ ἄρα ἐστὶν ἐλπίς.]

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:

Ra: Ἠμαρτήσαμεν, ἡσεβήσαμεν, καὶ οὐχ ἰλάσθης.

Zi: Ἠμαρτήσαμεν ἡσεβήσαμεν καὶ παρεπικράναμεν, καὶ οὐχ ἰλάσθης.

42 init.] pr. ημεῖς O-Q^{mg} L' c Aeth^p Tht. PsCypr. paen. p. 19 = MT | Ἠμαρτήσαμεν] ημαρτομεν L' Tht. = Bar. 212 Dan. 95 15 Ps. 1056 Regn. III 847: Thack. p. 234; + καὶ οἱ πατέρες ἡμῶν L: ex Ier. 325 Ps. 1056 Neh. 92. | ἡσεβήσαμεν] pr καὶ I 544 Aeth Tht. = MT; > L PsCypr. | καὶ παρεπικράναμεν Q-130-239-534 (tr. post Ἠμαρτ.) PsCypr.] > rel.: homoiot. | οὐχ pr. συ O-Q^{mg} L' c-239 Tht. PsCypr. = MT
נחננו פשענו ומרנינו אלה לא סלחת [42]

This problem can best be resolved by careful consideration of translation technique. Clearly καὶ οὐχ ἰλάσθης renders אלה לא סלחת or אלה לא סלחת 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 סלח is rendered solely by ἀμαρτάνω (1.8a; 5.7a, 16b). The noun סלח occurs twice in the parent text and in both instances is translated by ἀμαρτία (1.8a; 3.39). The noun סלח occurs three times in the Hebrew and is twice rendered by ἀνομία (4.6a, 13a), once by ἀσέβημα 4.22b. The verb פשע occurs only in 3.42, but the noun is found three times in the parent text and is rendered by ἀσέβεια in 1.5b, by ἀσέβημα in 1.14a and by ἀμαρτήμα in 1.22b. The parent text has three instances of the verb סלח and all are rendered by παραπικράινω (1.18a, 20bbis). In addition, the adjective מר is translated by πικράινω in 1.4c and the noun מר by πικρία in 3.15. πικρία also renders Hebrew לענה in 3.20[19 MT], but χολή is employed for the other instance of this word in 3.15. To complete the picture, note that the noun עין is rendered by ἀνομία three times, (4.6a, 22a, 22b), by ἀνόμημα once (5.7b) and by ἀδικία twice (2.14b; 4.13a). 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 ἀμαρτ- root are employed for words in Hebrew from סלח, words from פשע are rendered by lexemes from the ἀσεβ- root, and עין is rendered by ἀνομία and ἀδικία. The translator tries to distinguish the nouns סלח and סלח by employing ἀμαρτία for the former and ἀνομία for the latter. The use of ἀνομία in 4.22a for עין is what motivates the use of ἀσέβημα as an alternative for סלח in 4.22b. The rendering of lexemes from מר by words from the πικρ- root is stereotypical.

If Rahlfs is right, פשע would be rendered by ἀμαρτάνω and מר by ἀσέβειω, uniquely in both cases. Neither is likely in terms of translation technique. Ziegler is an advance on Rahlfs, since he correctly includes καὶ παρεπικράναμεν, 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 tack far enough. Almost certainly, ἀσεβήσαμεν is the rendering of the Greek translator for פשענו and ἡμαρτήσαμεν is due to harmonization from parallel passages along with the loss of καὶ παρεπικράναμεν through parablepsis.

There is also no good reason to exclude the pronouns ἡμεῖς and σύ 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 (אֲנִי = ἐγώ 1.16a[15cMT], 21a; 3:1, 63; אֲנִי = ἡμεῖς 5.7b; אַתָּה = σύ 1.21b; 5.19a), and the third person pronouns are usually so (אֵלָיו by αὐτός in 3.10, by ἐστίν in 1.18a; אֵלֶיהָ by αὐτή in 1.4c, 8c and zero in 1.3b; אֵלֶיהָ by αὐτοί in 1.19a). It is therefore out of character for the Greek translator not to render אֲנִי and אַתָּה in 3.42. Thus, we consider the following to be the original text: Ἡμεῖς ἡσέβησαμεν καὶ παρεπικράναμεν, καὶ σύ οὐχ ἰλάσθης.

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 καίγε tradition, due to its standard rendering of אֵל/אֱלֹהִים by καίγε. D. Barthélemy first identified the tradition in his *Les Devanciers d'Aquila* (1963).³ He delineated nine key 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.

1. אֵל/אֱלֹהִים = καίγε	P
2. אִישׁ = ἀνὴρ	P
3. מָעַל = ἐπάνωθεν / ἀπάνωθεν + Genitive	NA
4. צָבָה - נָצַב = στηλόω	P
5. אֶלֶּל/אֶלֶּלְךָ = σάλπιγξ / רֶפֶשׁ = κερατίνη	NA
6. Elimination of Historical Presents	P
7. אֵין = οὐκ ἐστίν when context = future / past	P
8. אֲנִי = ἐγώ εἰμι	NA
9. אֵלֶיךָ לְכָה = εἰς συνάντησιν	NA

Brief comments on patterns present in the Greek Lamentations are necessary.

- 1) καίγε for אֵל (אֱלֹהִים does not occur) is well attested: 1.8c; 2.9c; 3.8; 4.3a, 15b, 21b.
- 2) ἀνὴρ for אִישׁ appears in 3.33, but not as a distributive.
- 3) נָצַב is rendered twice. In 2.4a אֵין נָצַב is translated ἐστερέωσε δεξιὰν αὐτοῦ. Thus the equivalent is στερέωω, and the Hebrew parent text appears to be read as Hiphil rather than Niphal.⁴ In 3.12 אֵין נָצַב is rendered by καὶ ἐστήλωσέ με and is therefore true to pattern.
- 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 אֵין 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 אֵין is rendered by τοῦ μὴ εἶναι (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 καίγε tradition.

Other scholars have proposed patterns additional to these nine, but they are not as crucial or significant.⁵ It is clear that some relationship exists between Greek Lamentations and other texts in the καίγε tradition, but it is not systematic.⁶

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.

³ D. Barthélemy, *Les Devanciers d'Aquila* (VTSup 10; Leiden: E. J. Brill, 1963) 33–34, 158–160.

⁴ So Bertil Albrekston, *Studies in the Text and Theology of the Book of Lamentations* (Studia Theologica Lundensia 21; Lund: Gleerup, 1963) 91–92.

⁵ See P. J. Gentry, *The Asterisked Materials in the Greek Job* (SBLSCS 38; Atlanta: Scholars Press, 1995) and T. McLay, "Kaige and Septuagint Research," *Textus* 19 (1998) 127–139.

⁶ So also I. Assan-Dhote, "La version grecque des *Lamentations de Jérémie*" (Ph.D. diss. Université de Paris-Sorbonne, 1996) 55–62. An exhaustive study is now available: Kevin J. Youngblood, "Translation Technique in the Greek Lamentations" (Ph.D. diss. The Southern Baptist Theological Seminary, 2004).

LAMENTATIONS 1-2

937

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.

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 Iakob;
in his wrath he broke down
the strongholds of daughter Iouda;
he glued them^a 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 Iakob a flame like
fire,
and it consumed all things around.

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.

he

5 The Lord became like an enemy;
he drowned Israel;
he drowned her bastions;
he laid in ruins its strongholds,
and he multiplied in daughter Iouda
a woman humiliated and humbled.

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 Ierousalem.

chaph

11 My eyes failed in tears;
my stomach churned;

^aLacking in Gk

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.

- labd
12 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.

- mem
13 What witness shall I bear of you,
or to what shall I compare you,
O daughter Ierousalem?
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?

- noun
14 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!

- samch
15 All who pass along the road
clapped their hands at you;
they hissed and wagged their head
at daughter Ierousalem:
"Is this the city, of which they say,
'Crown of splendor, Joy of all the
earth?' "

- ain
16 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!"

- pe
17 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 oppressing
you.

- sade
18 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!

- koph
19 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.

- res
20 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?

- sen
21 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.

- thau
22 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^b prevailed and multiplied all my
enemies.

- alph
3 I am the man who sees poverty
by the rod of his wrath;
2 he took me along and led me away
into darkness and not light;
3 only, against me he turned his hand
all day long.

- beth
4 He made my flesh and my skin old;
he shattered my bones;
5 he built^c up against me and encircled my
head,
and it became exhausted;
6 he made me sit in dark places
like the dead of long ago.

- gimel
7 He built^c up against me, and I shall not go
out;
he made my brass heavy;
8 indeed, because I shall cry out and shout for
help,

^aOr cook ^bPossibly the Lord ^cOr walled

LAMENTATIONS 3

939

9 he shut out my prayer;
he built^a up my ways; he fenced in my
paths;
he troubled me.

daleth
10 He is to me a she-bear lying in wait,
a lion in hiding;
11 he pursued a runaway and pulled me down;
he made me one^b put away;
12 he bent his bow and set me up
as a target for an arrow.

he
13 He made sons of his quiver enter
in my kidneys;
14 I became a laughingstock to all my people,
their strumming^c all day long;
15 he has fed me with bitterness;
he has made me drunk with gall.

ouau
16 And he broke out my teeth with a pebble;
he fed me tidbits of ashes.
17 And he thrust my soul away from peace;
I forgot good things.
18 And I said, "My victory perished,
and my hope from the Lord."

zai
19 I remembered from my poverty and out of
my persecution;
20 bitterness and gall (20) my soul will
remember
and will ^dtalk idly at^d me;
21 I will place it in my heart;
therefore I will wait.

heth
22 The mercies of the Lord are
that we have not expired,
that his compassion has not come to an
end.
23 They are new in the early mornings;
great is your faithfulness.
24 "The Lord is my portion," said my soul,
"therefore I will wait for him."

teth
25 The Lord is good to those who wait for him,
to the soul that will seek him.
26 A good thing it is—and it will wait
and be quiet for the salvation of the Lord.
27 It is a good thing for a man
when he bears a yoke in his youth.

ioth
28 He will sit alone and be silent,
because he raised it on himself;
[29 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
31 For the Lord will not reject forever;
32 for he who humbled will have compassion,
according to the abundance of his mercy;
33 for he did not answer from his heart,
and he abased a man's sons:

labd
34 to abase under his feet all the prisoners of
the land,
35 to turn aside a man's case in the presence of
the Most High,
36 to condemn a person when he goes to
law—did not the Lord see?

mem
37 Who is this that spoke, and it happened?
Did the Lord not command it?
38 Will bad and good not come
from the mouth of the Most High?
39 Why will any person alive grumble,
a man, concerning his sin?

noun
40 Our way was investigated and examined,
and so let us return to the Lord.
41 Let us take up our hearts in our hands
to a high one in heaven.
42 We^f have acted impiously,
and we embittered you^g,
and you were not appeased.

samch
43 You covered us over in wrath
and pursued us;
you killed; you did not spare.
44 You covered yourself with a cloud
on account of prayer;
45 you set us in the midst of the peoples
to make me stoop and be rejected.

pe
46 All our enemies opened their mouth against
us.
47 Fear and a pit have come upon us,
lifting up and destruction.
48 My eye will bring down emissions of water
for the fracture of the daughter of my
people.

ain
49 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.
51 My eye will glean^h my soul
more than all daughters of the city.

^aOr walled ^bI.e. a female ^cPossibly psalm ^dPerhaps complain to ^eI.e. my soul ^fPr we sinned = Zi ^gLacking in Gk
^hPerhaps strip bare

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;
 56 you heard my voice:
 "Do not cover your ears to my plea!"
 57 You came near to help me
 in the day when I called on you;
 you said to me, "Do not fear!"

 res
 58 You adjudicated the causes of my soul,
 O Lord;
 you have redeemed my life.
 59 You saw my troubles, O Lord;
 you judged my case.
 60 You saw all their revenge,
 all their schemes against me.

 sen
 61 You have heard their insults,
 all their schemes against me,
 62 lips of my opponents
 and their machinations against me all
 day long.
 63 Consider their sitting and their rising:
 I am their strummings^a.

 thau
 64 You shall render a repayment to them,
 O Lord,
 according to the works of their hands;
 65 you shall repay to them a shielding of
 heart,
 your hardship for them.
 66 You shall pursue in anger and exterminate
 them
 beneath the sky, O Lord.

4 How gold will grow dim;
 the good silver will be altered!
 Consecrated stones were poured out
 at the beginning of all exits.

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.

3 Indeed, dragons bared their breasts;
 their whelps sucked;

the daughters of my people are incorrigible,
 like an ostrich in the wilderness.

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.

5 Those who eat delicacies
 were put away in the exits;
 those nursed in scarlet
 wrapped themselves in dung.

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.

7 Her Nazirites were pronounced^b purer than
 snow;
 they shone brighter than milk;
 they were made redder than stones;
 their branch^c was of lapis lazuli.

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.

9 The wounded from the sword were more
 noble
 than the wounded from hunger;
 they walked, stabbed^d,
^eapart from^e the produce of the fields.

10 Hands of compassionate women
 boiled their children;
 they became their food in the
 fracture of the daughter of my people.

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.

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 Ierousalem.

^aPossibly *psalm* ^bOr *made* ^cOr *fragment* ^dI.e. *by hunger* ^eI.e. *without*

LAMENTATIONS 4-5

941

mem
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.

noun
14 Her watchers were shaken in the exits;
they were defiled with blood.
Since they could not help it,
they touch their garments.

samch
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."

ain
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.

pe
17 While we were still alive, our eyes failed;
our eyes failed regarding help for us,
vainly;
while we were looking steadily,

sade
18 we looked steadily to a nation
that does not save.
(18) We hunted our ^asmall ones^a
so that they might not walk in our
squares.

koph
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^b on the mountains;
they lay in wait for us in the wilderness.

res
20 The Lord's anointed, the breath of our face,
was captured by their destructions^c—
of whom we said,
"In his shade we shall live among the
nations."

sen
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.

thau
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 ^dupon our neck^d;
we grew weary; we were given no rest.
6 Egypt ^egave a hand^e,
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 Iouda.
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^f.
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.

^aI.e. children ^bLacking in Gk ^cPossibly corruptions ^dI.e. closely ^eI.e. made a pact ^fPossibly psalms

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LETTER OF IEREMIAS

TO THE READER

EDITION OF GREEK TEXT

The New English Translation of the Septuagint (NETS) version of the Letter of Ieremias (Jeremiah) is based on the critical edition of Joseph Ziegler (*Septuaginta: Vetus Testamentum Graecum Auctoritate Societatis Litterarum Göttingensis editum XV: Ieremias Baruch Threni Epistula Ieremiae* [Göttingen: Vandenhoeck & Ruprecht, 1957]). The verse numbering follows that of the critical text.

TRANSLATION PROFILE OF THE GREEK

Translation from Hebrew?

Although in the Septuagint the Letter of Ieremias (Letler) 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 (βρωμάτων).” The “translator” has apparently confused two possible pointings of מֵאֵכָל—one meaning “from a devourer” (so, for example, in Mal 3.11 a consuming insect, locust or moth) and one meaning food;² (2) γνώριμοι in v. 14 represents a mistake on the part of the “translator,” who evidently read מוֹדַעִים as a noun rather than a participle;³ and (3) in v. 71 the translator produced “from the purple and marble (μαρμάρου) that rots upon them.” Of course, marble does not rot, and here we see a confusion of the Hebrew word for “alabaster” or “marble,” שֹׁשׁ, 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 (κορώναι) 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 כְּעֶרְבִים, “as the clouds,” as כְּעֶרְבִים, “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—μὴ καὶ ὑμεῖς ἀφομοιωθέντες τοῖς ἀλλοφύλοις ἀφομοιωθῆτε, “lest you too, having been made like the allophyles, become like them.”⁶ One last bit of evidence that we have in Letler 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 Letler as a translation. At least two of Moore’s examples are somewhat weak, however. First, the use of γνώριμοι 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 ἀφομοιωθέντες τοῖς ἀλλοφύλοις ἀφομοιωθῆτε as reflecting an infinitive absolute in a presumed Hebrew *Vorlage*. Both the existence of paranomasia in the Greek and the interposition of τοῖς ἀλλοφύλοις 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.

¹ Carey A. Moore, *Daniel, Esther and Jeremiah: The Additions* (AB 44; Garden City: Doubleday, 1977) 327–328.

² *Ibid.*, 338.

³ *Ibid.*, 339.

⁴ *Ibid.*, 357.

⁵ *Ibid.*, 352–353.

⁶ *Ibid.*, 335.

Composition in Greek?

Whereas Letler 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. Letler 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: οὐν, 12x; γάρ, 16x; δέ, 23x; τε (counting its use as a coordinator of all types, including the negative οὐτε) 33x. Some entire books of the Septuagint do not contain 23 occurrences of δέ. 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 Letler 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 encounter and then bring a mute person to Bel—but then the uncertainty really begins. The third clause of the verse, 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 the text so that, contrary to the Greek, the Chaldeans do *not* perceive and thus they actually *do* abandon 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, Letler 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 -τεος (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 Letler 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 Letler being a translation is inconclusive at this juncture.

THE NETS TRANSLATION OF THE LETTER

Since Letler 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 Letler is a self-standing Greek text that should be comprehensible on its own. NETS does not make such assumptions.

BIBLIOGRAPHICAL NOTE

The best commentary on the Letter to date is Carey A. Moore's Anchor Bible Commentary—*Daniel, Es-ther and Jeremiah: The Additions* (AB 44; Garden City, NY: Doubleday, 1977). For other literature on Let-ter, see Moore's bibliography, AB 331–332.

BENJAMIN G. WRIGHT

A copy of a letter that Jeremias 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 allophytes, ^abecome like^a them and reverence for them^b 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^c 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^b with clothes like human beings—gods of silver and gold and wood. ¹¹But they are not kept safe from rust and food^d. 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^e has a scepter like a human district judge, he^e 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^b 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 ²⁶on account of the fact that they are made to stand up by them, lest it^e 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. ²⁷But their priests, by selling their sacrifices, use them^b. And likewise also their wives preserve some of them^f, but they do not share any with the poor or disabled. ²⁸One who sits apart^g 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^b 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^h. 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.

^aI.e. are assimilated to ^bI.e. the gods(') ^cOr messenger ^dPerhaps corrosion ^eI.e. the god ^fI.e. the sacrifices
^gI.e. is menstruating ^hOr copper

LETTER OF IEREMIAS

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³⁷They will not have pity on a widow nor treat an orphan well. ³⁸These 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. ³⁹Why 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^a were capable of sensation—⁴¹they are incapable of abandoning them^b, though they themselves have observed it. For they^c have no sense. ⁴²And the women, wrapping cords around themselves, sit in the streets burning bran as incense! ⁴³And 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^d torn. ⁴⁴Everything that happens for them^b 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. ⁴⁶And they who construct them will not themselves be long-lived. ⁴⁷How 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. ⁴⁸For when war or evils come upon them^b, the priests take counsel with themselves about where to hide with them^b. ⁴⁹How then can one not perceive that they are not gods, who save themselves neither from war nor from calamities? ⁵⁰For being wood and overlaid with gold and silver, it will be known thereafter that they are fake; it will be clear to all nations and kings that they are not gods but the works of human hands and that there is no divine work in them. ⁵¹By whom then should it not be known that they are not gods?

⁵² For they will not set up a king of a country, nor will they give rain to people. ⁵³And they will not decide their own case or deliver one who is wronged, since they are powerless. ⁵⁴For 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^b will be burned up like

the center beams. ⁵⁵And they shall not withstand king or enemies. ⁵⁶How 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, ⁵⁷the strong of whom will strip away the gold and silver, and they make off with the clothing they^b wear. Nor shall they^b help themselves. ⁵⁸So 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. ⁶⁰So also lightning, when it flashes, is conspicuous. And the same wind also blows in every country. ⁶¹And as for clouds, when ordered by God to traverse the entire inhabited world, they accomplish what is ordained. ⁶²And the fire sent out from above to destroy utterly mountains and woods will do what is prescribed. But these things^b are similar neither in appearances nor in powers. ⁶³Whence 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. ⁶⁴Since you know, therefore, that they are not gods, do not fear them.

⁶⁵ For they cannot curse or bless kings, ⁶⁶and they cannot show signs in heaven among the nations or shine like the sun or give light like the moon. ⁶⁷The animals, which, fleeing to shelter, are able to help themselves, are superior to them. ⁶⁸It is clear to us that they are in no manner gods. Therefore 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. ⁷⁰In 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. ⁷¹And from the purple and marble^e 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. ⁷²Better, therefore, is a righteous person who does not have idols, for he will be far from reproach.

^aI.e. Bel ^bI.e. the gods(') ^cI.e. the Chaldeans ^dI.e. for tying her clothes ^ePerhaps sparkling cloth

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IEZEKIEL

TO THE READER

EDITION OF THE GREEK TEXT

The NETS version of Iezekiel (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 Iezek 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" (כֶּלֶבֶת) is translated by four different Greek terms: "sword" (ρόμφαίον), "dagger" (μάχαιρα), "hand-knife" (ἐγχειρίδιον) and "rapier" (ξίφος). The first two terms alternate as the most common translation of כֶּלֶבֶת depending on the political context of the prophecies, 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" (ρόμφαίον), 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 to other nations. There "dagger" (μάχαιρα) occurs 27x compared to only 7 for "sword" (ρόμφαίον). Then in chap. 33 the situation inverts again as the focus of the prophecies shifts back to Israel and "sword" (ρόμφαίον) 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 כֶּלֶבֶת. "Hand-knife" (ἐγχειρίδιον) occurs only three times, in 21.3, 4 and 5, where it describes the Lord's own weapon, and "rapier" (ξίφος) 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, Idumea (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" (ἀφηγούμενος) and "guide/leader" (ἡγούμενος) or "ruler" (ἄρχων). So even when the Hebrew uses the term "king" (מֶלֶךְ) three times to describe the kings of Israel in 43.7 and 9, the Greek translators use the term "guide/leader" (ἡγούμενος). Elsewhere, the translators regularly use the royal term "king" (βασιλεύς) to translate מֶלֶךְ, 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 David is not described as "king" (βασιλεύς) in 37.24 but rather as "ruler" (ἄρχων), even though the Hebrew reads

"king" (מֶלֶךְ). Likewise, the term נָשִׂי, which the NRSV translates as "prince" when referring to princes in Israel, is rendered with the terms "ruler" (ἄρχων), "leader/guide" (ἀφηγούμενος) and "guide/leader" (ηγούμενος) (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" (שְׁמָמָה) as "annihilation" (ἀφανισμός), i.e., devastation to the point of complete disappearance, when describing the destruction of Israel in chaps. 6–23. But when describing the "desolation" (שְׁמָמָה) of Egypt in chap. 29, the Greek has the term "destruction/ruin" (ἀπώλεια), and then "desolation" (ἐρημία or ἔρημος) when describing Mount Seir in chap. 35, which implies that the land is emptied but still exists. So "wilderness" (ἐρημος) translates the term "wilderness" (מִדְבָּר) in chaps. 6–20, when the discussion concerns Israel; then it translates "ruins" (הָרָבָה) in chaps. 25–30 when the discussion switches to Edom, Tyre and Egypt. In chaps. 33–35 where the discussion concerns the mountains of Seir and Israel, "wilderness" (ἐρημος) translates "desolation" (שְׁמָמָה). Then in chaps. 36 and 38, which promise the restoration of the ruined areas in Israel, "wilderness" (ἐρημος) once again translates "ruins" (הָרָבָה). 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" (עוֹנֵה) is rendered as "injustice" (ἀδικία) 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" (עוֹנֵה) is translated as "lawless act" (ἀνόμημα). But the same term "misdeed" (עוֹנֵה) 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" (עוֹנֵה) is translated by four different terms, "lawlessness" (ἀνομία), "impiety" (ἀσέβεια), "sin" (ἁμαρτία) and "injustice" (ἀδικία) 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" (רוּחַ) is translated by six different Greek terms: "wind" (ἄνεμος), "spirit/wind" (πνεῦμα), "blast/breath" (πνοή), "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 נָתַן "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 נָתַן, 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 Iezekiel 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" (ἐκτείνω) translates five different Hebrew terms: פָּרַח (1.11); יָשָׁר (1.23); שָׁלַח (2.9); נָטָה (1.22); and קָרַם (37.6). Taken by itself it would appear to be a case of semantic leveling. But if one looks at שָׁלַח, one of the Hebrew terms translated by ἐκτείνω, שָׁלַח is itself translated by five distinct Greek terms: ἐξαποστέλλω (3.6); ἀποστέλλω (7.3); ἐκτείνω (8.3); ἐπαποστέλλω (14.19); ψιλόω (44.20). As a result, it is impossible to assert that the translators were leveling the translations for the term שָׁלַח and related terms. There is an interlocking pattern of both one-for-many and many-for-one substitutions.

As a result where there is a pattern of one-for-one 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 פָּשַׁל, it is represented in NETS by “extend,” but when it translates נָטַח, it is represented by “stretch out,” since ἐκτείνω is being used in two different ways. Likewise, when פָּשַׁל is translated by ἐξαποστέλλω, NETS uses “send,” whereas when פָּשַׁל 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 δίδωμι for נָתַן, NETS seeks to represent the problem by rendering “give” (δίδωμι) 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

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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 Iozakim) ⁽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, ³and 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^a was something like a sight of electrum in the middle of the fire, and radiance was in it^b. ⁵And in the middle was something like a likeness of four living beings, and this was their appearance: a human likeness was upon them, ⁶and one had four faces, and one had four wings. ⁷And their legs were straight, and their feet were winged, and there were sparks like flashing bronze, and their wings were nimble. ⁸And a human hand was underneath their wings on their four parts, and the faces of the four ⁹were not veering when they were going. Each was moving opposite their face. ¹⁰And 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. ¹¹And the four had their wings,

stretched out above. Each had two adjoined to each other, and two were covering up over their body. ¹²And each was moving according to its face. Wherever was the spirit as it moved, they were moving and were not veering. ¹³And 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 lightning 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^c, 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, ¹⁸nor were their backs, and they had height, and I looked at them, and the four had their backs full of eyes all around. ¹⁹And 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. ²¹When the living beings were moving, they were moving, and when the living beings stopped, they stopped, and when the living beings rose from the ground, they were raised with them, for a spirit of life was in the wheels.

^aI.e. the wind ^bPossibly the wind or the fire or the gold ^cHeb = 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. ²³And under the firmament, their wings were stretched out, flapping, one against the other. Each had two wings covering over their bodies. ²⁴And 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. ²⁵And 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. ²⁷And I saw something like the view 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. ²⁸Like 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.

2 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. ²And a spirit came upon me and took me up and raised me and set me upon my feet, and I heard him speaking to me, ³and 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, ⁴and you shall say to them, “This is what the Lord says.” ⁵Whether then they hear or are terrified (for it is an embittering house), they shall also know that you are a prophet in their midst. ⁶And you, son of man, do not be afraid of them nor be dismayed from before them, because they will sting and band together against you all around, and you live in the midst of scorpions; do not be afraid of their words, and do not be dismayed from before them, for it is an embittering house. ⁷And you shall speak my words to them, whether then they hear or are terrified (for it is an embittering house).

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 the things that I give you. ⁹And I saw and, behold, a hand stretched out to me, and in it was a scroll of a book. ¹⁰And he^a unrolled it before me, and on it the front and back were inscribed, and lamentation and strain and woe had been inscribed.

3 And he said to me, Son of man, devour this scroll, and go, and speak to the sons of Israel. ²And I opened wide my mouth, and he fed me the scroll. ³And 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, ⁵for not to a thick-lipped and heavy-tongued people are you being sent out, to the house of Israel—⁶nor 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. ⁷But 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. ⁸And behold, I have rendered your face powerful against their faces, and I will make strong your contention^b against their contention^b, ⁹and 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. ¹⁰And 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, ¹¹and 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.” ¹³And 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. ¹⁴And 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. ¹⁵And 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: ¹⁷Son 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. ¹⁸When 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. ¹⁹And 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. ²⁰And when a righteous one turns away from his righteous acts, and if he commits transgression, and I will ^cgive the test in front of him^c, 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. ²¹But 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.

^aPossibly it ^bOr strife or battle ^cPossibly 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. ²⁷And when I speak to you, I will open your mouth, and you shall say to them, "This is what the Lord says." Let the one who hears hear, and let the one who refuses refuse, 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, Ierousalem. 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^a, and you shall ready your face against it. And it shall be in an enclosing, and you shall enclose it^a. This is a sign for the sons of Israel.

⁴ And you shall lie on your left side, and you shall place the injustices of the house of Israel upon it^b, in number, one hundred fifty days, during which you lie upon it^b, and you shall receive their injustices. ⁵And I have given to you their two injustices for a number of days, one hundred ninety days. And you shall take the injustices of the house of Israel, ⁶and you shall complete these things, and you shall lie on your right side and take the injustices of the house of Ioudas for forty days. A day for a year I have assigned you. ⁷And for the enclosing of Ierousalem you shall ready your face, and you shall make firm your arm and prophesy against it^c. ⁸As for me, behold, I have given bands upon you, and do not turn from your side to your side until the days of your enclosing are completed.

⁹ And you, take for yourself wheat and barley and beans and lentils and millet and spelt, and you shall put them into one earthen vessel and make them into bread for yourself, and during the number of days that you lie on your side, one hundred ninety days, you shall eat them. ¹⁰And your food that you shall eat shall be twenty shekels a day by weight. From time to time you shall eat them. ¹¹And you shall drink water, by measure, one sixth of a hin^d. From time to time you shall drink. ¹²And you shall eat them as an ash-baked

loaf of barley. You shall cover them before their eyes with pieces of human dung. ¹³And you shall say: This is what the Lord, the God of Israel, says, "Thus shall the sons of Israel eat unclean things among the nations." ¹⁴And I said, "In no way, O Lord, God of Israel, if my soul has not been defiled in uncleanness and from my birth until now I have not eaten a carcass or that which was killed by animals, and no day-old meat has come into my mouth." ¹⁵And he said to me, "Behold, I have given you dung of cattle instead of human dung, and you shall prepare your bread upon it."

¹⁶ And he said to me, Son of man, behold, I am shattering the support of bread in Ierousalem, and they shall eat bread by weight and in need and drink water in measure and in annihilation ¹⁷so that they be in need of bread and water, and a person and his brother shall be annihilated, and they shall waste away in their injustices.

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^e. 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^f 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^e. ³And from there you shall take a few in number and bundle them^e in your robe. ⁴And you shall take some from them^e again and throw them^e into the midst of the fire and burn them^e 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 Ierousalem. 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—⁸therefore, 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 judgments 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. ¹²A

^aPossibly the city as portrayed ^bI.e. side ^cI.e. the city ^dHeb 1 hin = 6 liters ^eAntecedent unclear ^fI.e. the city's
gI.e. the city

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. 14 And I will make you and your daughters around you into a wilderness before every passer-by. 15 And 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. 16 When I send out my missiles of famine upon them, they shall also become a wiping out, and I will shatter your support of bread. 17 And 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, 2 Son of man, set your face upon the mountains of Israel, and prophesy against them. 3 And 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, 4 and your altars and your sacred precincts shall be shattered, and I will throw down your wounded in front of your idols. 5 And I will scatter your bones around your altars. 6 In 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. 7 And 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, 9 the 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, 10 and 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. 12 The 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. 13 And 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. 14 And 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: 2 And 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

4(7) 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:

9(5) Behold, the end has come,

behold, a day of the Lord.

Even if the rod has blossomed, insolence has arisen.

11 And it shall shatter a support of a lawless one

and not with tumult or with haste.

12 The time has come, behold, the day;

let not the buyer be glad, and let not the seller mourn,

13 for the buyer shall no longer return to the seller,

and a person shall not gain control of his life by his eye.

14 Trumpet with a trumpet, and judge all things.

15 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.

16 And the survivors of them shall survive and shall be upon the mountains;

I will slay them all, each in his injustices.

17 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. ²⁰Choice things of decoration—they made them into arrogance, and they made from them^a images of their abominations; therefore I have given them^a to them as impurity.

21 And I will hand them^a over into the hands of foreigners to seize them^a
and to the pestiferous ones of the earth as plunder,
and they shall profane them^a.

22 And I will turn back my face from them,
and they shall defile my visitation.
And they will enter into them^a without precaution,
and they will profane them^a.

23 And they shall create disorder,
because the land is full of peoples
and the city is full of lawlessness.

24 And I will turn back the wantonness of their strength,
and their holy things^b shall be defiled.

25 Atonement shall come, and it shall seek peace,
and it shall not be.

26 Woe shall be upon woe,
and rumor shall be upon rumor.
And vision shall be sought from a prophet,
and law shall perish from the priest,
and counsel from the elders.

27 And a ruler shall be clothed in annihilation,
and the hands of the people of the land shall be disabled.
According to their ways I will deal with them,
and by their judgments I will judge them.
And they shall know that I am the Lord.

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 Ioudas were sitting before me, and the hand of the Lord came upon me, ²and I saw, and behold, a likeness of a man, and from his loin and all the way down was fire, and from the loin up was as an appearance of white gold. ³And 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 Ierousalem in a divine vision to the entry of the gate looking north, where the stele of the buyer was. ⁴And behold, the glory of the Lord God of Israel was there like the vision that I saw in the plain.

5 And he said to me, "Son of man, look up with your eyes to the north." And I looked up with my eyes to the north, and behold, from the north to the gate to the east! ⁶And 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."

7 And he brought me to the entry of the court ⁸and said to me, "Son of man, dig." And I dug and behold, one door. ⁹And he said to me, "Go in, and see the lawless acts that they are committing here." ¹⁰And I went in and looked, and behold, vain abominations and all the idols of the house of Israel were portrayed on it all around, ¹¹and seventy men from the elders of the house of Israel; Iezonias the son of Saphan stood in the midst of them in front of them, and each had his censor in his hand, and the vapor of the incense was ascending. ¹²And 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.' " ¹³And he said to me, "You will see still greater acts of lawlessness that these are committing."

14 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, ¹⁵and he said to me, "Son of man, have you seen? And you will see still practices greater than these."

16 And he brought me into the inner court of the house of the Lord, and behold, at the entry of the shrine of the Lord, between the^c ailam^d and between the altar there were about twenty men, their behinds to the shrine of the Lord and their faces opposite, and they were doing obeisance to the sun. ¹⁷And he said to me, "Have you seen, son of man? Is it only a small thing for the house of Ioudas to commit the lawless acts that they have committed here? For they filled the land with lawlessness, and behold, they are like ones that turn their nose up. ¹⁸And I will act against them with wrath; my eye shall not spare, nor will I show pity."

9 And he cried out into my ears in a loud voice, saying, "The judgment of the city has come near," and each had the instruments of annihilation in his hand. ²And behold, six men were coming from the way of the high gate looking north, and each had an ax in his hand, and one man in the midst of them wearing a full-length robe, and a sapphire^e belt was upon his loin, and they entered and stood close to the bronze altar.

3 And the glory of the God of Israel ascended from the cheroubin. It was upon them up to the atrium of the house. And he summoned the man who wore the full-length robe who had the belt upon his loin. ⁴And he said to him, "Pass through the middle of Ierousalem, and give the mark upon the foreheads of the men who sigh and have been afflicted over all the lawless acts that happen in

^aPossibly *choice things* ^bOr *places* ^cGk = *pl* ^dHeb = *porch* ^eOr *lapis lazuli*

their midst.”⁵ 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; ⁶exterminate 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. ⁷And he said to them, “Defile the house, and fill the roads with the dead as you go out, and smite.” ⁸And 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 Ierousalem?” ⁹And 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.’ ¹⁰And my eye shall not spare, nor shall I show pity; I have given their ways against their heads.”

¹¹ 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.”

10 And I saw, and behold, above the firmament over the head of the cheroubin was something like a lapis lazuli stone; a likeness of a throne was upon them. ²And he said to the man clothed in the robe, “Go into the midst of the wheelworks under the cheroubin, and fill your hands with coals from the fire in the midst of the cheroubin, and scatter them upon the city.” And he went in before me. ³And the cheroubin stood on the right of the house when the man was entering, and the cloud filled the inner court. ⁴And the glory of the Lord arose from the cheroubin 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. ⁵And a sound of wings of the cheroubin was heard as far as the outer court like a voice of God Saddai when he speaks.

⁶ 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 cheroubin,” and he went in and stood close to the wheels. ⁷And he extended his hand into the midst of the fire that was among the cheroubin and took and gave it into the hands of the one clothed in the holy robe, and he took it and went out. ⁸And I saw the cheroubin; a likeness of human hands was underneath their wings.

⁹ And I saw, and behold, four wheels stood close to the cheroubin, one wheel close to one cheroub, and the appearance of the wheels was as the appearance of a stone of carbuncle. ¹⁰And their appearance was one likeness belonging to the four, as whenever a wheel is in the midst of a wheel. ¹¹When they^a were moving, they were moving in

their four parts. They were not veering when they were moving, because they were moving to whichever place ^bthe one first element^b looked, and they were not veering when they were moving. ¹²And their backs and their hands and their wings and their wheels were full of eyes all around the four wheels. ¹³Now, as I was listening, the name Gelgel was assigned to these wheels.

¹⁵ And the cheroubin rose up. This is the living being that I saw by the river of Chobar. ¹⁶And when the cheroubin were moving, the wheels were moving, and they were close to them. And when the cheroubin were lifting up their wings to be borne aloft from the earth before me when they were veering. ¹⁷When they^a stopped, they^b stopped, and when they^a were being borne aloft, they^b were being borne aloft with them, for a spirit of life was in them.

¹⁸ And the glory of the Lord went out from the house and mounted upon the cheroubin, ¹⁹and the cheroubin 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.

²⁰ This is the living being that I saw below the God of Israel by the river Chobar, and I knew that they were cheroubin. ²¹One had four faces, and one had eight wings, and a likeness of human hands was underneath their wings. ²²As 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.

11 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. ²And the Lord said to me, “Son of man, these are the men who devise empty things and deliberate wicked counsel in this city, ³the ones who say, ‘Have not the dwellings been built recently? This^c is the cauldron while we are the meat.’ ⁴Therefore, prophesy against them; prophesy, son of man.”

⁵ 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. ⁶You multiplied your dead in this city and packed full your roads with the wounded. ⁷Therefore this is what the Lord says: Your dead that you have set out in its^c midst—these are the meat, and this^c is the cauldron—and I will take you out from its^c midst. ⁸You fear a sword, and I will bring a sword upon you, says the Lord. ⁹And I will take you out from its midst and give you over to the hands of foreigners, and I will execute judgments among you. ¹⁰You shall fall by the sword, I will

^ai.e. the cheroubin ^bi.e. the wheels ^ci.e. the city

judge you at the borders of Israel, and you shall recognize that I am the Lord. ¹¹This^a 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, ¹²and you shall recognize that I am the Lord."

¹³ And it happened, while I was prophesying, and Phaltias son of Banaïas 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: ¹⁵Son 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 Ierousalem have said, "You keep far from the Lord. To us the land has been given as a portion." ¹⁶Therefore, 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." ¹⁷Therefore 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. ¹⁸And they shall enter there, and they shall remove all its abominations and all its lawless acts from it. ¹⁹And 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 ²⁰so 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. ²¹And against the heart of their abominations and of their lawless acts—just as their heart was going, I have given their ways against their heads, says the Lord.

²² And the cheroubin lifted up their wings, and their wheels were beside them, and the glory of the God of Israel was upon them, above them, ²³and the glory of the Lord ascended from the midst of the city and stopped on the mountain that was opposite the city. ²⁴And a spirit took me up and brought me to the land of the Chaldeans, into the captivity, in a vision, in a divine spirit, and I ascended from the vision that I saw, ²⁵and I spoke to the captivity all the words of the Lord that he showed me.

12 And a word of the Lord came to me, saying: ²Son of man, you are living in the midst of their injustices—they who have eyes to see but do not see and have ears to hear but do not hear, because it is an embittering house. ³And you, son of man, make for yourself baggage of captivity by day before them, and you shall be taken captive from your place to another place before them so that they see, for^b it is an embittering house. ⁴And you shall carry out your baggage, baggage of captivity, by day before their eyes, and you shall go out in the evening as a captive goes out. ⁵Before them dig

through for yourself into the wall, and you shall go out through it. ⁶Before 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: ⁹Son of man, did not the house of Israel, the embittering house, say to you, "What are you doing?" ¹⁰Say to them, "This is what the Lord says: The ruler and the leader are in Ierousalem and in all the house of Israel, who are in their midst." ¹¹Say: "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," ¹²and 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. ¹³And 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. ¹⁴And I will distribute to every wind all his helpers around him and all who assist him, and I will unsheathe a sword after them. ¹⁵And they shall know that I am the Lord after I scatter them among the nations, and I will distribute them among the countries. ¹⁶And 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: ¹⁸Son of man, you shall eat your bread in grief, and you shall drink your water in torture and suffering, ¹⁹and you shall say to the people of the land of Israel, This is what the Lord says to the inhabitants of Ierousalem 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, ²⁰and 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: ²²Son of man, what is this comparison of yours about the land of Israel as they are saying, "Distant are the days; vision has perished?" ²³Therefore, 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." ²⁴For there shall no longer be any false vision and one giving divina-

^aI.e. the city ^bPossibly that

tion for favor in the midst of the sons of Israel. ²⁵For I, the Lord, will speak my words; I will speak and act and no longer delay, because in your days, O house that embitters, I will speak a word and perform it, says the Lord.

²⁶ And a word of the Lord came to me, saying: ²⁷Son of man, behold, the house of Israel that embitters—when they speak, they say, “The vision that he beholds is for many days, and he prophesies for far times.” ²⁸Therefore, say to them, This is what the Lord says: No longer shall any of my words delay, whatever I will speak; I will speak and perform, says the Lord.

13 And a word of the Lord came to me, saying: ²Son of man, prophesy against the prophets of Israel, and you shall prophesy and say to them: “Hear a word of the Lord!” ³This is what the Lord says: Woe to those who prophesy from their heart and perhaps do not see at all. ⁴Your prophets are like foxes in the deserts, O Israel. ⁵They did not stand upon a solid body and gather flocks to the house of Israel. Those who say, “In the day of the Lord” did not stand up. ⁶Those who say, “The Lord says” are seers of falsehoods and diviners of vanities, and the Lord has not sent them, and they began to set up a word. ⁷Have you not beheld a false vision and spoken vain divinations?

⁸ Therefore, say, This is what the Lord says: Because your words are false and your divinations are vain, therefore, behold, I am against you, says the Lord, ⁹and 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. ¹⁰Because they have misled my people, saying, “Peace, peace,” and there was no peace, also this one builds a wall, and they themselves plaster it; it shall fall. ¹¹Say to the ones who plastered it, “It shall fall,” and there will be a torrential rain, and I will give hurled stones against their bondings, and they shall fall, and there shall be a sweeping wind, and it shall be broken. ¹²And behold, the wall has fallen, and shall they not say to you, “Where is your plaster that you plastered?”

¹³Therefore, this is what the Lord says: And I will let loose a sweeping blast with wrath, and there shall be a torrential rain in my rage, and I will bring the hurled stones in wrath unto completion, ¹⁴and I will raze the wall that you plastered, and it shall fall, and I will set it on the ground, and its foundations shall be uncovered, and it shall fall, and you shall be finished off with reproach, and you shall recognize that I am the Lord. ¹⁵And I will spend my wrath upon 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, ¹⁶the prophets of Israel who prophesy concerning Jerusalem and who behold peace for it, and there is no peace, says the Lord.

¹⁷ And you, son of man, set your face against the daughters of your people, who prophesy from

their heart, and prophesy against them, ¹⁸and 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. ¹⁹And 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.

²⁰ 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. ²¹And 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. ²²Because 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 not turn back at all from his wicked way and he might live, ²³therefore, 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.

14 And men from the elders of Israel came to me and sat down in front of me. ²And a word of the Lord came to me, saying: ³Son 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? ⁴Therefore speak to them, and you shall say to them, This is what the Lord says: Person by person from the house of Israel, whoever sets his thoughts upon his heart and arranges the punishment of his injustice 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 ⁵in order that he may turn aside the house of Israel according to their hearts that are estranged from me through their notions.

⁶ 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. ⁷For person by person from the house of Israel and from the guests who are guests in the house of Israel, whoever is estranged from me and sets his notions upon his heart and arranges the punishment of his injustice in front of him and comes to the prophet to inquire of him by me—I, the Lord, will answer him by that whereby he is held fast. ⁸And I will set my face against that person, and I will make him into a wilderness and into annihilation, and I will take him away from the midst of my people, and you shall recognize that I am the Lord.

⁹ 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. ¹⁰And they shall receive their injustice; like the wrongdoing of the inquirer and like the wrongdoing, so shall it be for the prophet ¹¹so that the house of Israel may no longer ^ago astray^a 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: ¹³Son 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. ¹⁴Even if these three men were in its midst, Noe and Daniel and Iob, they shall be saved by their righteousness, says the Lord. ¹⁵Even 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, ¹⁶even 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. ¹⁷Or 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 ¹⁸and these three men be in its midst, I live, says the Lord, they shall rescue neither sons nor daughters. They alone shall be saved. ¹⁹Or 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 ²⁰and Noe and Daniel and Iob 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 Ierousalem so as utterly to destroy human and cattle from it ²²and 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 Ierousalem, all the evil that I brought upon it, ²³and 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: ²And 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 Ierousalem. ⁷And 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. ⁸And 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: ²Son of man, testify to Ierousalem about her lawless acts, ³and you shall say, This is what the Lord says to Ierousalem: Your origin and your birth is from the land of Chanaan; your father is an Amorrite, and your mother a Chettite. ⁴And 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, ⁵neither 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 perversion 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; ⁷grow 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^b, 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. ⁹And I bathed you with water and washed your blood from you and anointed you with oil, ¹⁰and 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, ¹¹and I adorned you with an ornament and put bracelets around your arms and a chain around your neck, ¹²and I gave an earring on your nostril and small rings on your ears and a crown of boasting upon your head. ¹³And 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. ¹⁴And your fame went out among the nations on account of your beauty, because you had been completed in

^aPossibly *be lead astray* ^bOr *disbanders*

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 your precepts, I will also give you to the souls of those who hate you, to daughters of allophyles who divert you from your way in which you acted impiously. 28 And you played the whore with the daughters of Assour, and even so you were not satisfied, and you played the whore but were not satiated. 29 And you multiplied your covenants with the land of the Chaldeans, and you were not even satisfied with them.

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 three times with your daughters. 31 You built your brothel at every head of a road, and you made your pedestal in every boulevard, and you became like a whore gathering payments. 32 The adulterous wife is like you, taking payments from her husband. 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 ^anext after^a 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 eradicate 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 throngs against you, and they shall stone you with stones, and they shall slay you with their rapiers. 41 And they shall burn your houses with fire, and they shall execute judgments against you before many women, and I will turn you back from whoring, and you shall not make payments any more. 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 ^blike daughter." You are your mother's daughter, she^b 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-

^ai.e. in comparison with ^bi.e. daughter

less acts that you committed. ⁵²And 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 ⁵⁴in order that you may bear your trial and be dishonored as a result of all that you have done when you provoked me. ⁵⁵And 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. ⁵⁶And surely Sodoma your sister was not as a report in your mouth in the days of your arrogance, ⁵⁷before your evil acts were uncovered, as you are now an ignominy to daughters of Syria and all the daughters of allophytes around her that enclose you all around? ⁵⁸Your 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. ⁶⁰And I will remember my covenant with you in the days of your childhood, and I will establish with you an everlasting covenant. ⁶¹And 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. ⁶²And I will establish my covenant with you, and you shall recognize that I am the Lord ⁶³in order that 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 everything that you have done, says the Lord.

17 And a word of the Lord came to me, saying: ²Son of man, tell a tale, and speak an illustration to the house of Israel, ³and you shall say: This is what the Lord says:

The great eagle with great wings, large in extent, full of talons, who ^ahas the guidance^a to enter into Lebanon.

⁴ And he took the select parts of the cedar; he broke off the tender tops.

And he carried them to the land of Chanaan;

he set them into a walled city.

⁵ And he took from the seed of the earth and gave it into the plain.

A plant by abundant water,

he set it out as something gazed upon.

⁶ And it sprouted and turned into a weak vine,

small in size for it to appear.

Its shoots were upon it, and its roots were under it.

And it turned into a vine and made layers and extended its climbers.

⁷ And another great eagle came with great wings and many talons. And behold, this vine was wrapped around him,

and its roots were against him.

And it shot out its shoots toward him to water it^b together with the bed of its planting.

⁸ Into a good plain by abundant water it thrives so as to make shoots and to bear fruit, to be as a large vine.

⁹Therefore, say: This is what the Lord says:

Will it go straight?

Will not its tender roots and fruit rot, and all that first sprouts from it wither?

And not by a great arm nor by many people so as to pull it from its roots.

¹⁰ And behold, it thrives; will it actually go straight?

Shall it not be withered in dryness

as soon as the scorching wind touches it?

It shall wither together with the clump of its sprouting.

¹¹ And a word of the Lord came to me, saying:

¹²Son of man, say now to the embittering house: Did you not understand what these things were? Say: When the king of Babylon comes upon Ierousalem, he shall also take its king and its rulers and bring them to himself to Babylon. ¹³And he shall take the offspring of the reign^c and shall make a covenant with him and will bring him in under an imprecation, and he shall take the chief men of the land ¹⁴so that it might become an altogether weak reign so that he might not be raised up to keep his covenant and to raise it up. ¹⁵And he shall rebel against him so as to send out his own ambassadors to Egypt, that he might give him horses and many people. Shall he go straight?

Shall he who produces opposition escape? And when he transgresses a covenant, shall he be saved? ¹⁶I live, says the Lord, if he shall not come to an end in the place where the king is who made him king—he who dishonored my imprecation and who transgressed my covenant—with him in the midst of Babylon! ¹⁷And not with a great force or with a great throng shall Pharaoh make war with^d him, in casting up a palisade and in constructing batteries of war-engines to take away souls. ¹⁸And he dishonored oath-making so as to transgress a covenant, and behold, he has given his hand, and he did all these things to him. Shall he then be saved? ¹⁹Therefore, say: This is what the Lord says:

I live, if I will not also impart upon his head my oath-making that he dishonored and my covenant

^aI.e. is led ^bI.e. the vine ^cI.e. royal offspring ^dPossibly for

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.

²³ 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.

²⁴ And all the trees of the plain shall know
that I am the Lord,
he who brings low a high tree
and exalts a low tree
and withers a green tree
and makes a dry tree flourish.
I, the Lord, have spoken,
and I will do it.

18 And a word of the Lord came to me, saying:
²Son of man, why do you^a 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?" ³I 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 do I actually will the death of the 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 impieties 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?

^aGk = pl

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. ³¹Throw 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? ³²For 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, ²and you shall say:

What is your mother?
A whelp in the midst of lions!
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^a 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;

fire consumed it.

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. ²And a word of the Lord came to me, saying: ³Son 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. ⁴Will I judge them with punishment? Son of man, testify to them of the lawless acts of their fathers, ⁵and 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 Jakob 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, ⁶in 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. ⁷And 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. ⁸And 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. ⁹And 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. ¹⁰And I led them out from the land of Egypt and brought them into the wilderness, ¹¹and I gave them my ordinances, and I made known to them my statutes, those that a person shall perform, and by them he shall live. ¹²And 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. ¹³And I said to the house of Israel in the wilderness: Walk by my ordinances. And they did not walk, and they rejected my statutes, those that a person shall perform and shall live by them, and they greatly profaned my sabbaths.

And I spoke in order to pour out my wrath upon them in the wilderness so as to consume them. ¹⁴And I acted so my name shall not be altogether profaned before the nations out of which I brought them before their eyes. ¹⁵And I raised my

^aOr it

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—¹⁶because 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. ¹⁷And my eye spared them from wiping them out, and I did not make an end of them in the wilderness.

¹⁸ 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. ¹⁹I am the Lord, your God; walk by my ordinances, and keep my statutes, and perform them, ²⁰and 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. ²¹And 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.

And I spoke in order to pour out my wrath upon them in the wilderness so as to spend my rage on them. ²²And I acted so my name shall not be altogether profaned before the nations, out of which I brought them before their eyes. ²³And I raised up my hand against them in the wilderness so as to scatter them among the nations, to disperse them in the countries, ²⁴because they did not perform my statutes and rejected my ordinances and were profaning my sabbaths, and their eyes were after their fathers' notions. ²⁵And it was I who gave them ordinances that were not good and statutes whereby they shall not live. ²⁶And I will defile them with their gifts when I am passing through everything that opened up a womb so that I might annihilate them.

²⁷ 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. ²⁸And 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. ²⁹And I said to them: What is Habama, that you enter there? And they called its name, Habama, to this very day. ³⁰Therefore, 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? ³¹And 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.

³² 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.

³³ Therefore, I live, says the Lord, surely with a strong hand and a raised arm and with outpoured wrath I will reign over you, ³⁴and 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 outpoured wrath. ³⁵And I will bring you into the wilderness of the peoples, and I will execute judgment against you there, face-to-face. ³⁶As I executed judgment against your fathers in the wilderness of the land of Egypt, so will I judge you, says the Lord. ³⁷And I will drive you under my rod and bring you in by number, ³⁸and 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.

³⁹ 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.

⁴⁰ 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. ⁴¹In 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. ⁴²And 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. ⁴³And 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. ⁴⁴And 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 according to your corrupt practices, says the Lord.

⁴⁵ And a word of the Lord came to me, saying: ⁴⁶Son of man, set your face toward Thaiman, and gaze upon Darom, and prophesy against the leading forest of the Nageb. ⁴⁷And 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. ⁴⁸And all flesh shall recognize that I, the Lord, have scorched it; it shall not be quenched. ⁴⁹And I said, Never Lord, O Lord; they are saying to me, "Has not this comparison been spoken?"

21 And a word of the Lord came to me, saying: ²Therefore, prophesy, son of man; set your face toward Ierousalem, and gaze upon their holy things, and you shall prophesy against the land of Israel, ³and 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, ⁵and all flesh shall recognize that I, the Lord, have drawn my hand-knife out of its sheath. No longer shall it turn back. ⁶And you, son of man, sigh in the rubbing together of your loin, and in grief you shall groan before their eyes. ⁷And 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, that you might become aflashing, prepared for undoing.
 Slaughter; annihilate; expel every tree.
¹¹ And he gave it, ready for his hand to grasp; a sword was sharpened; it is ready to give it^a into a slayer's hand.
¹² 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.

¹³For 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,
¹⁵ 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.
¹⁶ Go through, sharpen on right and on left,
 wherever your face may be aroused.
¹⁷ 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: ¹⁹And you, son of man, lay out for yourself two ways ²⁰so that a sword of the king of Babylon might enter; the two will issue from one country, and a hand^b is at the beginning of the way of the city. (²⁰)From the beginning of the way you shall

lay it out so that a sword might come against Rabbath of the sons of Ammon and against Judea and against Ierousalem in its midst. ²¹For the king of Babylon shall stand upon the prime way, at the beginning of the two roads to practice^c divination, to throw up a rod and to consult by carved objects^d and to inspect livers upon his right. ²²And the oracular response came against Ierousalem, 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. ²³And 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 this is what the Lord says:
 Remove the turban, and put off the crown;
 this^e 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^e 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
²⁹ 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,
³¹ 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.

^aI.e. Ierousalem ^bPerhaps signpost ^cOr seek ^dPossibly images ^eAntecedent unclear; possibly iniquity

22 And a word of the Lord came to me, saying: ²And you, son of man, will you judge the city of streams of blood? So declare to it all its lawless acts, ³and 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; ⁴by 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 ⁵that 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.

⁶Behold, the leaders of the house of Israel, each with his kindred—they wallowed together in you so that they shed blood; ⁷they were reviling father and mother in you and dealing unjustly with the guest in you; they were oppressing orphan and widow in you, ⁸and they were despising my holy things and were profaning my sabbaths in you. ⁹Men 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. ¹⁰They uncovered a father's shame in you and were abasing a woman sitting apart in uncleanness in you. ¹¹Each 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 abase in you. ¹²In 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.

¹³If 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, ¹⁴shall 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. ¹⁵And I will scatter you among the nations and disperse you in the countries, and your uncleanness shall depart from you. ¹⁶And I will receive my heritage in you before the eyes of the nations, and you shall know that I am the Lord.

¹⁷And a word of the Lord came to me, saying: ¹⁸Son 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. ¹⁹Therefore, say: This is what the Lord says: Because you have become as one mixture, therefore, behold, I take you into the middle of Jerusalem. ²⁰Just 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, ²¹and I will blow upon you with the fire of my wrath, and you shall be melted in the midst of it. ²²As 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.

²³And a word of the Lord came to me, saying: ²⁴Son 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, ²⁵whose 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. ²⁶And 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. ²⁷Its rulers in its midst were like wolves catching prey to shed blood so that they gain through greed. ²⁸And its prophets, while smearing^a them, shall fall, while they behold idle things, giving lying divination, saying, "This is what the Lord says," and the Lord has not spoken, ²⁹while 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. ³⁰And 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. ³¹And 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: ²Son of man, two women were daughters of one mother, ³and they played the whore in Egypt in their youth; there their breasts fell; there they lost their virginity. ⁴And 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.

⁵And Oola played the whore away from me and laid herself upon her lovers, upon the Assyrians who were coming near to her ⁶clothed in blue, governors and commanders. They were all elite young men, horsemen riding upon horses. ⁷And 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. ⁸And 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. ⁹Therefore, I gave her over into the hands of her lovers, into hands of the sons of Assyrians upon whom she was laying herself. ¹⁰They 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.

¹¹And her sister, Ooliba, saw and was corrupting her aggression beyond her and her whoring beyond the whoring of her sister. ¹²She applied her-

^aOr *encouraging*

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 privates were privates 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^a 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^b, and they shall cast a guard upon you all around. ²⁵And 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 remove your nose and ears, and they shall throw down your remnants by the sword. They shall seize your sons and daughters, and fire shall devour your remnants. ²⁶And they shall strip you of your clothing and seize the objects of your pride. ²⁷And I will turn back your impieties from you and your whoring from the land of Egypt, and you shall not lift your eyes upon them, and you shall remember Egypt no longer. ²⁸For this is what the Lord says: Behold, I am giving you into the hands of those whom you hate, those from whom your soul recoiled, ²⁹and they shall deal with you in hatred and take away all your labors and hardships, and you shall be naked and debased, and the shame of your whoring shall be exposed, and your impiety. And your acts of whoring ³⁰accomplished these things for you when you played the whore after nations and you were defiling yourself with their notions. ³¹You walked in the way of your sister, and I will give her cup into your hands. ³²This is what the Lord says:

You shall drink the cup of your sister, the deep and extra wide one to complete the intoxication, and you shall be filled with faintness. ³³ And the cup of annihilation is a cup of your sister, Samaria. ³⁴ And you shall drink it, and her feasts and new moons I will overturn,

for I have spoken, says the Lord. ³⁵Therefore, this is what the Lord says: Because you forgot me and threw me away behind your body, so, you, receive your impiety and your whoring.

³⁶ And the Lord said to me: Son of man, will you not judge Oola and Ooliba? And you shall declare to them their lawless acts, ³⁷for they were committing 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^d 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

^aOr in *threes* ^bI.e. and without a rim ^cI.e. the couch ^dI.e. the women's

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 Ierousalem, 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 cauldron, and pour water into it,
 4 and throw in it pieces cut in two,
 every good piece cut in two,
 leg and shoulder,
 flesh cleaned from the bones
 5 taken from choice cattle,
 and burn the bones underneath them.
 It boiled; it boiled,
 and her^a bones were kindled in her^a
 midst.

6 Therefore, this is what the Lord says:
 Oh city of shed blood,
 a cauldron wherein there is rust,
 and the rust did not leave her^a.
 She brought forth from her^a piece by piece;
 no lot has fallen upon her^a,
 7 for her^a blood is in her^a midst;
 I have arranged it^b upon a bare rock;
 I have not poured it^b out on the ground,
 that the earth might cover it^b,
 8 that wrath might ascend for vengeance to be
 avenged;
 I have given her^a blood
 upon a bare rock
 in order not to cover it^b.

⁹Therefore, this is what the Lord says:

And I shall magnify the firebrand.
 10 And I will multiply the wood and stoke the
 fire
 so that the meat may dissolve
 and the broth be lessened
 11 and it^c stand upon the coals
 so that it^c be set on fire and her^a copper
 be made hot
 and melt in the midst of her^a
 uncleanness, and her^a rust be gone,
 12 and much of her^a rust may not come out
 of her^a,
 and her^a rust shall be completely shamed,
 13 because you were defiling yourself.
 And what if you are no longer cleansed
 until I will sate my fury?

¹⁴I, 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:
¹⁶Son of man, behold, I am taking from you the desires of your eyes in battle; you shall not mourn nor weep. ¹⁷It 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. ¹⁸And 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?" ²⁰And I said to them: A word of the Lord came to me, saying: ²¹Say 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. ²²And you shall do as I have done; from their mouth you shall not be consoled, and you shall not eat the bread of men, ²³and 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. ²⁴And Iezekiel 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—²⁶surely in that day he who has escaped shall not come to you to report to you, to your ears? ²⁷In 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:
²Son of man, set your face against the sons of Ammon, and prophesy against them. ³And 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 land of Israel that it was annihilated and over the house of Ioudas that it went into captivity, ⁴therefore, behold, I am giving you over to the sons of Kedem as a portion, and they shall encamp with their equipment among you, and they shall give their coverts in you; they shall eat your fruits, and they shall drink your drinks. ⁵And I will give the city of Ammon as pastures for camels and the sons of Ammon as a pasture for sheep, and you shall recognize that I am the Lord. ⁶For this is what the Lord says: Because you clapped your hand and stamped with your foot and rejoiced from your soul over the land of Israel, ⁷therefore, I will stretch out my hand against you and give you for plundering among the nations, and I will utterly destroy you from the peoples and destroy you from the countries with destruction, and you shall recognize that I am the Lord.

8 This is what the Lord says: Because Moab said, "Behold, the house of Israel and Ioudas is like all the nations," ⁹therefore, behold, from the cities

^aI.e. Ierousalem(s) ^bI.e. the blood ^cI.e. the broth

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^a 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 allophytes 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 allophytes 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: ²Son of man, because Sor said concerning Ierousalem,

"Good! It was shattered; the nations have perished;

she has turned toward me;
she that was full has become desolate";

³therefore, 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 de-
struction 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 in-
habited, when I bring up the abyss against you,
abundant water shall also cover you, ²⁰and I will
force you down to those who descend into a hole,
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

^aI.e. the sons of Moab

shall not be inhabited nor rise upon a land of life.
²¹And 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:
²Son of man, take up a lament over Sor,
³and 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."
⁴In the heart of the sea of Gobelin,
 your sons wrapped you with beauty.
⁵A cedar from Sanir was built for you,
 fillets of timber of cypress were taken
 from Lebanon
 to make fir-tree masts for you.
⁶They made your oars from Basanitis;
 they made your ^aholy things^a from ivory,
 woodland houses from the islands of the
 Chettiin.
⁷Fine 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.
⁸And your rulers, those who inhabited Sidon,
 and Aradians became your rowers;
 your skilled ones, O Sor, were among you;
 these were your pilots.
⁹The 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.
¹⁰Persians and Lydians and Libyans
 were in your force;
 your warrior men
 hung up small, light shields and helmets in
 you;
 these furnished your glory.
¹¹Sons 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.
¹²Carthaginians, your dealers from all the
 abundance of your strength, gave your market silver
 and gold and iron and tin and lead. ¹³Greece
 and its entirety and its neighboring regions—they
 were trafficking in human souls for you and gave
 bronze vessels as your merchandise. ¹⁴From a
 house of Thegrama, horses and riders supplied
 your market. ¹⁵Sons of the Rhodians, merchants
 from islands, multiplied your commerce in ivory
 tusks, and for the imports you would exchange
 your wages, ¹⁶human beings as your commerce
 from an abundance of your sundries: oil of myrrh

and brocades from Tharsis and Ramoth and Chor-
 chor supplied your market; ¹⁷Ioudas and the sons
 of Israel—these are your merchants in sale of grain
 and myrrh and cassia, and they gave first^b honey
 and oil and resin into your sundries. ¹⁸Damascus
 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;
¹⁹from Asel, wrought iron and casting are
 among your sundries^c; ²⁰Dedan are your merchants
 with choice beasts for chariots; ²¹Arabia
 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. ²²Merchants
 of Saba and Ragma—these are your merchants
 in first^b fragrances and fine stones, and they
 supplied your market gold; ²³Charran and Chan-
 na—these are your merchants; Assour and Char-
 man are your merchants ²⁴bearing commerce in
 blue and choice treasures bound with cords and
 cypress wood ²⁵ships. 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.

²⁶Your rowers would lead you in much water;
 the wind of the south wrecked you in the
 heart of the sea.
²⁷They were your powers and your wage even
 of your sundries.
 And your rowers and your pilots
 and your advisers and your sundries^c 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.
²⁸At the voice of your cry,
 your pilots shall fear with fear,
²⁹and all the rowers and passengers and bow-
 officers of the sea
 shall debark from the ships and stand on
 the ground,
³⁰and 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.
³²And 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.
³⁴Now, 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.
³⁵All the inhabitants of the islands

^aOr temples ^bPossibly best ^cPerhaps dealers in sundries?

became sullen over you,
and their kings became astounded with
astonishment,
and their face cried tears.

36 Merchants from nations hissed at you;
you have become destruction,
and you shall no more exist forever."

28 And a word of the Lord came to me, saying:
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:
12 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.

13 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^a and beryl and onyx.

And you filled with gold your treasuries
and your storerooms among you.

14 From the day you were created, I placed you
with the cheroub
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 cheroub 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 scat-
tered, 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,
Iakob, (26) and they shall live upon it in hope and

^aPossibly yellow topaz

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 Pharaoh, king of Egypt, and prophesy against him and against all Egypt, ³and say, This is what the Lord says:

Behold, I am against Pharaoh,
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.

And I will bring up you and all the fish of
your stream
from the midst of your stream.

⁵ 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.

⁶ And all who inhabit Egypt shall know
that I am the Lord,
because you became a rod of reed
for the house of Israel.

⁷ When they seized you with their hands, you
were crushed,
and when every hand prevailed over them
and when they rested upon you, you were
shattered,
and you broke every loin of theirs.

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 ¹⁵compared 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. ¹⁶And 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 slaved 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 slaved 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.

30 And a word of the Lord came to me, saying: ²Son of man, prophesy, and say, This is what the Lord says:

Ah, ah the day,

³ for the day of the Lord is near;
a day shall be an end of nations.

⁴ And a dagger shall come upon the
Egyptians,
and there shall be tumult in Ethiopia,
and those who have been wounded shall
fall in Egypt,
and its foundations shall collapse.

⁵ Persians and Cretans and Lydians and Libyans
and all those mixed in and some of the sons of my
covenant shall fall in it^a by dagger.

⁶ And the supports of Egypt shall fall,
and the insolence of its power shall come
down
from Magdolos to Syene;
they shall fall in it^a by dagger, says the
Lord.

⁷ And it shall be made desolate in the midst
of desolated countries,
and their cities shall be in the midst of
desolate cities.

⁸ And they shall know that I am the Lord,
when I give fire upon Egypt
and all those who help it are shattered.

⁹ In that day, messengers shall go out rushing
to annihilate Ethiopia, and there shall be tumult

^aI.e. Egypt

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,

11 of him^a 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.

12 And I will render their streams desolate
and destroy the land and its fullness
by the hands of foreigners;

I, the Lord have spoken,

13 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.

14 And I will destroy the land of Pathoures
and give fire against Tanis
and execute judgment against Diospolis.

15 And I will pour out my wrath upon Sais,
the strength of Egypt,
and destroy the mass of Memphis.

16 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.

17 Young men of Heliopolis and Bubastis shall
fall by dagger,
and the women shall go in captivity.

18 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.

19 And I will execute judgment in Egypt,
and they shall know that I am the Lord.

20 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: ²¹Son of man, I shattered the arms of Pharaoh, king of Egypt, and behold, he has not been bound up to be given healing, to be given padding upon it, to be given strength to wield daggers. ²²Therefore, this is what the Lord says: Behold, I am against Pharaoh, king of Egypt, and I will shatter his strong and outstretched arms, and I will throw down his dagger from his hand. ²³And I will scatter Egypt into the nations and winnow them into the countries, ²⁴and I will make strong the arms of the king of Babylon and give my sword into his hand and bring it out against Egypt, and he^b shall foray for its plunder and seize its spoils. ²⁵And I will strengthen the arms of the king of Babylon but the

arms of Pharaoh 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. ²⁶And 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: ²Son of man, say to Pharaoh, king of Egypt, and to his mass:

To whom^c 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^d led its^d rivers around his plant^e,
and it^d sent out its^d 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, ¹¹and I gave him over into the hands of a ruler of nations, and he accomplished his destruction. ¹²And 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.

13 All the birds of the air rested upon his fall, and all the animals of the field came to be upon his trunks, ¹⁴that all the trees in the water might not be exalted in their size, and they did not give

^aI.e. Nabouchodonosor ^bOr it ^cPossibly what ^dI.e. the abyss ^ePossibly seedlings

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. ¹⁶From 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^a. ¹⁷For 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^b 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: ²Son 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^c the day of your fall.

11 For this is what the Lord says:
A sword of the king of Babylon shall come to you

12 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.

13 And I will destroy all its cattle
from abundant water,
and no human foot shall trouble it^d any longer,
and no cattle print shall trample it^d.

14 So then their waters shall be quiet,
and their streams shall run like oil, says the Lord.

15 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.

16 A lament it is, and you shall ^elament it^e,
and the daughters of the nations shall ^elament it^e.

Over Egypt and over all its strength, they shall ^elament it^e,
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.

²⁰In the midst of those wounded by daggers, they shall fall down with him^f, and all his^f strength shall lie down. ²¹And 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 Assur 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

^aOr the ground ^bPossibly what ^cOr as a result of ^dI.e. water ^eOr bewail him ^fOr it(s); antecedent unclear, perhaps Egypt's king

around his tomb, all the wounded who have fallen by dagger, ²³who gave their fear upon^a 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^a the land of life and received their trial with those who descend into a hole ²⁵in the midst of the wounded.

26 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^a the land of life, ²⁷and 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. ²⁸And you shall lie in the midst of the uncircumcised, with those who have been wounded by dagger.

29 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.

30 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.

31 King Pharaoh shall see them and be consoled over all their strength, says the Lord. ³²Because 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, Pharaoh and all his multitude, says the Lord.

33 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 ³and if he sees the sword coming against the land and if he trumpets with the trumpet and if he signals to the people ⁴and if the one who hears the sound of the trumpet and does not take heed and if the sword arrives and overtakes him, his blood shall be on his head! ⁵For after hearing 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. ⁶And 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.

7 And 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. ⁸When 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. ⁹But 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?" ¹¹Say 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? ¹²Say 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. ¹³When 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. ¹⁴And 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 ¹⁵and 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; ¹⁶none 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. ¹⁸When a righteous one has turned back from his righteousness and should he commit acts of lawlessness, he shall also die in them. ¹⁹And when the sinner turns back from his lawlessness and performs judgment and righteousness, in them he shall live. ²⁰And 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." ²²And 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: ²⁴Son of man, the inhabitants of ^bdesolated places^b 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." ²⁵Therefore, say to them, ²⁷This is what the Lord says: I live; surely those in ^bdesolated ones^b 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

^aOr to ^bPossibly cities

places^a and those in caves. ²⁸And 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. ²⁹And 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," ³¹they 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. ³²And 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. ³³And 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: ²Son 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? ³Behold, you devour the milk and wrap yourselves with the wool and slaughter the fatling, but you do not feed my sheep. ⁴You did not strengthen the weakened and did not build up the unwell and did not bind up the crushed and did not turn about the one that strayed and did not seek the lost, and you subdued the strong with hardship. ⁵And my sheep were scattered because there were no shepherds, and they were as food for all the animals of the field. ⁶And my sheep were scattered on every mountain and upon every lofty hill, and they were scattered upon the surface of every land, and there was not one who searched for them nor one who turned them back.

⁷ Therefore, shepherds, hear a word of the Lord: ⁸I live, says the Lord, surely because my sheep were for plunder and my sheep were as food for all the animals of the plain, because there were no shepherds and the shepherds did not search for my sheep and the shepherds fed themselves but did not feed my sheep—⁹because of this, you shepherds, ¹⁰this is what the Lord says: Behold, I am against the shepherds, and I will search for my sheep from their hands and turn them back so as not to shepherd my sheep, and the shepherds shall no longer feed them, and I will deliver my sheep from their mouth and they shall no longer be for them as food.

¹¹ For this is what the Lord says: Behold, I will search for my sheep and watch over them. ¹²Just 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. ¹³And 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. ¹⁴I 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. ¹⁵It 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: ¹⁶I 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 sheep, rams and goats. ¹⁸And 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? ¹⁹And my sheep were feeding upon the troddings 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. ²¹Since you pushed through with your sides and shoulders and were butting with your horns and were afflicting every abandoned^b one, ²²I 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 shepherd them, my slave Daud, and he shall be their shepherd, ²⁴and I, the Lord, will be a god for them, and Daud shall be ruler in their midst; I, the Lord, have spoken.

²⁵ And I will make with Daud 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. ²⁶And I will give them all around my mountain, and I will give rain to you, a rain of blessing. ²⁷And 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. ²⁸And 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. ²⁹And 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. ³⁰And they shall know that I am the Lord, their God, and they are my people, the house of Israel, says the Lord. ³¹You are my sheep and the

^aPossibly cities ^bOr faint

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^a 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 deserted; 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 all the earth, I will make you a wilderness. ¹⁵A wilderness you shall be, Mount Seir, and all Idumea shall be consumed, and you shall know that I, the Lord, am their God.

36 And you, son of man, prophesy against the mountains of Israel, and say to the mountains of Israel, Hear a word of the Lord. ²This is what the Lord says: Because the enemy said of you, "Good! Everlasting desert places have become for us a possession," ³therefore, prophesy, and say: This is what the Lord says: Because of your being dishonored and your being hated by those around you so that you are as a possession for the remaining nations and you ascended as prattle to the tongue even as an insult for nations, ⁴therefore, O mountains of Israel, hear a word of the Lord: This is what the Lord says to the mountains and to the hills and to the ravines and to the wadis and to the devastated and annihilated places and to the abandoned cities, which became as plunder and as a downtrodden place for the nations that were left^b, all around; ⁵therefore, this is what the Lord says: Surely I spoke in the fire of my ardor against

the rest of 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. ⁶Therefore, 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. ⁷Therefore, I will raise my hand against the nations that are all around you; they shall receive their dishonor.

⁸ 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 sown. ¹⁰And I will multiply human beings upon you, every house of Israel totally, and the cities shall be inhabited, and the desolate one^c 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 idols and with their unclean acts; their way became before me like the uncleanness of a woman ^dsitting apart^d. ¹⁸And I poured out my wrath upon them ¹⁹and scattered them into the nations and winnowed 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 when it was said of them, "These are a people of the Lord, and they have gone out of his land." ²¹And I considered them because of my holy name, which the house of Israel profaned among the nations, there where they entered.

²² 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. ²³And 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. ²⁴And I will take you from the nations and gather you

^aOr trickery ^bOr abandoned ^cI.e. city ^dI.e. menstruating

from all the lands and bring you into your own land. ²⁵And 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. ²⁶And 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. ²⁷And I will give my spirit in you and will act so that you walk in my statutes and keep my judgments and perform them. ²⁸And 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. ²⁹And I will save you from all your unclean acts and will summon the grain, ³⁰and 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. ³¹And 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. ³²Not 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^a shall be built, ³⁴and the annihilated one shall be tilled instead of becoming annihilated before the eyes of every passer-by. ³⁵And they shall say, "That annihilated land became like a garden of delight, and the cities devastated and annihilated and razed sat firm." ³⁶And whatever nations are left around you shall know that I, the Lord, built the desolated ones^a and planted the annihilated ones^b; 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. ³⁸Like holy sheep, like the sheep of Jerusalem at her feasts, so the deserted cities shall be full of sheep, of human beings, and they shall know that I am the Lord.

37 And the hand of the Lord came upon me, and the Lord brought me out in a spirit^c and set me in the midst of the plain, and this was full of human bones, ²and he brought me all around them in a circle, and behold, very many, very dry, upon the surface of the plain. ³And he said to me, "Son of man, shall these bones live?" And I said, "O Lord, you know these things." ⁴And he said to me, Prophecy over these bones, and you shall say to them: O dry bones, hear a word of the Lord. ⁵This is what the Lord says to these bones: Behold, I am bringing into you a spirit^c of life, ⁶and I will give sinews on you and bring flesh upon you and draw out skin over you and give my breath^d into you, and you shall live, and you shall know that I am the Lord.

⁷ And I prophesied as he commanded me. And it happened, when I prophesied, and behold, a

shaking^e, and he brought forth the bones, each to its joint. ⁸And I looked, and behold, sinews and flesh were growing upon them, and skin was coming up upon them, on top, but no breath^d was in them. ⁹And he said to me, Prophecy to the breath^d; prophecy, son of man, and say to the breath^d, This is what the Lord says: Come from the four winds, and blow into these corpses, and they shall live. ¹⁰And I prophesied just as he commanded me. And the breath^d came into them, and they lived and stood upon their feet, a very great gathering.

¹¹ And the Lord spoke to me, saying: Son of man, these bones are the whole house of Israel, and they say, "Our bones have become dry; our hope has perished; we are lost." ¹²Therefore, prophecy, and say, This is what the Lord says: Behold, I am opening your tombs and will bring you up out of your tombs and bring you into the land of Israel, ¹³and you shall know that I am the Lord, when I open your graves so that I might bring my people up out of their graves. ¹⁴And I will give my spirit^c into you, and you shall live, and I will place you upon your own land, and you shall know that I, the Lord, have spoken, and I will act, says the Lord.

¹⁵ And a word of the Lord came to me, saying: ¹⁶Son 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 Ephraim and all the sons of Israel who have been added to him. ¹⁷And you shall join them to each other into one rod for yourself so as to bind them, and they shall be in your hand. ¹⁸And it shall be when the sons of your people shall say to you, "Will you not proclaim to us what is this thing of yours?" ¹⁹then you shall say to them, This is what the Lord says: Behold, I will take the tribe of Ioseph (which is through the hand of Ephraim) and the tribes of Israel joined to him, and I will give them onto the tribe of Ioudas, and they shall be as one rod in the hand of Ioudas. ²⁰And the rods, those upon which you wrote, shall be in your hand before them, ²¹and 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, ²²and 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 no longer be as two nations, nor shall they be divided into two kingdoms ²³so 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 a god for them.

²⁴ And my slave, Daudid, 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. ²⁵And they shall

^aOr *deserted cities* ^bOr *cities* ^cOr *breath* ^dOr *spirit* ^eOr *earthquake*

live upon their land that I have given to my slave, Iakob, there where their fathers lived, and they shall live upon it, and Daudid, my slave, shall be their ruler forever. ²⁶And 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. ²⁷And my encamping shall be among them, and I will be a god for them, and they shall be my people. ²⁸And 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: ²Son of man, set your face against Gog and the land of Magog, ruler^a of Ros, Mosoch and Thobel, and prophesy against him, ³and say to him, This is what the Lord says: Behold, I am against you, Gog, ruler of Ros, Mosoch and Thobel, ⁴and 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, ⁵Persians and Ethiopians and Libyans, all with helmets and shields, ⁶Gomer 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. ⁸After rather many days he shall be prepared, and at the end of years he shall arrive and come into the land turned back by dagger, assembled^b from many nations, against the land of Israel that became deserted throughout, and he has come out from the nations, and all shall live in peace. ⁹And you shall go up like rain and come like a cloud to deluge the land, and there^c shall you be, and all those around you and many nations with you.

¹⁰This 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, ¹¹and 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, ¹²to foray for booty and seize their spoils, to turn my hand to the desolate one^d, which was settled, and against a nation gathered from many nations, people that have acquired possessions, living at the navel of the earth." ¹³Saba 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 ¹⁴seize 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? ¹⁵And 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, ¹⁶and 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. ¹⁸And 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, ¹⁹and my jealousy. In the fire of my anger I spoke: Surely, in that day there shall be a great shaking^e upon the land of Israel, ²⁰and 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. ²¹And I will summon every fear against him says the Lord; a person's dagger shall be against his brother. ²²And 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. ²³And 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, ²and 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. ³And I will destroy your bow from your left hand and your arrows from your right hand and throw you down ⁴upon 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. ⁵You shall fall upon the surface of the plain, for I have spoken, says the Lord. ⁶And I will send fire upon Gog, and the islands shall be inhabited in peace, and they shall know that I am the Lord.

⁷ And my holy name shall be known in the midst of my people, Israel, and my holy name shall no longer be profaned, and all the nations shall know that I am the Lord, the holy one of Israel. ⁸Behold, it has come, and you shall know that it shall be, says the Lord; this is the day of which I spoke.

⁹ 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. ¹⁰And they shall not take trees from the plain or chop from forests, but they shall burn weapons with fire, and they shall plunder those

^aI.e. Gog ^bI.e. gathering ^cLacking in Gk ^dPossibly land ^eOr 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, ¹²and they shall bury there Gog and all his multitude, and it shall be named The Gai, the common burial-place of Gog. ¹³And the house of Israel shall bury them so that the land may be cleansed in a seven-month period, ⁽¹³⁾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. ¹⁴And 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. ¹⁵And 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, ¹⁶for even the name of the city shall be, Common Burial-place, and the land shall be cleansed.

17 And you, son of man, say, This is what the Lord says: Say to every winged bird and to all the animals of the plain, Be gathered, and come; be gathered from all around the surrounding areas for my sacrifice that I have slaughtered for you, a great sacrifice upon the mountains of Israel, and you shall eat meat and drink blood. ¹⁸You shall eat the flesh of giants and drink the blood of rulers of the earth, rams and calves and goats. And all the bull calves have been fattened. ¹⁹And you shall eat fat unto satiety and drink blood unto drunkenness from my sacrifice that I slaughtered for you. ²⁰And you shall be satisfied at my table: horse and rider and giant and every warrior, says the Lord.

21 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. ²²And the house of Israel shall know that I am the Lord, their God, from this day and beyond. ²³And all the nations shall know that, because of their sins, 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. ²⁴I dealt with them according to their unclean acts and according to their lawless acts and averted my face away from them.

25 Therefore, this is what the Lord says: Now I will turn back the captivity of Iakob and show pity on the house of Israel and be jealous because of my holy name. ²⁶And they shall receive their dishonor and injustice, which they practiced, when they are settled upon their land in peace, and there shall be none who terrifies. ²⁷After I turn them back from the nations and gather them from the countries of the enemies, I will also be hallowed among them before the nations, ²⁸and they shall know that I am the Lord, their God, when I appear to them among

the nations. ²⁹And 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 ²in 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. ³And 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. ⁴And 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, ^ain a cubit and a handbreadth^a, and he measured the outer wall; its breadth was equal to the reed, and its elevation was equal to the reed. ⁶And he went into the gate that looks to the east by seven steps and measured the thee^b, six on one side and six on the other, and the ailam^c of the gate was equal to the reed. ⁷And the thee^b was equal to the reed in length and equal to the reed in breadth, and the ailam^c to the middle of the thailath^d was six cubits, and the second thee^b was equal to the reed in breadth and equal to the reed in length, and the ailam^c was five cubits, ⁸and the third thee^b was equal to the reed in breadth and equal to the reed in length. ⁹And the ailam^c of the gateway near the ailam^c of the gate was eight cubits, and the^e aileu^e were two cubits, and the ailam^c of the gate was within. ¹⁰And the^e thee^b of the gate were opposite a thee^b, three on one side and three on the other, and the three had one measure, and the^e ailam^c had one measure on one side and on the other. ¹¹And he measured the breadth of the door of the gateway ten cubits and the width of the gateway thirteen cubits. ¹²And there was ^ga cubit being gathered^g in front of the^e them^b on one side and on the other, and the thee^b was six cubits on one side and six cubits on the other. ¹³And he measured the gate from the wall of the thee^b to the wall of the thee^b in breadth, twenty-five cubits; this gate was upon a gate. ¹⁴And the atrium of the ailam^c of the gate was sixty cubits; the gate had twenty them^b all around, ¹⁵and the atrium of the outside gate to the atrium of ailam^c of the inside gate was fifty cubits. ¹⁶And covered windows were on the^e them^b and upon the^e ailam^c inside the gate of the court all around, and likewise the^e ailam^c had windows all around inside, and on the ailam^c were palms on one side and on the other.

^aI.e. the so-called long cubit ^bHeb = *niche(s)* ^cHeb = *porch(es)* ^dHeb = *recesses?* ^eHeb = *its doorpost* ^fGk = *pl*
^gPerhaps *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^a thee^b, three on one side and three on the other, and the^a aileu^c and the^a ailammo^d 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^a ailammo^d and its palms were just as the gate that looks to the east, and on seven rungs they would ascend upon it, and the^a ailammo^d 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^a thee^b and the^a aileu^c and the^a ailammo^d by these measurements. ²⁵And it^e and the ailammo^d had windows all around just like the windows of the ailam^f, fifty cubits, its length and twenty-five cubits, its width. ²⁶And it^e had seven steps and ailammo^d inside and palms, one on one side and one on the other, on the^a aileu^c. ²⁷And there was a gate opposite the gate of the inner court to the south, and he measured the court from the gate up to the gate, one hundred cubits, its width to the south.

28 And he brought me into the inner court of the gate to the south and measured the gate by these measurements ²⁹and the^a thee^b and the^a aileu^c, and the^a ailammo^d by these measurements, and it^e and the ailammo^d had windows all around, fifty cubits, its length and its width, twenty-five cubits. ³¹And there was an ailammo^d into the outer court, and the aileu^c had palms and eight rungs.

32 And he brought me into the gate that looks to the east and measured it by these measurements, ³³and the^a thee^b and the^a aileu^c and the^a ailammo^d by these measurements, and it^e and the ailammo^d had windows all around, fifty cubits, its length and its width, twenty-five cubits. ³⁴And there was an ailammo^d into the outer court and palms on the aileu^c on one side and on the other, and it^e had eight rungs.

35 And he brought me into the gate to the north and measured it by these measurements, ³⁶and the^a thee^b and the^a aileu^c and the^a ailammo^d, and it^e and the ailammo^d had windows all around, fifty cubits, its length and its width, twenty-five cubits. ³⁷And there were ailammo^d into the

outer court and palms on the aileu^c on one side and on the other, and it had eight rungs.

38 Its shrine-bearers' chambers and its doorways and its^e ailammo^d 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^g of the whole burnt offerings of the one^e that looks to the north were two tables to the east and behind the second one and of the ailam^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 ailam^f of the house. And he measured the ail^h of the ailam^f, 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 ailam^f, three cubits on one side and three cubits on the other, ⁴⁹and the length of the ailam^f, twenty cubits and the width, twelve cubits, and by ten steps they would ascend upon it, and pillars were upon the ailam^c, one on one side and one on the other.

41 And he brought me into the shrine whose ailam^f he measured, six cubits the breadth on one side ²and six cubits the width of the ailam^f on the other. ⁽²⁾And 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 ail^h 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."

^aGk = pl ^bHeb = niche(s) ^cHeb = its doorpost ^dHeb = its porch ^eI.e. the gate ^fHeb = porch(es) ^gGk uncertain; perhaps drain ^hHeb = doorpost

5 And he measured the wall of the house, six cubits, and the width of the side, four cubits all around. ⁶And 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. ⁷And 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. ⁸And the thrael^a of the house was a summit all around; the space of the sides was equal to the reed, a space of six cubits. ⁹And 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 ¹⁰and between the halls were a width of twenty cubits: the periphery of the house all around. ¹¹And 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, ¹⁴and the width facing of the house and the areas left open opposite were one hundred cubits.

15 And he measured the length of the divider facing of 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^b were paneled, ¹⁶and 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. ¹⁷And 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 ¹⁸were carved cheroubin and palms between cheroub and cheroub; the cheroub had two faces, ¹⁹a human face toward the palm on one side and on the other and a face of a lion to the palm on one side and on the other; the whole house was engraved all around; ²⁰from the pavement up to the coffering the cheroubin 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 ²²of 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^c, ²³and the holy place had two doorways^c. ²⁴As for the two pivoting doorways^c, one had two panels^c and the second door had two panels^c. ²⁵And carving was on them, and on the doorways^c of the shrine were cheroubin and palms like the carving of the holies, and there was excellent wood facing the ailamb^b outside, ²⁶and hidden windows. And he measured on one side and on the other to the ceilings of the ailamb^b 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, ²one hundred cubits was its length to the north and its breadth, fifty cubits, ³engraved^d as were the gates of the inner court, as were the colonnades of the outer court. Triple stoas were set in rows, facing each other. ⁴And opposite the halls was a passage, its breadth was ten cubits by one hundred cubits, its length and its doorways were to the north. ⁵And 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. ⁶Therefore, they were triple^e, 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—^ffrom the ground^f. ⁷And there was a light-opening outside, like the outer court's halls that look opposite the halls to the north, its length, fifty cubits; ⁸because 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. ⁹And these halls of the entrance to the east had doors for entering through them from the outer court, ¹⁰as 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, ¹¹and 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 ¹²of 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. ¹⁴They 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. ¹⁶And he stood behind the gate that looks to the east and measured five hundred by the measuring reed, ¹⁷and he turned toward the north and measured the part facing the north, five hundred cubits with the measuring reed. ¹⁸And he turned toward the sea and measured the part facing the sea, five hundred by the measuring reed, ¹⁹and he turned toward the south and measured opposite the south, five hundred by the measuring reed. ²⁰The 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, ²and 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^a like a sound of many ^bdoubling up^b, and the earth was shining forth like splendor from the glory all around. ³And 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 by the river Chobar, and I fell upon my face. ⁴And the glory of the Lord went into the house by way of the gate that looks to the east. ⁵And a spirit took me up and brought me into the inner court, and behold, the house was full of the glory of the Lord.

⁶ And I stood, and behold, a voice of one speaking to me from the house, and the man stood next to me. ⁷And 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, ⁸when 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. ⁹And 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. ¹¹And 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. ¹²And 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 ^c(of the cubit and a handbreadth)^c: 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: ¹⁴In 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, ¹⁵and the ariel^d is four cubits, and from the ariel^d and above the horns was a cubit. ¹⁶And the ariel^d was twelve cubits in length by twelve cubits in breadth, square in its four parts, ¹⁷and 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. ¹⁹And you shall give to the priests, to the Levites from the offspring of Sadoouk, who come near to me, says the Lord, to minister to me, a calf from the cattle for a sin, ²⁰and 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, ²¹and they shall take the calf that is for a sin, and it shall be burnt up in the separated part of the house, outside the holies.

²² 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, ²³and after you complete the atonement, they shall offer an unblemished calf from cattle and an unblemished ram from sheep, ²⁴and 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. ²⁵For 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 ²⁶for seven days, and they shall make atonement for the altar and cleanse it and fill their hands. ²⁷And 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 the way of the ailam^a 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 holies. 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, ⁷to bring in alien sons, uncircumcised in heart and uncircumcised in flesh, to be in my holies, and they were profaning them when you were offering bread, fat and blood, and you were transgressing my covenant in all your lawless acts, ⁸and you arranged^b to keep guard in my holies.

⁹ Therefore, this is what the Lord says: No alien son, uncircumcised in heart and uncircumcised in flesh, shall enter into my holies among all the sons of aliens that are in the midst of the house of Israel, ¹⁰but the Leuites, who jumped away from me when Israel went astray from me after their notions, they too shall receive their injustice, ¹¹and they shall be ministering as doorkeepers in my holies 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. ¹²Because 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, ¹³and they shall not come near to me to act as my priests nor to approach the holies of the sons of Israel nor to my holies of holies, and they shall receive their dishonor for the misleading by which they^c were led astray. ¹⁴And they shall designate them to keep guard over the house in all its chores and in everything whatever they do.

¹⁵ The priests, the Leuites, the sons of Sadouk, who kept guard over my holies 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. ¹⁶They shall enter into my holies, and they shall come forward to my table to minister to me and to keep my guard. ¹⁷And 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, ¹⁸and they shall have linen turbans on their heads, and they shall have hard linens on their loins, and they shall not gird themselves biza^d. ¹⁹And 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. ²⁰And they shall not shave their heads, and they shall not strip off their hair; covering they shall cover their heads. ²¹And no priest shall drink wine when they enter into the inner court. ²²And 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. ²³And they shall teach my people between holy and profane, and between unclean and clean they shall make known to them. ²⁴And 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. ²⁵And 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. ²⁶And after he is cleansed, he shall count seven days for him, ²⁷and on whatever day they enter the inner court to minister in the holy place, they shall offer an atonement, says the Lord.

²⁸ 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. ²⁹And they shall eat the offerings and the victims for sin and the victims for ignorance, and everything set apart in Israel shall be theirs. ³⁰First 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. ³¹And 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

^aHeb = porch ^bPerhaps disposed of ^cI.e. Israel ^dHeb = with sweat

width, twenty thousand, shall belong to the Levites 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 You should have a just balance and a just measure and a just choenix^a. ¹¹The measure and the choenix^a shall likewise be one to receive; the choenix^a shall be a tenth of the gomorb^b, and the measure shall be the tenth of the gomorb^b; to the gomorb^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 minaf^f for you.

13 And this is the first fruit that you shall set aside: a sixth of the measure from the gomorb^b of wheat and the sixth of the ophis^g from the kor^h of barley. ¹⁴And the ordinance for oil: a kotyleⁱ of oil from ten kotylesⁱ, because ten kotylesⁱ are a gomorb^b. ¹⁵And 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 whole burnt offerings 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 an unblemished calf from cattle to make atonement for the holy place. ¹⁹And the priest shall take some the blood of the atonement and impart it to the doorposts of the house and to the four corners of the propitiatory and to the altar and to the doorposts of the gate of the inner court. ²⁰And thus you shall do in the seventh

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^j of oil for the pastry. ²⁵And 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 ailam^l 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 ⁵and manaa^k as pastry with the ram and with the lambs as an offering, a gift of his hand, and the hin^j 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, ⁷and 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^j of oil for the pastry. ⁸And when the leader enters, he shall come in by the way of the ailam^l 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

^aGk 1 choenix = 1 liter ^bHeb 1 homer = 220 liters ^cGk 1 stathmion = 1/20 obol ^dGk 1 obol = 1/6 drachma

^eHeb 1 shekel = 11.5 grams ^fGk 1 mina = 0.6 kg ^gHeb 1 ephah = 22 liters ^hHeb 1 kor = 220 liters

ⁱGk 1 kotyle = 0.25 liter ^jHeb 1 hin = 6 liters ^kHeb = grain offering ^lHeb = porch

there shall be the manaa^a as pastry with the bull calf and pastry with the ram and with the lambs just as his hand shall furnish and the hin^b of oil for the pastry. ¹²But 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 every day to the Lord; in the morning he shall make it. ¹⁴And he shall make manaa^a with it in the morning, a sixth of the measure and the third of an hin^b of oil by mixing the choice flour, manaa^a for the Lord, an ordinance continually. ¹⁵You shall make the lamb and the manaa^a 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. ¹⁷But 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. ¹⁸And 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. ²⁰And 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^a 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^c of the court. ²²It was a court by the slope^c of the court. ⁽²²⁾On the four slopes^c of the court was a small court. Its length was forty cubits, and its width thirty cubits; the four had one measure. ²³And halls were all around in them, around the four, and kitchens situated underneath the halls all around. ²⁴And 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 entry 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. ²And he brought me out by way of the gate to the north and led me around the out-

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. ⁴And 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. ⁵And 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. ⁶And he said to me, "Have you seen, son of man?"

And he led me by the bank of the stream. ⁷On my return and, behold, on the bank of the stream a great many trees on one side and on the other. ⁸And 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. ⁹And 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. ¹⁰And fishermen shall stand there from Aingaddi to Ainagalim. A drying-place for dragnets it^d shall be; by itself^d it shall be, and its^d fish, like the fish of the great sea, shall be a very great multitude. ¹¹And at its^e outlet and at its^e winding and at its^e overflowing, they will not cure; they have been given as salt. ¹²And 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. ¹⁴And 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, ¹⁶Berotha, Sebraim, Heliam, between the borders of Damascus and between the borders of Hemath, a court of Saunan, which^f are above the borders of Hauranitis. ¹⁷These 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

^dI.e. the outlet ^eI.e. the stream ^fI.e. the cities just

to the sea which is eastward of Palmgrove; these are those eastward.

19 And those southward and southwestward: from Thaiman 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 Hemath, as far as its entrance; these are those seaward of Hemath.

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 Hemath, court of Ainan, borders of Damascus northward along the part of Hemath Court: also eastward as far as the sea shall belong to them: of Dan, one^a. 2 And from the borders of Dan, those eastward as far as those seaward: of Aser, one^a. 3 And from the borders of Aser, from those eastward as far as those seaward: of Nephthali, one^a. 4 And from the borders of Nephthali, from those eastward as far as those seaward: of Manasses, one^a. 5 And from the borders of Manasses, from those eastward as far as those seaward: of Ephraim, one^a. 6 And from the borders of Ephraim, from those eastward as far as those seaward: of Rouben, one^a. 7 And from the borders of Rouben, from those eastward as far as those seaward: of Ioudas, one^a.

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 northward and seaward; in breadth it shall be ten thousand, and southward twenty-five thousand in length, and the mountain of the holies shall be in his^b midst. 11 To the consecrated priests, sons of Saddouk, who keep the guard over the house, who did not go astray in the straying of the sons of Israel as the Leuites went astray, 12 to them shall also be the first fruit as given from the first fruits of the land, a holy of holies away from the borders of the Leuites.

13 Now to the Leuites shall belong the parts next to the borders of the priests, in length twenty-five thousand and in width ten thousand, its

whole length twenty-five thousand, and in width twenty thousand. 14 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.

15 Now the five thousand in breadth, which are left over, in addition to the twenty-five thousand^c—it shall be an outer wall for the city, for habitation and as space for him^b, and the city shall be in his midst. 16 And these are its^d measurements: from those northward, four thousand five hundred, and from those southward, four thousand five hundred, and from those eastward, four thousand five hundred, and from those seaward, four thousand five hundred. 17 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. 18 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. 19 But the workers of the city, out of all the tribes of Israel, shall cultivate it. 20 The entire first fruit shall be twenty-five thousand by twenty-five thousand. You shall set apart of it^e, being square, the first fruit of what is holy, away from the possession of the city.

21 Now, what is in excess belongs to the leader^f from this and from this^f 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. 22 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.

23 As for what is in excess of the tribes: from the borders eastward as far as those seaward: of Benjamin, one^a. 24 And from the borders of Benjamin, from those eastward as far as those seaward: of Symeon, one^a. 25 And from the borders of Symeon, from those eastward as far as those seaward: for Issachar, one^a. 26 And away from the borders of Issachar, from those eastward as far as those seaward: Zaboulon, one^a. 27 And from the borders of Zaboulon, from those eastward as far as those seaward: Gad, one^a. 28 And from the borders of Gad as far as those southwestward—and his borders shall be from Thaiman and an inheritance of the water of Marimoth Kades as far as the great sea. 29 This is the land that you shall assign by lot to the tribes of Israel, and these are their divisions, says the Lord.

30 And these are the exits of the city: those northward, four thousand five hundred by measure. 31 And the gates of the city shall be after the names of the tribes of Israel: three gates north-

^aI.e. portion or tribe ^bPossibly Ioudas ^cPossibly = the length of the holy portion ^dPossibly on this side and on that side ^ePossibly what is in excess ^fPossibly on either side of

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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 Benjamin, 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.

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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 ו in the source text, as in other translated books. In TH the phrase καὶ ἐγένετο "and it happened" for the Semitic וַיִּהְיֶה also occurs four times (vv. 7, 15, 19, 28). Though this idiom does not appear in OG, both versions do have ἰδοὺ "lo" (TH vv. 20, 43; OG vv. 13, 44). Though this typically reflects וְהִנֵּה in the LXX, admittedly it is not un-Greek. The phrase στενά μοι πάντοθεν "Things are narrow for me on all sides" in TH v. 22 is almost certainly a Semitic idiom (cf. 2 Rgns 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 αἰρετόν μοί ἐστι "It is preferable for me," while OG reads κάλλιον δέ 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, variability 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, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως αὐτῶν "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 Rahlfs and Ziegler. For the OG I have followed Ziegler/Munnich, which differs only slightly from Rahlfs.

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." ⁶And 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

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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." ⁶These 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

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the sons of Israel, named Sousanna daughter of Chelkias, wife of Ioakim—walking about in her husband's orchard, ⁸and since they lusted after her, ⁹they diverted their mind and turned away their eyes in order not to look to heaven nor to remember to make right decisions^a. ¹⁰But both were transfixed^b 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). ¹²And 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.

¹³ 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?" ¹⁴And they acknowledged to one another each his distress.

¹⁹ And one said to the other, "Let us go to her!" So having agreed, they approached her and tried to force her.

²² 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. ²³But it would be better for me to fall into your hands by not doing it than to sin before the Lord."

²⁸ 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. ²⁹And 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. ³⁰Now, 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.

^aOr judgments ^bOr bedazzled

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in her husband's orchard. ⁸And every day the two elders would watch her going in and walking about, and they were in lust with her. ⁹And they diverted their own mind and turned away their eyes in order not to look to heaven nor to remember to make right decisions^a. ¹⁰And both were transfixed^b by her, and they did not tell one another their distress, ¹¹because they were ashamed to tell their lust, that they wanted to be intimate^c with her. ¹²And every day they would watch eagerly to see her.

¹³ 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. ¹⁴And 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.

¹⁵ 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. ¹⁶And no one was there except the two elders, hidden and watching her. ¹⁷And she said to the girls, "Now, bring me olive oil and soaps, and shut the orchard doors so that I can bathe." ¹⁸And 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.

¹⁹ And it happened when the girls had gone out, the two elders got up and ran to her ²⁰and 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. ²¹But 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."

²² 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. ²³It is preferable for me to fall into your hands by not doing it than to sin before the Lord."

²⁴ And Sousanna cried out with a loud voice, but also the two elders shouted against her. ²⁵And running, the one opened the orchard doors. ²⁶But 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. ²⁷But when the elders spoke their words, the slaves felt very ashamed, for never had a word like this been said about Sousanna.

²⁸ 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, ²⁹"Send for Sousanna daughter of Chelkias, who is the wife of

^aOr judgments ^bOr bedazzled ^cOr have sex

OLD GREEK

31 Now the woman was very refined. ³²And the scoundrels ordered to uncover her in order that they could be sated with lust for her beauty. ³³And 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. ³⁵But her heart trusted in the Lord, her God, and when she lifted her head, she wept, saying to herself, ^{35a}"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. ³⁶Then the two elders said, "We were walking around in her husband's orchard, ³⁷and 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. ³⁸And they did not know that we stood there. Then we agreed together, saying, 'Let's find out who they are.' ³⁹And as we approached we recognized her, but the young man fled, covered over. ⁴⁰But when we had seized this woman, we asked her, 'Who is the man?' ⁴¹but 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? ⁵¹And now, separate them far from one another for me so that I can test them." ^{51a}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 aged in wicked days, your sins have now come, which you have committed formerly, ⁵³when 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.' ⁵⁴Now, therefore, under what tree and at

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Ioakim." So they sent, ³⁰and she came, and her parents and her children and all her relatives.

31 Now Sousanna was very refined and beautiful in appearance. ³²Then the scoundrels commanded that she be uncovered (for she was veiled) so that they could be sated with her beauty. ³³But those who were with her and all who saw her began weeping.

34 Then after the two elders stood up before the people, they put their hands on her head. ³⁵But she, while crying, looked up to heaven, because her heart trusted in the Lord. ³⁶Then 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. ³⁷And a young man, who was hiding, came to her and lay down with her. ³⁸Now since we were in the corner of the orchard, when we saw the lawlessness, we ran to them. ³⁹And although we saw them being intimate^a, 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. ⁴⁰But when we had seized this woman, we asked who the young man was, ⁴¹and 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.

42 Then Sousanna cried out with a loud voice and said, "O everlasting God, you who are familiar with secret things, you who know all things before their beginning, ⁴³you understand that they have testified lies against me. And lo, I will die, though I have done nothing that they have maliciously alleged against me!"

44 And the Lord heeded her voice. ⁴⁵And as she was being led away to be executed, God awakened the holy spirit of a young lad whose name was Daniel, ⁴⁶and he shouted with a loud voice, "I am innocent of this woman's blood!"

47 Then all the people turned to him and said, "What is this word that you have spoken?" ⁴⁸So he, as he stood among them said, "Are you such fools, O sons of Israel? Without examining nor learning the plain truth, do you condemn a daughter of Israel? ⁴⁹Return to the court, for these men have testified lies against her."

50 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." ⁵¹And 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 aged in wicked days, your sins have now come, which you have committed formerly, ⁵³when 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.' ⁵⁴Now,

^aOr *having sex*

OLD GREEK

what sort of place of the orchard did you see them with one another?" And the impious one said, "Under a mastich." ⁵⁵Then 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]. ⁵⁷And 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. ⁵⁸Now, 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." ⁵⁹And Daniel said, "Sinner! Now, the angel of the Lord stands with the sword until the people destroy you^a 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. ^{62a}For this reason youths are beloved by Iakob, because of their simplicity. ^{62b}And as for us, let us watch out for young able sons. For youths will be pious, and a spirit of knowledge and understanding shall be with them forever and ever.

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therefore, if you really saw this woman, tell: Under what tree did you see them having intercourse together?" Then he said, "Under a mastich." ⁵⁵Then Daniel said, "Truly you have lied to the detriment of your own head, for already as the angel of God receives the sentence from God he will split you in two."

⁵⁶ And after he had him removed, he ordered them to bring the other. And he said to him, "O seed of Chanaan and not Iouda, beauty has beguiled you, and lust has twisted your heart. ⁵⁷Thus 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 your lawlessness. ⁵⁸Now, therefore, tell me: Under what tree did you catch them having intercourse together?" Then, he said, "Under an evergreen oak." ⁵⁹Then Daniel said to him, "Truly you also have lied to the detriment of your own head, for the angel of God is waiting with the sword to saw you in two so as to destroy you^a."

⁶⁰ And the whole assembly shouted with a loud voice and blessed the God who saves those who hope in him. ⁶¹And they rose up against the two elders, because Daniel had implicated them out of their own mouth that as false witnesses, and they did to them what they had wickedly intended to the neighbor, ⁶²by doing to them according to the law of Moyses, and they killed them. 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. ⁶⁴And Daniel became great in the presence of the people from that day onward.

^aGk = pl^aGk = pl

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DANIEL

TO THE READER

EDITION OF THE GREEK TEXT

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* [Göttingen: 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 Göttingen 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 καί “and” for Hebrew ו. Though the OG employs δέ just over 50 times, compared to only 7 in TH, most often the default equivalent for both is καί. 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 γινώσκω (“to know”) = יָדַעַ, γνωρίζω (“to make known”) = יָדַעַ (Aramaic), δίδωμι (“to give”) = נָתַן, ἔρχομαι (“to go”) + cognates = אָחַז, אָחַז, λαλέω (“to speak”) = דַּבֵּר and συντελέω (“to finish”) = כָּלַל. 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, γραφή (“writing”) or its cognate verb renders every instance of כָּתַב (“writing”) except 6.10 where δόγμα (“decree”) is used. In other cases TH has many equivalents for the one Hebrew word. For example, נֹעַר (“strength”) is rendered by ἰσχύς (“strength”), ὑποστήριγμα (“supports”), δυναστεία (“sovereignty”), μαωζιν (a transcription) and καταφυγή (“refuge”). Verbs, particularly verbs of saying, are more susceptible to multiple equivalents. For example, the verbal form קָרָא (“call”) is rendered by βοάω (“shout”), φωνέω (“speak loud”), ἀναγινώσκω (“read”), καλέω (“call”) and ἐπικαλέω (“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 קָרָא וְכִבְּרֹנָא with καὶ ὁ κήρυξ ἐκήρυξε (“And the herald heralded”). In 12.10 TH has καὶ ἀνομήσωσιν ἄνομοι (“and the lawless act lawlessly”) where OG employs καὶ ἁμαρτωσιν οἱ ἁμαρτωλοί (“and the sinners sin”).

Despite TH’s concern to produce a faithful translation, the OG is normally superior. For example, εἰδωλείω (“idol’s temple”), κινδυνεύσω τῷ ἰδίῳ τραχήλῳ (“I will risk my own neck!”) and δι-αμερισθήσεται (Munnich reads διαμελισθήσεται) καὶ ἡ οὐσία αὐτοῦ δημευθήσεται (“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 רִשְׁפָּא ("watcher") with ῖρ ("Ir") while OG has $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$ ("angel"). Other transcriptions by TH are $\phi\omicron\rho\theta\omicron\mu\mu\iota\nu$ (1.3), $\sigma\upsilon\beta\alpha\lambda$ (8.2), $\phi\epsilon\lambda\mu\omicron\upsilon\iota$ (8.13), $\beta\alpha\delta\delta\iota\nu$ (10.5), $\mu\alpha\omega\zeta\iota\nu$ (11.38) and $\epsilon\phi\alpha\delta\alpha\nu\omega$ (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 $\kappa\alpha\iota$ ("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 $\text{πρ}\acute{\omicron}\sigma\omega\pi\omicron\nu$ ("face") where TH has the plural $\text{πρ}\acute{\omicron}\sigma\omega\pi\alpha$ ("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

OLD GREEK

1 During the third year of King Ioakim of Judea, when Nabouchodonosor, king of Babylon, arrived at Ierousalem, he besieged it. ²And 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: ⁴young 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 ⁵and 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. ⁶And there were of the race of the sons of Israel who were from Judea: Daniel, Hananias, Misael, Azarias. ⁷And 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 [.]^a with the king's dinner and the wine that he drank, and he petitioned the chief eunuch so that he not be contaminated. ⁹And the Lord gave Daniel honor and favor before the chief eunuch. ¹⁰And the chief eunuch said to Daniel, "I am distressed because of my lord the king who appointed your food and drink that he should not see your face more drawn^b and sickly than the young men from aliens with whom you are being reared; I will risk my own neck!" ¹¹And Daniel said to Abiesdri, the chief eunuch, who was assigned to Daniel, Hananias, Misael, Azarias: ¹²"Do test your servants over a period of ten days, and let us be given some pulse from the earth to 'gulp down'

^abe defiled = Mu ^bPossibly thinner ^ceat = Mu

THEODOTION

1 In the third year of the reign of Ioakim, king of Iouda, Nabouchodonosor, king of Babylon, came to Ierousalem and besieged it. ²And 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 Phorthommina: ⁴young 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 literature and language of the Chaldeans. ⁵And 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. ⁶And among them from the sons of Iouda were Daniel and Hananias and Misael and Azarias. ⁷And 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. ⁹And God gave Daniel to mercy and to compassion before the chief eunuch. ¹⁰And 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^b than the other youths of your own age, and you would sentence my head with the king." ¹¹And 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. ¹³And let

^aHeb = nobles ^bPossibly saddened

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and water to drink. ¹³And if our appearance seems more pale than the other young men who are eating of the royal dinner, as you observe so deal with your servants." ¹⁴And he dealt with them in this manner and tested them for ten days. ¹⁵Now, 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. ¹⁶And Abiesdri continued to withhold their dinner and their wine and would give them some pulse instead. ¹⁷And 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 eunuch to Nabouchodonosor the king. ¹⁹And 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. ²⁰And in every topic and understanding and education, which the king inquired of them, he took them to be ten times wiser, surpassing the savants and scholars that were in the whole kingdom. And the king glorified them and appointed them in affairs in his whole kingdom. ²¹And Daniel lasted until the first year of the reign of Cyrus.

2 And in the twelfth year of Nabouchodonosor's reign, it happened that visions and dreams befell him, and he was disturbed in his sleep. ²And the king ordered that the enchanters and the magicians and sorcerers of the Chaldeans be brought in to tell the king his dreams. And when they arrived, they stood in front of the king. ³And the king said to them, "I have seen a dream, and my spirit was shaken. Therefore, I want to find out about the dream." ⁴And the Chaldeans spoke to the king in Syrian, "O lord, you shall live forever! Tell the dream to your servants, and we will explain it." ⁵Then 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 expropriated into the royal treasury. ⁶But 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 interpret." ⁷Then they answered a second time, saying, "O king, state the vision, so your servants will interpret regarding these matters." ⁸And the king said to them, "It is certain you are trying to buy time; therefore, as I have commanded: ⁹unless 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 occasion changes. Now, therefore, if you state the vision, which I saw during the night, I shall know that you can also disclose its sense." ¹⁰And 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

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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." ¹⁴And he heeded them and tested them for ten days. ¹⁵And 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. ¹⁶And there was Hamelsad withholding their dinner and the wine of their drink, and he would give them seeds. ¹⁷And 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 And 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. ¹⁹And the king spoke with them, and from among them all none were found like Daniel and Hananias and Misael and Azarias, and they stood before the king. ²⁰And in every matter of wisdom and knowledge that the king inquired of them, he found them ten times better than all the enchanters and magicians who were in his whole kingdom. ²¹And Daniel continued until year one of Cyrus the king.

2 In the second year of his reign, Nabouchodonosor dreamed a dream, and his spirit was startled^a, and his sleep left him. ²And the king said to summon the enchanters and the magicians and the sorcerers and the Chaldeans to tell the king his dreams. And they came and stood before the king. ³And the king said to them, "I dreamed, and my spirit was startled^a so as to know the dream." ⁴And the Chaldeans spoke to the king in Syrian, "O king, live forever! You say the dream to your servants, and we will tell the interpretation." ⁵The king answered the Chaldeans, "The matter has escaped me; unless you make known to me the dream and the interpretation, you will be destroyed, and your houses will be plundered. ⁶But if you make known to me the dream and the interpretation, gifts and rewards and great honor you will receive from me. Only tell me the dream and its interpretation." ⁷They answered a second time and said, "Let the king state the dream to his servants, and we can tell its interpretation." ⁸And the king answered and said, "I know with certainty that you are trying to buy time, because you see that the matter has escaped me. ⁹Therefore, if you do not tell me the dream, I know that you have conspired to speak a lying and corrupt word before me until the time passes. State to me my dream, and I shall know that you can tell me the interpretation." ¹⁰The Chaldeans answered before the king and kept saying, "There is no person on dry land who can make known the matter of the king, as no great king or magistrate has requested such a thing

^aOr *disturbed*

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asked^a such a matter of any sage or magician or Chaldean. ¹¹And 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. ¹³And 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. ¹⁴Then Daniel spoke counsel and knowledge to Arioch, the king's chief cook, who was ordered to bring forward the savants of Babylonia. ¹⁵And he inquired of him, saying, "Why is it being decreed so harshly by the king?" Then Arioch made the ordinance clear to Daniel. ¹⁶Now 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 Misaël and Azarias, his companions. ¹⁸And 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. ¹⁹Then 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,

²⁰ "Let the name of the great Lord be blessed forever,
because wisdom and majesty are his.
²¹ And he changes seasons and times,
deposing kings and setting up,
giving to the sages wisdom
and understanding to those who have
knowledge
²² and revealing deep and obscure things
and knowing what is in the darkness and
in the light,
and with him there is release.
²³ 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 So 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-

^arequested = Mu

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of an enchanter, magician, Chaldean, ¹¹because the thing that the king is requesting is difficult. And there is no other who can tell it before the king but gods, whose dwelling is not with any flesh."

¹² Then the king in anger and great rage said to destroy all the sages of Babylon. ¹³And the decree went out, and the sages were being executed, and they sought to slay Daniel and his friends. ¹⁴Then Daniel answered counsel and reason to Arioch, the king's chief cook, who had gone out to slay the sages of Babylon. ¹⁵"Magistrate of the king, why has the shameless opinion gone out from before the king?" So, Arioch made the matter known to Daniel. ¹⁶And Daniel petitioned the king so that he might give him time, and he would tell the king the interpretation.

¹⁷ And Daniel went into his home and made known the matter to Hananias and to Misaël and to Azarias, his friends, ¹⁸and they began seeking mercy before the God of heaven concerning this mystery so that Daniel and his friends might not perish with the rest of the sages of Babylon. ¹⁹Then the mystery was revealed to Daniel in a vision of the night, and Daniel blessed the God of heaven ²⁰and said:

"May the name of God be blessed from age
to age,
because wisdom and power are his.
²¹ And he changes seasons and times;
he sets up kings and deposes,
giving wisdom to the sages
and intelligence to those who know
understanding.
²² He reveals deep and hidden things,
knowing what is in the darkness,
and the light is with him.
²³ 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." ²⁶And the king an-

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son among the captives of the sons of Judea who will disclose everything in detail to the king.”²⁶ So having answered, the king said to Daniel, but called Baltasar in Chaldean, “Are you able to disclose to me the vision that I have seen and its sense?”²⁷ So Daniel spoke aloud in the presence of the king and said, “That which the king has seen: the explanation is not of the sages and enchanters and sorcerers and Gazarenes,²⁸ but there is a Lord in heaven illumining mysteries who has disclosed to King Nabouchodonosor what must happen at the end of days. O King, you shall live forever! The dream and the vision of your head upon your bed is this:²⁹ You, O king, after you reclined upon your couch, saw everything that must happen at the end of the days, and he that reveals mysteries has disclosed to you what is about to happen.³⁰ But as for me, this mystery was not brought to light because of wisdom that I have beyond all persons, but it was shown to me what you pondered in your heart by knowledge in order that it might be disclosed to the king.

31 “And you saw, O king. And lo! There was one image. And that image was exceedingly great. And its appearance, being extraordinary, stood in front of you, and the appearance of the image was frightening.³² And the head was of good gold, the chest and the arms silver, the belly and the thighs bronze,³³ and the legs iron, the feet partly of iron and partly of earthenware.³⁴ And you saw until when a stone was cut from a mountain, without hands, and it struck the image on the iron and earthenware feet and crushed them.³⁵ Then the iron as well as the earthenware and the bronze and the silver and the gold became powdery together and became more powdery, as it were, than the chaff on a threshing floor, and the wind threw them so that nothing remained of them. And the stone that struck the image became a great mountain, and it struck the whole earth.

36 “This was the vision. Now we will also tell the meaning in the presence of the king.³⁷ You, O king, are king of kings, and to you the Lord of heaven has given the kingdom and power and honor and glory.³⁸ In the whole world from humans and wild animals and birds of the air and fish of the sea, he has delivered them into your hands to rule over all—you are the gold head.³⁹ And after you will rise a kingdom smaller than yours and another kingdom of bronze, which will rule over the whole earth,⁴⁰ and another kingdom, strong as iron, which saws everything and cuts down every tree, and the whole earth will be shaken.⁴¹ And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom in two parts, 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

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swered and said to Daniel, whose name was Baltasar, “Are you able to tell me the dream that I have seen and its interpretation?”²⁷ And Daniel answered before the king and said, “The mystery that the king asks: it is not of sages, magicians, enchanters, Gazarenes to tell to the king,²⁸ but rather, there is a God in heaven revealing mysteries, and he has made known to King Nabouchodonosor what must happen at the end of days. Your dream and the visions of your head upon your bed is this:²⁹ O king, your thoughts upon your bed ascended to what must happen after this, and he that reveals mysteries has made known to you what must happen.³⁰ But as for me, this mystery was not revealed by wisdom that I have more than any living beings but in order to make known the interpretation to the king in order that you may know the thoughts of your heart.

31 “You were looking, O king. And lo! There was one image. That great image and its appearance was extraordinary. It was standing before you, and the sight of it was frightening.³² As for the image whose head was of good gold, its hands [and chest] and arms silver, the belly and the thighs bronze,³³ the shanks iron, the feet partly of iron and partly of earthenware—³⁴ you kept looking until a stone was severed from a mountain, not by hands, and it struck the image on the iron and earthenware feet and completely pulverized.³⁵ Then the earthenware, the iron, the bronze, the silver, the gold were ground all at once and became as dust from a summer threshing floor, and the greatness of the wind arose, and ^atheir place was not found^a. And the stone that struck the image became a great mountain, and it filled the whole earth.

36 “This is the dream, and we will tell before the king its interpretation.³⁷ You, O king, are king of kings to whom the God of heaven has given a powerful and mighty and honorable kingdom.³⁸ In every place where the sons of men live, and both animals of the field and birds of the air, he has given into your hand, and he has established you as lord of all—you are the gold head.³⁹ And behind you will arise another kingdom inferior to yours and a third kingdom that is the bronze, which will rule over the whole earth.⁴⁰ And there will be a fourth kingdom, strong as iron; as iron pulverizes and overpowers everything, so it will pulverize and overpower everything.⁴¹ And you saw that the feet and toes were partly of earthenware and partly of iron: it will be a divided kingdom, and some of the root of the iron will be in it, as you saw the iron mixed with the earthenware.⁴² And the toes of the feet, partly of iron but partly of earthenware: part of the kingdom will be strong,

^aI.e. they vanished without a trace

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iron is not able to be blended with earthenware. ⁴⁴And in the times of these kings the God of heaven will set up another kingdom that will be forever and will not be corrupted. And this kingdom will never permit another nation, but it will crush and abolish those kingdoms, and it will stand forever, ⁴⁵just as you have seen a stone cut out of a mountain, without hands, and it ground the earthenware and the iron and bronze and silver and gold. The great God has shown the king what will be at the end of the days, and the vision is precise, and the meaning of it trustworthy."

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. ⁴⁷And 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!" ⁴⁸Then 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. ⁴⁹And 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 and 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, ³and the aforementioned stood in front of the image. ⁴And the herald heralded to the crowds, "I tell you, O nations, peoples and languages, ⁵whenever 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. ⁶And anyone who does not fall down and do obeisance, they will throw him into the furnace of fire." ⁷And 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.

^aset up = Mu

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and some of it will be broken, ⁴³for you saw the iron mixed with earthenware. There will be comingling among the seed of humanity, and they will not hold together, this one with that one, just as iron does not mix with earthenware. ⁴⁴And 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; ⁴⁵as 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 manaa^a and fragrances be poured out to him. ⁴⁷And having answered, the king said to Daniel, "It is certain; your God, he is God of gods and Lord of kings and a revealer of mysteries, because you have been able to reveal this mystery!" ⁴⁸And 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. ⁴⁹And 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.

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 Babylon ²and 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. ³And 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. ⁴And the herald cried out with force, "It is said to you, O peoples, tribes, languages, ⁵any 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. ⁶And whoever does not fall down and do obeisance, at that very hour will be thrown into the furnace blazing with fire." ⁷And 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 obei-

^aHeb = grain offering

OLD GREEK

8 At that time, when Chaldean men came forward, they denounced the Judeans.⁹ 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 Nabouchodonosor, 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 Nabouchodonosor 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 Nabouchodonosor, "O king, we have no need to answer you about this command,¹⁷ 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 Nabouchodonosor 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 heated²⁰ 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^a 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

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sance to the gold image that King Nabouchodonosor had set up.

8 Then Chaldean men came forward and denounced the Judeans⁹ to King Nabouchodonosor. "O king, live forever!¹⁰ You, O king, have made a decree: every person who hears the sound of the horn, both pipe and lyre, trigon and harp and all kinds of musical instruments¹¹ and does not fall down and do obeisance to the gold image, he will be thrown into the furnace blazing with fire.¹² There are Judean men whom you have appointed over the works of the region of Babylon: Sedrach, Misach, Abdenago, who have not heeded your decree, O king. They do not serve your gods, and they do not do obeisance to the gold image, which you have set up."

13 Then Nabouchodonosor in anger and rage said that Sedrach, Misach, Abdenago be brought in, and they were brought before the king.¹⁴ And Nabouchodonosor answered and said to them, "Is it true, O Sedrach, Misach, Abdenago, that you do not serve my gods and you do not do obeisance to the gold image, which I have set up?¹⁵ Now, therefore, if you are prepared so that when you hear the sound of the horn, both pipe and lyre, trigon and harp and all kinds of musical instruments, you should fall down and do obeisance to the image that I have made. But if you should not do obeisance, that very hour you will be thrown into the furnace blazing with fire, and who is the god that will deliver you out of my hand?"

16 And Sedrach, Misach, Abdenago answered, saying to King Nabouchodonosor, "We have no need in this matter to answer you,¹⁷ for there is a god whom we serve, able to deliver us from the furnace blazing with fire, and out of your hands, O king, he will rescue us.¹⁸ And if not, let it be known to you, O king, that we will not serve your gods, and we will not do obeisance to the image, which you have set up."

19 Then Nabouchodonosor was filled with anger, and the appearance of his face was distorted against Sedrach, Misach, Abdenago. And he said that the furnace should be stoked up sevenfold until it would be heated completely²⁰ and told men, strong in strength, after they had bound Sedrach, Misach, Abdenago, to throw them into the furnace blazing with fire.²¹ Then these men were bound together with their trousers and hats and leggings, and they were thrown into the middle of the furnace blazing with fire.²² When the king's word prevailed, the furnace was also heated excessively,²³ and these three, Sedrach, Misach, Abdenago, fell down, bound, into the middle of the blazing furnace.

24 And they were walking around in the middle of the flames, singing hymns to God and blessing the Lord.²⁵ And after Azarias stood, he prayed

^aburning = Mu

OLD GREEK

the king ordered them to be thrown into the furnace. ²⁵Then 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 Ierousalem, 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 and 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,

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in this way. And he opened his mouth in the middle of the fire and 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,
and all your works are genuine, and right are your ways,
and all your judgments are truth.
- ²⁸ And you have executed judgments of truth in all you have brought upon us
and upon Ierousalem, the holy city of our ancestors,
for by truth and judgment you have brought all these things because of our sins.
- ²⁹ For we have sinned and broken your law in turning away from you,
and in all matters we have sinned grievously.
- ³⁰ And we have not obeyed your commandments,
and we have not kept them or done what you have commanded us
so that it might go well for us.
- ³¹ And all that you have brought upon us
and all that you have done to us,
you have done by a true judgment.
- ³² And you have handed us over into the power of enemies,
lawless hateful rebels,
and to an unjust king
and 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 now 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 for the sake of your slave Isaak
and Israel your holy one,
- ³⁶ to whom you spoke to increase their offspring
like the stars of heaven
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^a 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. ⁴⁷And
the flame poured out above the furnace forty-nine
cubits ⁴⁸and flared out and burned those of the
Chaldeans who were caught near the furnace. ⁴⁹But
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 ⁵⁰and 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. ⁵¹Now,
the three resuming, as though from one mouth,
were singing hymns and glorifying and blessing
and exalting 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.

^aI.e. *sacrifice*

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^a 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
God
and glorious over the whole world.

46 And the king's servants who threw them in
did not leave off stoking the furnace with naptha
and pitch and tow and brushwood. ⁴⁷And the
flame poured out above the furnace forty-nine cu-
bits ⁴⁸and flared and burned those of the
Chaldeans who were caught near the furnace.
⁴⁹But 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
⁵⁰and 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. ⁵¹Then 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.
- 53 Blessed are you in the shrine of your holy
glory,

^aI.e. *sacrifice*

OLD GREEK

- 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 cheroubin,
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^a;
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.

^aOr *spirits*

THEODOTON

- and to be greatly hymned and highly glorified forever.
- 54 Blessed are you who look upon the depths sitting upon cheroubin,
and to be praised and highly exalted forever.
- 55 Blessed are you on the throne of your kingdom,
and to be greatly hymned and highly exalted forever.
- 56 Blessed are you in the firmament of heaven,
and to be hymned and glorified forever.
- 57 Bless the Lord, all you works of the Lord;
sing hymns, and highly exalt him forever.
- 59 Bless the Lord, you heavens;
sing hymns, and highly exalt him forever.
- 58 Bless the Lord, you angels of the Lord;
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, you every power;
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^a;
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, winter cold and summer heat;
sing hymns, and highly exalt him forever.
- 68 Bless the Lord, dews and falling snow;
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, light and darkness;
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, hoarfrosts and snows;
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.
- 78 Bless the Lord, seas and rivers;
sing hymns, and highly exalt him forever.
- 77 Bless the Lord, you springs;
sing hymns, and highly exalt him forever.

^aOr *spirits*

OLD GREEK

- 79 Bless the Lord, you sea-monsters and all
that move in the waters;
sing hymns, and highly exalt him forever.
- 80 Bless the Lord, all birds of the air;
sing hymns, and highly exalt him forever.
- 81 Bless the Lord, four-footed and wild animals
of the land;
sing hymns, and highly exalt him forever.
- 82 Bless the Lord, all humans on earth;
sing hymns, and highly exalt him forever.
- 83 Bless the Lord, O Israel;
sing hymns, and highly exalt him forever.
- 84 Bless the Lord, you priests, slaves of the
Lord;
sing hymns, and highly exalt him forever.
- 86 Bless the Lord, spirits and righteous souls;
sing hymns, and highly exalt him forever.
- 87 Bless the Lord, you who are holy and
humble in heart;
sing hymns and highly exalt him forever.
- 88 Bless the Lord, Hananias, Azarias, Misael;
sing hymns, and highly exalt him forever.
For he has rescued us from Hades
and saved us from the hand of death
and delivered us from the midst of the
burning flame
and released us from the fire.
- 89 Acknowledge the Lord, for he is kind,
for his mercy is forever.
- 90 All who worship the Lord,
bless the God of gods;
sing hymns, and acknowledge him,
for his mercy is forever and ever and
ever.

91(24) And it happened that when the king heard them singing hymns and when he stood, he saw them alive. Then Nabouchodonosor the king was astonished. And he rose quickly and said to his friends, ⁹²⁽²⁵⁾“Lo, I see four men unbound and walking in the fire, and no ruin has come to them, and the appearance of the fourth is the likeness of a divine angel.” ⁹³⁽²⁶⁾And approaching the door of the still blazing furnace, the king called them by name, “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 trousers 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—

THEODOTION

- 79 Bless the Lord, you sea-monsters and all
that move in the waters;
sing hymns, and highly exalt him forever.
- 80 Bless the Lord, all birds of the air;
sing hymns, and highly exalt him forever.
- 81 Bless the Lord, all wild animals and cattle;
sing hymns, and highly exalt him forever.
- 82 Bless the Lord, all humans on earth;
sing hymns and highly exalt him forever.
- 83 Bless the Lord, O Israel;
sing hymns, and highly exalt him forever.
- 84 Bless the Lord, you priests;
sing hymns, and highly exalt him forever.
- 85 Bless the Lord, you slaves;
sing hymns, and highly exalt him forever.
- 86 Bless the Lord, spirits and righteous souls;
sing hymns, and highly exalt him forever.
- 87 Bless the Lord, you who are holy and
humble in heart;
sing hymns, and highly exalt him forever.
- 88 Bless the Lord, Hananias, Azarias, Misael;
sing hymns, and highly exalt him forever.
For he has rescued us from Hades
and saved us from the hand of death
and delivered us from the midst of the
burning flame of the furnace
and delivered us from the middle of the
fire.
- 89 Acknowledge the Lord, for he is kind,
for his mercy is forever.
- 90 All who worship the Lord,
bless the God of gods;
sing hymns, and acknowledge him,
for his mercy is forever.

91(24) And Nabouchodonosor heard them singing hymns and was astonished. And he rose up in haste and said to his nobles, “Was it not three men that we threw bound into the middle of the fire?” And they said to the king, “True, O king.” ⁹²⁽²⁵⁾And the king said, “Here I see four men unbound and walking in the middle of the fire, and there is no destruction on them, and the appearance of the fourth is like a divine son.” ⁹³⁽²⁶⁾Then Nabouchodonosor approached the door of the furnace blazing with fire and said, “Sedrach, Misach, Abdenago, slaves of the Most High God, come out, and come here!” And Sedrach, Misach, Abdenago came out from the middle of the fire. ⁹⁴⁽²⁷⁾And the satraps and the generals and the local rulers and the dynasts of the king gathered together and looked at the men, that the fire had not had any power over their body; the hair of their heads was not singed, and their trousers were not changed, and a smell of fire was not on them. ⁹⁵⁽²⁸⁾And Nabouchodonosor answered and said, “Blessed be the God of Sedrach, Misach, Abdenago, who has sent his angel and delivered his servants, because they trusted in him. And they altered the king’s word and yielded up their bodies to the fire so that they might not serve or do obeisance to any god except their God.

OLD GREEK

whoever blasphemes the Lord, God of Sedrach, Misach, Abdenago will be dismembered^a, 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.

4 ⁽⁴⁾In the eighteenth year of his reign, Nabouchodonosor 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^b.

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^c may feed on grass like an ox
with the animals of the earth in the
mountains,

¹³⁽¹⁶⁾and his^c body may be changed from the
dew of heaven,
and he^c may graze with them for seven
years

¹⁴ until he^c acknowledges
that the Lord of heaven has authority
over everything

^aOr *dissected* = Mu ^{b+} on my bed = Mu ^cOr it

THEODOTON

⁹⁶⁽²⁹⁾And I publish a decree: Any people, tribe, language that speaks blasphemy against the God of Sedrach, Misach, Abdenago—they will be for destruction and their houses for plunder, as there is no other god who is able to rescue in this way.” ⁹⁷⁽³⁰⁾Then the king restored Sedrach, Misach, Abdenago in the region of Babylon and deemed them worthy to govern all the Judeans who were in his kingdom. ^{98(4.1)}King Nabouchodonosor to all peoples, tribes and languages who live throughout the earth: May you have abundant peace! ⁹⁹⁽²⁾The signs and wonders that the Most High God did for me I am pleased to recount to you—¹⁰⁰⁽³⁾how great and mighty they are!

His kingdom is an eternal kingdom,
and his authority is for generation upon
generation.

4 ⁽⁴⁾I, Nabouchodonosor, was prospering in my home and thriving. 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, Gazarenes, Chaldeans came in, and I told the dream before them, and they could not make known to me its interpretation ⁵⁽⁸⁾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 Ir^a, 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.

^aAram = *watcher*

DANIEL 4

1005

OLD GREEK

which is in heaven and which is on the earth
and does with them whatever he wishes.^c
14a It was cut down before me in one day,
and its destruction was in one hour of the day.
And its branches were given to every wind,
and it was dragged and thrown away.
He^a ate grass with the animals of the earth.

And he^a was delivered into prison
and was bound by them with shackles
and bronze manacles.

I marveled exceedingly at all these things,
and my sleep escaped from my eyes.
15(18) And when I arose in the morning from my bed, I called Daniel, the ruler of the savants and the leader of those who decide dreams, and I described the dream for him, and he showed me its entire interpretation.

16(19) But since Daniel was greatly amazed and since foreboding pressed him and since he was afraid, as trembling seized him and his appearance changed, having shaken his head, having marveled for one hour, he answered me in a quiet voice: 'O king, may this dream be for those who hate you, and its interpretation come upon your enemies! 17(20) The tree that was planted in the earth, whose appearance was great—it is you, O king, 18(21) and all the birds of the air which nest in it. The strength of the earth and the nations and all the languages unto the ends of the earth and all countries are slaves to you. 19(22) Furthermore, the fact that that tree was exalted and neared heaven and that its span touched the clouds is: You, O king, have been exalted above all humans who are upon the face of the whole earth. Your heart was exalted with pride and power vis-à-vis the holy one and his angels. Your works were seen, how you ravaged the house of the living God pertaining to the sins of the sanctified people. 20(23) And the vision, which you saw, that an angel was sent in power by the Lord and that he said to destroy and cut down the tree: the verdict of the great God will come upon you, 21(24) and the Most High and his angels are pursuing you. 22(25) They will take you away to prison and send you away into a desert place. 23(26) And the root of the tree, which was spared, since it was not uprooted: the place of your throne will be kept for you for a season and an hour. Lo, they are being prepared against you, and

^aOr it

THEODOTION

12(15) Nevertheless, leave the growth of its roots in the ground
and with a band of iron and bronze,
and he^a will lie in the tender grass of the outdoors
and in the dew of heaven.
And his^a lot will be with the animals
in the grass of the earth.
13(16) 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.
14(17) The sentence is by meaning of Ir^b,
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 condemned of humans.^c

15(18) This is the dream that I, King Nabouchodonosor, 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."

16(19) 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 for your enemies! 17(20) The tree that you saw, which grew great and strong, whose top reached to heaven, and its span into the whole earth, 18(21) 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—19(22) 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. 20(23) And because the king saw Ir^b and a holy one descending from heaven and he 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^a will lodge in the dew of heaven, and his^a lot will be with the wild animals until seven seasons change over him'—21(24) this is its interpretation, O king, and it is a meaning of the Most High that has overtaken my lord the king: 22(25) 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 you will lodge by the dew of heaven, and seven seasons will be altered over you until you ac-

^aOr it(s) ^bAram = *watcher*

OLD GREEK

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^a 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, ²⁷⁽³⁰⁾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 condemned 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 me 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.'

^aOr *acts of mercy*

THEODOTION

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^a 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, ²⁷⁽³⁰⁾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*

OLD GREEK

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. ^{34c}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.]

THEODOTION

33(36) At the same time my reason was returned to me, and I came into the honor of my kingdom, and my form returned to me. And my despots and my nobles sought me, and I became strong over my kingdom, and still more greatness was added to me. ³⁴⁽³⁷⁾Now, therefore, I, Nabouchodonosor, praise and extol and glorify the king of heaven,

because all his works are true
and his paths are justice;
and he is able to bring low
all those who walk in pride.

OLD GREEK

¹King Baltasar made a great feast for his associates. ²And 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 Ierousalem and to pour wine in them for his associates. ³And they were brought, and they were drinking with them. ⁴And 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, ⁶and 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. ⁷And 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. ⁸And the enchanters and sorcerers and Gazarenes came in, and none was able to tell the meaning of the writing. ⁹Then 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. ¹¹And she said to the king, "That person was prudent and wise and surpassed all the sages of Babylon, ¹²and a holy spirit is in him. And in the days of your father the king he explained difficult meanings to Nabouchodonosor your father."

13 Then Daniel was brought in to the king. And answering the king said to him, ¹⁶"O Daniel, are you able to explain to me the interpretation of the writing? And I shall dress you in purple, and a gold torque I shall put on you, and you will have authority over a third part of my kingdom."

THEODOTON

5 King Baltasar made a great dinner for a thousand of his nobles, and the wine was before the thousand.

2 And as he was drinking, Baltasar spoke, with a taste of the wine, that they would bring in the gold and silver vessels that his father Nabouchodonosor had taken out of the shrine in Ierousalem, "and let the king and his nobles and his concubines and his consorts drink from them." ³And the gold and silver vessels were brought that he had taken out of the shrine of God in Ierousalem, and the king and his nobles and his concubines and his consorts were drinking with them. ⁴They were drinking wine and praised the gold and silver and bronze and iron and wood and stone gods.

5 In that same hour fingers of a human hand came forth and were writing on the plaster of the wall of the king's house, opposite the lampstand. And the king was watching the knuckles of the hand, which was writing. ⁶Then the form of the king was changed, and his thoughts terrified him, and the joints of his loins were giving way, and his knees were knocking together. ⁷And the king shouted aloud in order that the magicians, Chaldeans, Gazarenes be brought in, and he said to the sages of Babylon, "Whoever can read this writing and make known to me the interpretation will be clothed in purple and have the gold torque around his neck and will rank third in my kingdom." ⁸And all the king's sages came in, and they were unable to read the writing or to make known the interpretation to the king. ⁹And King Baltasar was disturbed, and his form was changed, and his nobles became terrified.

10 And the queen came into the house of drink and said, "O king, live forever! Do not let your thoughts disturb you or your form be changed. ¹¹There is a man in your kingdom in whom is a divine spirit, and in the days of your father alertness and understanding was found in him. And your father, King Nabouchodonosor, appointed him ruler of the enchanters, magicians, Chaldeans, Gazarenes, ¹²because an excellent spirit was in him and knowledge and understanding, interpreting dreams and reporting things being controlled and loosing bonds: Daniel, and the king gave to him the name Baltasar. Now, therefore, let him be called, and he will tell the interpretation to you."

13 Then Daniel was brought in before the king. And the king said to Daniel, "Are you, Daniel, the one from the sons of the captivity of Judea, which my father the king brought? ¹⁴I have heard about you that a divine spirit is in you, and alertness and understanding and excellent wisdom were found in you. ¹⁵And now the sages, magicians, Gazarenes came in before me in order to read this writing and

OLD GREEK

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.

²³O 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. ²⁶This is the meaning of the writing: the time of your kingdom has been reckoned; your kingdom is coming to an end. ²⁷It has been cut short, and it has finished. ²⁸Your 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.

THEODOTION

make known to me its interpretation, and they were not able to tell me. ¹⁶And I have heard about you that you are able to interpret decisions. Now, therefore, if you are able to read the writing and make known to me its interpretation, you will be clothed in purple, and the gold torque will be around your neck, and you will rank third in my kingdom."

17 And Daniel said before the king, "Let your gifts be for yourself, and give to someone else the present of your house! Nevertheless, I will read the writing and make known its interpretation. ¹⁸As for you, O king, the Most High God gave your father Nabouchodonosor kingship and greatness and honor and glory. ¹⁹And because of the greatness that he gave him, all peoples, tribes, languages were trembling and fearing before him. He would kill whomever he wanted, and he would beat whomever he wanted, and he would exalt whomever he wanted, and he would humble whomever he wanted. ²⁰And when his heart was lifted up and his spirit was strengthened so that he behaved arrogantly, he was deposed from his kingly throne, and the honor was stripped from him. ²¹And he was driven from humans, and his heart was rendered with the animals. And his dwelling was with onagers, and they would feed him grass like an ox, and his body was bathed with the dew of heaven until he acknowledged that the Most High God has sovereignty over the kingdom of humans and will give it to whomever he wishes. ²²And so, you, Baltasar, his son, have not humbled your heart before all these things you knew, ²³and you have exalted yourself against the Lord God of heaven, and the vessels of his house they brought before you, and you and your nobles and your concubines and your consorts were drinking wine with them, and you have praised the gold and silver and bronze and iron and wood and stone gods, which do not see or hear or know, and the God in whose hand is your breath and all your ways, him you have not glorified.

24 "For this reason, the knuckle of a hand was sent from his presence and put up this writing. ²⁵And this is the inscribed writing: MANE THEKEL PHARES. ²⁶This is the meaning of the matter: MANE, God has measured your kingdom and fulfilled it; ²⁷THEKEL, it has been placed on a scale and has been found wanting; ²⁸PHARES, your kingdom has been divided and has been given to the Medes and Persians."

29 And Baltasar spoke, and they clothed Daniel in purple, and the gold torque they put around his neck, and he proclaimed concerning him that he was third ruler in the kingdom.

30 In that very night Baltasar, the Chaldean king, was killed. ^{31(6.1)}And Darius the Mede received the kingdom, being sixty-two years old.

OLD GREEK

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^a 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, ⁷"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." ⁸And they requested the king so that he would establish and not change the interdict (as they knew Daniel prayed and entreated three times a day) so that he might be vanquished at the hands of the king and thrown into the lions' pit. ⁹And 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 Ierousalem 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." ^{12a}And 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

^aI.e. the one committing the offense

THEODOTIION

6 And it was pleasing before Darius, and he set over the kingdom one hundred twenty satraps, that they might be in his whole kingdom, ²and over them three tacticians, one of them who was Daniel, in order that the satraps might give an account to them so that the king might not be troubled. ³And Daniel was above them, because an excellent spirit was in him, and the king appointed him over his whole kingdom. ⁴And 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."

⁶ Then the tacticians and the satraps approached the king and said to him, "O King Darius, live forever! ⁷All those over your kingdom, generals and satraps, magistrates and local rulers counseled together to establish and enforce an interdict, by royal stipulation, that whoever makes a request of any god or human, for thirty days, except of you, O king, will be thrown into the lions' pit. ⁸Now, then, O king, establish the interdict and publish a document so that the decree of the Persians and Medes may not be changed." ⁹Then King Darius ordered that the decree be written.

¹⁰ And when Daniel knew that the decree had been registered, he entered into his house, and the windows in its upper rooms were open for him opposite Ierousalem, and he was getting down on his knees three times a day and was praying and making confession to his God, just as he was doing previously. ¹¹Then those men spied and found Daniel petitioning and entreating his God. ¹²And they approached the king and said, "O king! Did you not post an interdict, that any person who makes a request of any god or human, for thirty days, except of you, O king, will be thrown into the lions' pit?" And the king said, "The thing is real, and it is the decree of the Medes and Persians, which shall not be passed over." ¹³Then they answered and said before the king, "Daniel, one of the sons of captivity of Judea, has not submitted to your decree, and he requests his requests of his God three times a day." ¹⁴Then the king, as he heard the charge, was greatly grieved ^aover him^a, and he agonized for Daniel to deliver him, and

^aOr by it

OLD GREEK

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, he will deliver you from the power of lions! 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?" ²¹Then Daniel heeded the loud voice and said, ²²"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." ²³Then all the authorities gathered and saw Daniel, how the lions had not bothered him. ²⁴Then 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.

²⁵ Then Darius wrote to all nations and countries and languages who inhabited his whole earth, saying: ²⁶"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.

²⁷I, 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."

²⁸ And King Darius was added to his fathers, and Cyrus the Persian received his kingdom.

THEODOTION

until the evening he kept agonizing to deliver him. ¹⁵Then those men said to the king, "Know, O king, that it is a decree of the Medes and Persians about any interdict or stipulation which the king establishes must not be changed." ¹⁶Then the king spoke, and they brought Daniel, and he was thrown into the lions' pit. And the king said to Daniel, "Your God, whom you continually serve, he will deliver you!" ¹⁷And they brought a stone and laid it on the mouth of the pit, and the king sealed it with his signet and with the signet of his nobles so that the matter might not be changed against Daniel. ¹⁸And the king went into his house and slept without supper, and they brought no delicacies to him, and sleep fled from him.

¹⁹ Then the king rose in the morning with the daylight and went quickly to the lions' pit. ²⁰And as he came near the pit, he cried out in a strong voice, "O Daniel, the slave of the living God, has your God whom you continually serve been able to deliver you from the mouth of the lions?" ²¹And Daniel said to the king, "O king, live forever! ²²My God sent his angel and shut the lions' mouths, and they did not hurt me, because uprightness was found in me before him, and also before you, O king, I have done no wrong." ²³Then the king was exceedingly buoyed over him and said to bring up Daniel out of the pit. And Daniel was brought up out of the pit, and there was not any harm found on him, because he had believed in his God. ²⁴And the king spoke, and they brought the men who had slandered Daniel, and they were thrown into the lions' pit—they and their sons and their wives. And before they reached the bottom of the pit the lions overpowered them and pulverized all their bones.

²⁵ Then King Darius wrote to all peoples, tribes, languages who inhabited the whole earth: "May you have abundant peace! ²⁶A decree was established from before me, that in every realm of my kingdom people should tremble and fear before the God of Daniel,

because he is a living God and endures
forever,
and his kingdom will not be destroyed,
and his dominion is unto the end^a.

²⁷ He helps and rescues,
and he works signs and wonders in
heaven and on earth;
he delivered Daniel
from the power of the lions."

²⁸And Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.

^aOr *consummation*

OLD GREEK

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: ²On my bed I was watching in my sleep during the night, and lo, the four winds of heaven fell upon a great sea, ³and four beasts were coming up out of the sea, each one differing from the other. ⁴The 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. ⁵And lo, another beast was after it, having the likeness of a bear. And it was placed on one side, and three ribs were in its mouth. And thus it said, "Rise, devour much flesh!" ⁶And 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. ⁷But after this, I was watching in a vision by night a terrifying fourth beast, and the fear of it was surpassing in strength. It had great iron teeth, devouring and pounding; it was trampling with its feet round about, and it behaved differently from all the beasts before it, and it had ten horns. ⁸And many designs were in 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.

¹¹I 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. ¹²And he^a removed those around him from their authority, and time of life was granted to them for a season and a time.

¹³I 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,

^aI.e. *ancient of days*

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7 In the first year of Baltasar, king of the Chaldeans, Daniel saw a dream, and the visions of his head were upon his bed. And he wrote down the dream: ²I, Daniel, was watching, and lo, the four winds of heaven kept assaulting the great sea, ³and four great beasts were coming up out of the sea, differing from one another. ⁴The first was like a lioness, and the wings of this one were as of an eagle. I kept watching until its wings were plucked off, and it was lifted up from the ground and was set upon feet of a human, and the heart of a human was given to it. ⁵And lo, there was a second beast like a bear. And it was raised up on one side, and three ribs were in its mouth between its teeth. And thus, they told it, "Arise, eat much flesh!" ⁶Behind^a this one, I was watching, and lo, there was another beast like a leopard. And it had four wings of a bird on it, and the beast had four heads; and authority was given to it. ⁷Behind^a this one, I was watching, and lo, a fourth beast, terrifying and amazing and exceedingly strong. And its teeth were of iron; they were eating and pulverizing, and it stamped what was left with its feet. And it was exceedingly different from all the beasts that preceded it, and it had ten horns. ⁸I was considering its horns, and lo, another little horn came up among them, and three of the horns of those that preceded it were uprooted from before it. And lo, eyes like eyes of a human were in this horn, and a mouth speaking great things.

⁹ I kept watching
until thrones were set,
and an ancient of days sat,
and his clothing was white like snow,
and the hair of his head was like pure
wool;
his throne was a flame of fire;
its wheels were burning fire.
¹⁰ A stream of fire drew in before him.
A thousand thousands were serving him,
and ten thousand times ten thousand
stood attending him.
A court sat in judgment,
and books were opened.

¹¹I was then watching because of the noise of the great words, which that horn kept speaking, until the beast was taken away and destroyed, and its body was given over to burning with fire. ¹²And as for the rest of the beasts, the dominion was taken away, and length of life was granted to them for a time and a season. ¹³I was watching in the night visions,

and lo, as it were a son of man
coming with the clouds of heaven.
And he came as far as the ancient of days
and was presented to him.

¹⁴ And to him was given the dominion
and the honor and the kingship,
and all peoples, tribes, languages

^aPossibly *after*

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OLD GREEK

and all honor was serving him.
And 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, ¹⁶I 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: ¹⁷"These great beasts are four kingdoms, which shall perish from the earth. ¹⁸And 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. ²⁰And 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, ²¹And I was observing that horn preparing for war against the holy ones and routing them ²²until the ancient of days came, and he gave the verdict for^a the holy ones of the Most High, and the time was given, and the holy ones gained possession of the seat of empire.

²³And 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.

24 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.

25 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

THEODOTION

shall be subject him.
His authority is an everlasting authority,
which will not pass away,
and his kingship will not be destroyed.

15 As for me, Daniel, my spirit shuddered in my possession, and the visions of my head were troubling me. ¹⁶And I approached one of the attendants and sought from him the truth concerning all these things. And he told me the truth and made known to me the interpretation of the words: ¹⁷"These four beasts: four kingdoms will arise upon the earth, which^a will be destroyed ¹⁸And holy ones of the Most High will receive the kingdom and possess it forever and ever."

19 And I was seeking carefully concerning the fourth beast, because it was different from every beast, exceedingly terrifying; its teeth were iron, and its claws bronze, devouring and pulverizing, and it stamped what was left with its feet, ²⁰and concerning the ten horns that were on the head of it and of the other one, which came up and cast out the earlier three, which had eyes and a mouth speaking great things, and its appearance was greater than the rest. ²¹I kept watching, and that horn made war with the holy ones and prevailed over them ²²until the ancient of days came, and he gave the judgment for^b the holy ones of the Most High, and the time arrived, and the holy ones gained possession of the kingdom.

²³And he said: "As for the fourth beast, there shall be a fourth kingdom on the earth,
which shall surpass all the kingdoms,
and it shall devour the whole earth
and stamp it and destroy.

24 And as for its ten horns, ten kings shall arise,
and another shall arise behind^c them
who shall surpass in evil all the previous ones,
and he shall humble three kings.

25 And he shall speak words against the Most High
and shall wear out the holy ones of the Most High
and shall consider in order to change seasons and law,
and it shall be given into his hand
for a time and times and half a time.

26 And the court sat in judgment,
and they shall remove his rule,
to obliterate and to destroy completely.

27 And the kingdom and the authority
and the greatness of the kings, which are under the whole heaven,
was given to the holy ones of the Most High,

^aI.e. kingdoms ^bI.e. in favor of ^cPossibly after

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.

8 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 after^a 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 approaching 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 sprang 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 ¹¹until the commander in chief delivers the captives. And the mountains, which were from eternity, were overthrown on account of it^b and their place and sacrifice were taken away. And he put it^c to the ground [upon the earth], and it prospered, and it emerged^d, and the sanctuary will be desolated. ¹²And sins were on the offering, and justice was thrown to the ground, and it acted, and it prospered. ¹³And I kept hearing another holy one speaking, and the other one said to the Phelmouni who was speaking, "How long will this vision continue: even the sacrifice, which has been taken away, and the sin of desolation that has been given and the sanctuaries^e will be desolated unto trampling?" ¹⁴And he said to him, "Two thousand

^aOr behind ^bI.e. the male goat ^cI.e. the horn ^dPossibly it happened ^eOr holy things

THEODOTON

and his kingdom is an everlasting kingdom,
and all dominions shall be slaves and
heed him."

Here the account ends.

28 As for me, Daniel, my thoughts were greatly troubling me, and my appearance was changed, and I kept the matter in my heart.

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 region 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 sea^a and northward and southward. And no beasts will stand before it, and no one could deliver from its hand. And it did according 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 enraged 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 commander in chief delivers the captives. And sacrifice was overthrown on account of it^b. And it emerged^c, and things were prosperous for it^b, and the sanctuary will be desolated. ¹²And sin was given for an offering, and justice was thrown to the ground, and it^b 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 sanctuary 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."

^aI.e. west ^bI.e. the male goat ^cPossibly it happened

OLD GREEK

three hundred days, evenings and mornings, and the sanctuary will be purified."

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 Olama, and after the human cried out he said, "The vision is for^b 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.

²⁴ And 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.

²⁵ And 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.

9 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

^a + [and it called, "Gabriel, help this one understand the vision."] = Mu ^bPossibly *with a view to*

THEODOTION

15 And it happened that when I, Daniel, saw the vision and was seeking understanding, and lo, one having the appearance of a man stood before me, ¹⁶and I heard a man's voice in the midst of the Oubal, and it called and said, "Gabriel, help this one understand the vision." ¹⁷And he came and stood near where I stood, and when he came, I became alarmed and fell on my face. And he said to me, "Understand, O son of man, for the vision is yet for the end of time."

18 And as he was speaking to me, I fell on my face to the earth, and he touched me and set me on my feet. ¹⁹And he said, "Lo, I am making known to you the things that will take place at the end of the wrath, for yet it is for the end of time. ²⁰The ram that you saw, which had the horns, is the king of the Persians and Medes. 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 crushed one, where four horns arose underneath: four kings will arise out of his nation, and not by their power.

²³ And at the last of their reign,
when their sins are full,
a king shameless of countenance will arise,
and skilled in intrigue.

²⁴ And mighty is his power,
and he will destroy marvelous things.
And he will proceed and will accomplish,
and he will destroy the strong
and the people of the holy ones.

²⁵ And the yoke of his collar^a will proceed,
deceit in his hand,
and in his heart he will be made great.
And by deceit he will destroy many,
and he will rise by the destruction of
many.
And he will crush like eggs by hand.

²⁶And the vision of the evening and the morning that has been told is true. And as for you, seal up the vision, because it is for many days."

²⁷ And I, Daniel, slept and lay sick. And I arose and kept doing the king's business. And I kept wondering about the vision, and there was none who understood 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 Ieremias

^aI.e. *his oppression*

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came to the prophet Ieremias to arise for the fulfillment of the reproach of Ierousalem—seventy years.

3 And I gave my face to the Lord God, to find prayer and compassion with fasting and with ashes and sackcloth. 4 And I prayed to the Lord God and acknowledged him and said,

“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 5 we have sinned, acted wickedly, done wrong and rebelled and passed over your commandments and your ordinances. 6 And 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 Iouda and the settlers in Ierousalem 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. 8 O 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. 9 To the Lord belongs justice and mercy, for we have rebelled against you 10 and 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. 12 And he has established his ordinances for us, what he spoke against us and against our judges who judged, by bringing great evils upon us such as have not happened under heaven as they have happened in Ierousalem. 13 According 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. 14 And 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^a, 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. 16 O Master, according to your righteousness, let your anger turn away from us, and your wrath from your city Ierousalem, the holy mountain. Because by our sins and by the ignorance of our ancestors, Ierousalem and your common people, O Lord, became a disgrace among all our neighbors. 17 And now, O Master^a, heed the prayer of your servant even for my suppli-

^a + Lord = Mu

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for the fulfilling of the desolation of Ierousalem—seventy years.

3 And I gave my face to the Lord God, to seek out prayer and supplication with fasting and sackcloth. 4 And I prayed to the Lord my God and acknowledged him and said,

“O Lord, great and awesome God, who keeps the covenant and mercy with those who love you and keep your commandments, 5 we have sinned, done wrong, acted lawlessly and rebelled and turned aside from your commandments and from your ordinances. 6 And we have not listened to your slaves the prophets, who spoke in your name to our 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 Iouda and the inhabitants in Ierousalem 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 8 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. 9 To the Lord, our God, belong compassion and the means of appeasing, for we have rebelled 10 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. 12 And 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 Ierousalem. 13 Just 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. 14 And 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 made a name for yourself like this day—we have sinned; we have acted lawlessly. 16 O Lord, because of all your mercy, do let your anger and your wrath turn away from your city Ierousalem, your holy mountain, because we have sinned. And because of our iniquities and those of our ancestors, Ierousalem and your people have become a disgrace among all our neighbors. 17 And 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. 18 Incline your ear, O my God, and hear. Open

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cations; for the sake of your slaves, O Master, let your face look upon your desolated holy mountain. ¹⁸Give 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. ¹⁹O 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 ²¹and 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. ²²And he came and spoke with me and said, "Daniel, I have just come out to show you intelligence. ²³At 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. ²⁵And you shall understand and will rejoice and will discover ordinances to respond, and you will build Ierusalem as a city for the Lord. ²⁶And after seven and seventy 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. ²⁷And the covenant will prevail for many, and it will return again and be rebuilt broad and long. And at the consummation 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."

10 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.

THEODOTION

your eyes, and see the annihilation of us and of your city where your name has been called upon it, because we do not cast ^athe compassion shown to us^a before you on the ground of our righteous acts, but with a view to your many mercies. O Lord, ¹⁹listen; O Lord, be appeased; O Lord, give heed, and do not delay for your sake, O my God, because your name has been called upon your city and upon your people!"

20 And while I was still speaking and praying and declaring my sins and the sins of my people Israel and casting ^bmy mercy^b before the Lord, my God, concerning the holy mountain ²¹and 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. ²²And he instructed me and spoke with me and said, "Daniel, I have now come out to teach you understanding. ²³At 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. ²⁵And you shall know and shall understand: from the going forth of the word to respond to and to rebuild Ierusalem until an anointed leader, there will be seven weeks and sixty-two weeks, and it^c will return, and streets and a wall will be built, and the seasons will be emptied out. ²⁶And after the sixty-two weeks, an anointing will be destroyed, and there is no judgment in it. And it^c 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. ²⁷And it^d 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."

10 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.

^aPossibly *our compassion* ^bOr *mercy for me* ^cOr *he*, antecedent unclear ^dAntecedent unclear

OLD GREEK

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 phas^a from his middle.⁶ And his body was like tharsis^b, 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 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 mind 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^c, 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 the servant be able to talk with his 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

^aHeb = *pure gold* ^bHeb = a precious stone (possibly *chrysolite*) ^c + [one of the chief rulers] = Mu

THEODOTON

2 In those days I, Daniel, was in mourning for three weeks of days.³ I had not eaten food of desire, and no meat or wine had entered my mouth, and I had not anointed myself with ointment for the full three weeks of days.⁴ On the twenty-fourth day of the first month, and as I was by the great river (this is the Eddekel),⁵ and I raised my eyes and saw, and lo, there was one man clothed in baddina^a, and his waist girded by gold of Ophaz.⁶ And his body was like tharsis^b, and his face like an appearance of lightning, and his eyes like torches of fire, and his arms and legs like the appearance of gleaming bronze, and the sound of his words like the sound of a crowd.⁷ And I, Daniel, alone saw the appearance, and the men who were with me did not see the appearance, rather a great terror fell upon them, and they fled in fear.⁸ And I was left alone, and I saw this great vision. And no strength was left in me, and my glory was changed into decay, and I did not retain strength.⁹ And I heard the sound of his words, and when I heard him, I was stunned, and my face was on the ground.

10 And lo, a hand touching me, and it roused me to my knees.¹¹ And he said to me, "Daniel, man of desires, understand regarding the words that I am speaking to you. And stand in your position, because I have now been sent to you." And while he spoke this word to me, I stood upright atremble.¹² And he said to me, "Do not fear, Daniel, for from the first day that you gave your heart to understanding and to be afflicted before your God, your words have been heard, and I have come because of your words.¹³ And the ruler of the kingdom of the Persians stood opposite me twenty and one day. And lo, Michael, one of the chief rulers, came to help me, and I left him there with the ruler of the kingdom of the Persians,¹⁴ and I have come to instruct you about what will meet your people at the end of days, because the vision is yet for days."

15 And as he spoke with me according to these words, I gave my face toward the ground and was stunned.¹⁶ And lo, as it were a likeness of a son of man touched my lips, and I opened my mouth, and I spoke and said to the one who stood before me, "Sir, because of your appearance, everything inside me was upset, and I had no strength.¹⁷ And how, sir, will your servant be able to talk with this my lord?" And as for me, from now on, strength will not stay in me, and breath was not left in me.

18 And a specter of a human continued and touched me and strengthened me.¹⁹ And he said to me, "Do not fear, man of desires, peace to you. Be courageous and strong!" And when he spoke with me, I was strengthened and said, "Let my lord speak, for you have strengthened me."²⁰ And he said, "Do you know why I have come to you? And now I will return to fight against the ruler of the

^aHeb = *linen* ^bHeb = a precious stone (possibly *chrysolite*)

OLD GREEK

contend with the general of the king of the Persians. And I was leaving, and lo, the commander of the Greeks was entering. ²¹And the more I will explain to you the chief things that are in the register of truth. And there was no one with me who helped concerning these things except Michael, the mighty angel."

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. ³And a mighty king will arise, and he will be lord over a great dominion and will act just as he wishes. ⁴And 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. ⁶And 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. ⁸And 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. ⁹And 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. ¹¹And 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. ¹²And he will carry off the gathering, and his heart will be exalted, and he will trouble many, and he will never be afraid. ¹³And 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^a with a large crowd and many goods.

^aI.e. gathering

THEODOTION

Persians. And I was leaving, and the ruler of the Greeks was coming. ²¹But I will tell you what is inscribed in the document of truth. And there is not one with me who holds out against these things except Michael, your ruler."

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. ³And a mighty king will arise, and he will be lord over a great dominion and will act according to his will. ⁴And as it rises, his kingdom will be broken and divided toward the four winds of heaven and not to ^ahis last^a 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^b rulers will prevail against him and will rule a great dominion. ⁶And 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 supports^c of the king of the north, and he will take action among them and will prevail. ⁸And 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. ⁹And 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^d will advance by going forward and overwhelming. And it will pass through and will remain and will struggle as far as its strength. ¹¹And the king of the south will be enraged and will go out and will do battle against the king of the north. And he^e will establish a great crowd, and the crowd will be given into his^f hand. ¹²And he will carry off the crowd, and his heart will be exalted, and he will overthrow tens of thousands, and he will not prevail. ¹³And 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.

^aPerhaps the full extent of his domain ^bI.e. the southern

^cPerhaps camps ^dI.e. the crowd ^eI.e. the king of the north ^fI.e. the king of the south

OLD GREEK

14 "And in those times thoughts will rise against the king of Egypt. And he will rebuild the fallen^a of your nation, and he will rise in order to restore prophecy, and they will take offense. ¹⁵And 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. ¹⁶And he who comes upon him will act according to his will, and no one will oppose him. And he^b will stand in the land of desires^c, and everything will be completed by his hands. ¹⁷And he will give his face to attack all of his work with force, and he^b 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. ¹⁸And he will give his face to the sea and will take many. And he will return wrath for their insult, with an oath, according to his insult. ¹⁹He will turn his face in order to strengthen his country, and he will stumble 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. ²¹And 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. ²²And he will break the broken arms before his face. ²³And 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. ²⁴Without 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. ²⁵And 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 an exceedingly strong crowd. And he will not succeed, because a plot will be devised against him. ²⁶And his worries will consume him and will bring him back. And he will depart and will carry off, and many casualties will fall. ²⁷And 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. ²⁸And 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 ²⁹at a set time.

"And he will enter into Egypt, and as the first so the last will not be. ³⁰And 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,

^aI.e. ruins ^bI.e. the king of the north ^cI.e. the land he wanted

THEODOTON

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. ¹⁵And 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. ¹⁶And 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. ¹⁷And 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. ¹⁸And 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. ¹⁹And 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^a will arise ^bon his preparation^b, claiming honor of kingship. And in those days he will be broken, and not by faces^c or in battle. ²¹He will rise ^bon his preparation^b. 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. ²²And the arms of the one who overwhelms will be overwhelmed from before his face, and they will be broken—and a leader of the covenant. ²³And from^d the alliances with him, he will act deceitfully and will go up and will prevail over him^e with a small nation. ²⁴And 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. ²⁵And 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. ²⁶And they will devour his provisions and will break him. And an army will overwhelm him, and many casualties will fall. ²⁷And both kings—their hearts for evil and at one table—will speak lies, and he^f will not succeed, because there is yet an end at the appointed time. ²⁸And he will return to his land with many goods, and his heart will be against the holy covenant. And he^f will act and will return to his land.

29 "At the appointed time he^f will return and will come into the south, and as the first even so the last will not be. ³⁰And the Kitians who go forth will come against him, and he will be humbled, and he will return and will be enraged against the

^aPossibly removes persons ^bPerhaps in his place ^cPerhaps Or as a result of ^dOr it ^ePossibly the king of the north

OLD GREEK

because they abandoned the covenant of the holy one. ³¹And 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. ³²And 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. ³³And 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. ³⁴And 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. ³⁵And 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 ³⁶the 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. ³⁷And 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]. ³⁸And 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 valuable stone. And with desirable things ³⁹[of cities] 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. ⁴²And there will be no one that is delivered in it. ⁴³And 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. ⁴⁴And 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. ⁴⁵And 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.

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

THEODOTION

holy covenant, and he will take action and will return and will gain an understanding with those who forsake the holy covenant. ³¹And 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. ³²And 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. ³³And 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. ³⁴And when they become weak, they will be aided with a little aid, and many will be joined to them by means of slipperiness. ³⁵And 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. ³⁷And 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. ³⁸And 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. ³⁹And he will act against the fortresses of refuge with a foreign god. And he will increase honor and will subject many to them and will distribute the land as presents.

40 "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. ⁴¹And 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. ⁴²And he will stretch out his hand against the land, and the land of Egypt will not be for saving. ⁴³And 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. ⁴⁴And 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. ⁴⁵And 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 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

OLD GREEK

will be exalted^a, whoever is found inscribed in the book. ²And many of those who sleep in the flat of the earth will arise, some to everlasting life but others to shame and others to dispersion [and contempt] everlasting. ³And those who are intelligent will light up like the luminaries of heaven, and those who strengthen my words will be as the stars of heaven forever and ever. ⁴And you, Daniel, hide the ordinances, and seal the book until the ^btime of consummation^b, until the many rage violently and the earth is filled with injustice."

5 And I, Daniel, saw, and lo, two others stood, one on this side of the stream and one on the other. ⁶And they said to the one wearing linen, "O, Sir, when then will you do the consummation of the wonders and the purification of these things which you have told?" ⁷And I heard the one wearing linen, who was above the water of the stream: "Until the ^btime of the consummation^b." And he raised the right hand and left hand toward heaven, and he swore by God, who lives forever, "The consummation of the power^c 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." ⁸And 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]?" ⁹And he said to me, "Run along, Daniel, for the ordinances have been hidden and sealed until many are tested and sanctified, ¹⁰and the sinners sin. And no sinners will ever comprehend, and those who understand will pay heed. ¹¹From the time that the [perpetual] sacrifice was taken away and the abomination of desolation was prepared to be given, there are one thousand two hundred ninety days. ¹²Happy is the one who continues, because he will gather one thousand three hundred thirty-five days. ¹³And you, go! Be off! For there are yet days and hours until the fulfillment of the consummation. ^d[And you will rest and will rise upon your glory at the consummation of days.]^d"

^asaved = Mu ^bPerhaps consummation of time ^cPerhaps hands ^dOm [] = Mu

THEODOTON

your people will be delivered, everyone who is written in the book. ²And many of those who sleep in a mound of earth will be awakened, these to everlasting life and those to shame and everlasting contempt. ³And those who are intelligent will shine like the splendor of the firmament, and ^asome of the many righteous^a, like the stars forever and anon. ⁴And you, Daniel, bar the words and seal the book until the ^btime of consummation^b, until many are taught and knowledge is increased."

5 And I, Daniel, saw, and lo, two others stood, one on this side of the bank of the stream and one on that side of the bank of the stream. ⁶And he said to the man clothed in baddin^c, who was above the water of the stream, "How long until the end of the wonders which you have told?" ⁷And I heard the man clothed in baddin^c, who was above the water of the stream, and he raised his right hand and his left hand toward heaven. And he swore by means of the one who lives forever: "Pertaining to a time of times and half a time; when the dispersion is completed, they will know all these things." ⁸And I heard and did not understand, and I said, "Sir, what will be the end of these things?" ⁹And he said, "Go, Daniel, for the words have been barred and sealed until the time at the end. ¹⁰Let 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. ¹¹And from the time of the removal of the regular offering and abomination of desolation will be given—one thousand two hundred ninety days. ¹²Happy is the one who perseveres and attains the thousand three hundred thirty-five days. ¹³And you, come, and rest, and you will rise for your allotment at the consummation of the days."

^aOr some of the righteous acts of the many ^bPerhaps consummation of time ^cHeb = linen

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BEL AND THE DRAGON

TO THE READER

EDITION OF THE GREEK TEXT

The NETS translation of both versions has been based on the critical editions of Joseph Ziegler and Oliver 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. Items of dubious originality have been retained in square brackets.

THE TWO GREEK VERSIONS

Bel and the Dragon, like Sousanna 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" (κατασῆθω) occurs in v. 14, although OG and TH employ different forms and the manuscripts for TH have several variant readings. V. 27 has "cake" (μᾶζα) 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 ἐπιλαβόμενος τῆς κόμης τῆς κεφαλῆς). Finally, the identical phrase "those responsible for his ruin" (τοὺς δὲ αἰτίους τῆς ἀπωλείας 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

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 ו. The Hebrew phrase καὶ ἐγένετο (וַיְהִי) also occurs three times in TH (vv. 14, 18, 28) and twice in OG (vv. 15, 33). TH further has ἰδοὺ twice (vv. 11, 40), though this need not be un-Greek. The odd expression ἐν τῷ ῥοιζῷ τοῦ πνεύματος 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" ἀνηλίσκετο, where TH employs "would spend" ἔδανον, and OG refers to "false doors" ψευδοθύρια in v. 21, while TH has "hidden doors" κρυπτὰς 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

1025

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

OLD GREEK

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?" ⁵And 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, ⁹or Daniel, who says they are not being eaten by him." But they said, "It is Bel himself who eats them." 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. ¹⁴Now 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

THEODOTION

1 And King Astyages was added to his ancestors, and Cyrus the Persian received his kingdom. ²And 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 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?" ⁵So 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?" ⁷And 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. ⁹But 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 And there were seventy priests of Bel, apart from wives and children. And the king went with Daniel into the house of Bel. ¹¹And 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. ¹²And 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." ¹³Now they were contemptuous, for beneath the table they had made a hidden entrance, and they used to go through it regularly and consume them^a. ¹⁴And 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

^ai.e. the provisions

OLD GREEK

laid out for Bel and had drunk the wine.) And Daniel said, "Men, priests, examine your seals whether they remain. And you also, O king, observe carefully, lest anything be out of order to you." And they found the seal as it was, and they broke the seal. ¹⁸And when they opened the doors, they saw everything that had been set out consumed and the tables empty. And the king was thrilled and said to Daniel, "Bel is great, and there is no deceit in him!"

¹⁹ And Daniel laughed exceedingly and said to the king, "Come, see the deceit of the priests." And Daniel said, "O king, these footprints, whose are they?" ²⁰And the king said, "Of men and women and children."

²¹ And he went to the house where the priests were staying, and they found Bel's food and the wine. And Daniel showed the king the false doors through which the priests would enter and consume what was set out for Bel. ²²And the king brought them out of Bel's temple and handed them over to Daniel. And he gave the provision that was for him^a to Daniel, but he destroyed Bel.

²³ And there was a dragon in that same place, and the Babylonians would revere it. ²⁴And the king said to Daniel, "Surely you shall not also say about^b this one, that he is bronze! Look, he lives and eats and drinks! Do obeisance to him." ²⁶And Daniel said, "O king, give me permission, and I will slay the dragon without iron or club." And the king agreed with him and said, "I have given it^b to you."

²⁷ And taking thirty minas^c of pitch and fat and hair, Daniel boiled them together, and having made a cake, he threw it^b 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?"

²⁸ 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." ³⁰And 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."

³¹⁻³² 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 would 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

^aI.e. Bel ^bLacking in Gk ^cone mina = 100 drachmas

THEODOTON

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. ¹⁵Then the priests came during the night according to their custom, and their wives and children, and they ate and drank everything.

¹⁶ And the king readied early in the morning, and Daniel with him. ¹⁷And he said, "Are the seals unbroken, Daniel?" Then he said, "They are unbroken, O king." ¹⁸And 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!"

¹⁹ 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." ²⁰And the king said, "I see the footprints of men and women and children."

²¹ 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. ²²And the king killed them and gave Bel entirely over to Daniel. And he destroyed him and his temple.

²³ And there was a great dragon, and the Babylonians used to revere it. ²⁴And the king said to Daniel, "You cannot say that this is not a living god; so do obeisance to it." ²⁵And Daniel said, "I will do obeisance to the Lord my God, because he is a living God. ²⁶But you, O king, give me permission, and I shall kill the dragon without iron or rod." And the king said, "I give it^a to you."

²⁷ And Daniel took pitch and fat and hair and boiled them together and made cakes and gave them^a into the mouth of the dragon. And after eating the dragon burst open. And he said, "See your objects of reverence!"

²⁸ 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." ²⁹And when they came to the king, they said, "Hand Daniel over to us, and if not, we will kill you and your household." ³⁰And the king saw that they were pressing him hard, and having been compelled, he handed Daniel over to them.

³¹ So they threw him into the lions' pit, and he was there six days. ³²Now 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.

³³ And the prophet Hambakoum was in Judea, and he had boiled a stew and broken bread into a

^aLacking in Gk

BEL AND THE DRAGON

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OLD GREEK

boiled soup and a jar of mixed wine and was on his way to the plain to the reapers. ³⁴And 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." ³⁵And Hambakoum said, "Lord God, I have not seen Babylon, and I do not know where the pit is." ³⁶And 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." ³⁸And Daniel said, "For the Lord God who does not forsake those who love him has remembered me." ³⁹And 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! ⁴¹And when he had shouted out, the king said, "The Lord God is great, and there is no other besides him!" ⁴²And the king brought Daniel out from the pit and threw into the pit those responsible for his^a ruin before Daniel, and they were devoured.

^ai.e. Daniel's

THEODOTION

bowl, and was on his way to the plain to take it to the reapers. ³⁴And an angel of the Lord said to Hambakoum, "Take the food that you have to Babylon to Daniel, in the lions' den." ³⁵And Hambakoum said, "Lord, I have not seen Babylon, and I do not know about the pit." ³⁶And the angel of the Lord took hold of the crown of his head and, carrying him by the hair of his head, set him down in Babylon above the pit in a rush of his spirit.

37 And Hambakoum shouted, saying, "Daniel, Daniel! Take the food that God has sent you." ³⁸And Daniel said, "For you have remembered me, O God, and have not forsaken those who love you." ³⁹And having risen, Daniel ate. Then the angel of God immediately returned Hambakoum to his place.

40 Now on the seventh day the king came to mourn Daniel. And he came to the pit and looked in, and lo, Daniel was seated! ⁴¹And 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!" ⁴²And he pulled him out but threw into the pit those responsible for attempting his^a ruin, and they were immediately devoured before him.

^ai.e. Daniel's

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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: καταδουλοῦντο > **κατεδουλοῦντο**
- p. 44 line 34 from top: καταδουλοῦντο > **κατεδουλοῦντο**
- p. 44 line 41 from top: Others > **Other**
- p. 45 line 4 from top: מַר > **אמר**
- p. 45 line 5 from top: מַר > **אמר**
- 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	אשר אועד לך שמה	where I will meet with you	ἐν οἷς γνωθήσομαί σοι ἐκεῖθεν	by which I will be known to you

Printer: Hebrew should be in this order **אשר אועד לך שמה** Thus

... אשר אועד

.....לך שמה.

- 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 Ies 17.10: south > **southwest**
- p. 195 line 12 from bottom: readings, which > **readings which**
- p. 196 line 8 from top: ותצנח > **ותצנח**
- p. 196 line 9 from bottom: ἀκριβασμενοί > **ἀκριβασμοί**
- p. 197 line 5 from top: LXX A translates > **LXX A translates at 20.33**
- p. 198 lines from top: 24-25 וילך / וילך / וילך > **וילך / וילך / וילך** Thus:

... וילך

... וילך וילך

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**

- p. 213 Judg A 7.15: And it came, about > **And it came about,**
- p. 244 line 1 from bottom: (the beginning of γγ) > (the beginning of γδ)
- p. 247 line 15 from top: 50; > **50, 55-58;**
- p. 248 line 16 from top: 16.26a-h > **16.28a-h**
- p. 248 line 18 from top: 16.26a-h > **16.28a-h**
- p. 250 1 Rgns 2.10: let not let > **let not**
- p. 258 1 Rgns 14.18” “Bring the ephoud, for he bore the ephoud in that day before Israel.” > **“Bring the ephoud,” for he bore the ephoud in that day before Israel.**
- p. 271 line 19 from top: see “TO THE READER OF THE OLD GREEK TEXT OF REIGNS” (above). > **see, “The Old Greek Text of REIGNS” (pp. 244–248).**
- p. 273 line 10 from top: “robe/coat” > **“tunic”**
- p. 273 line 13 from top: השל י”ש > **השליש**
- p. 275 lines 29–30 from top: דבר אמר יהוה / לא יותר > **לא יותר / דבר אמר יהוה** Thus: **לא יותר . . . דבר אמר יהוה . . .**
- p. 276 line 3 from top: 2 Rgns 12.7 > **3 Rgns 2.8**
- p. 285 2 Rgns 13.2: too gross > **excessive**
- p. 288 2 Rgns 15.35: that you might hear > **which you might hear**
- p. 306 3 Rgns 9.7: given > **have given**
- p. 310 3 Rgns 12.32: festival > **feast**
- p. 310 3 Rgns 12.33: festival > **feast**
- p. 312 3 Rgns 15.23: power > **dominance**
- p. 312 3 Rgns 16.5: dominance > **acts of dominance**
- p. 317 3 Rgns 21.10: the god > **God**
- p. 317 3 Rgns 21.12: the booths > **booths**
- p. 317 3 Rgns 21.16: the > **the kings,**
- p. 319 3 Rgns 22.42: twenty and five > **twenty-five**
- p. 319 3 Rgns 22.43: went > **walked**
- p. 319 3 Rgns 22.46: Ioudas > **Iouda**
- p. 320 4 Rgns 1.11: captain > **officer**
- p. 326 4 Rgns 9.6: Lord God of Israel > **Lord, the God of Israel,**
- p. 328 4 Rgns 10.21: mouth-to-mouth > **mouth to mouth**
- p. 328 4 Rgns 11.4: commanders > **officers**
- p. 329 4 Rgns 11.9: commanders > **officers**
- p. 329 4 Rgns 11.19: commanders > **officers**
- p. 330 4 Rgns 13.6: sacred grove > **grove**
- p. 333 4 Rgns 17.10: sacred groves > **groves**
- p. 333 4 Rgns 17.16: sacred groves > **groves**
- p. 334 4 Rgns 18.4: sacred groves > **groves**
- p. 335 4 Rgns 18.24: toparch > **district governor**
- p. 336 4 Rgns 20.1: Order > **Command**
- p. 337 4 Rgns 21.3: sacred groves > **groves**
- p. 337 4 Rgns 21.7: sacred grove > **grove**
- p. 338 4 Rgns 23.4: sacred grove > **grove**
- p. 338 4 Rgns 23.6: the wadi > **Wadi Kedron**
- p. 338 4 Rgns 23.7: sacred grove > **grove**

- p. 339 4 Rgns 23.14: sacred groves > **groves**
 p. 339 4 Rgns 23.15: sacred grove > **grove**
 p. 374 2 Suppl 11.19: Samaria > **Samarias**
 p. 393 line 19 from top: כא' > **כא'**
 p. 393 lines 27–28 from top: place ער on line 28 to the right of עמד on line 27. Thus
 ... **ער עמד כהן לאורים ולה**
מים ...
 p. 433 first col (OLD GREEK) Esth 5.4: let both he > **let both him**
 p. 445 Ioudith 3.8: sacred groves > **groves**
 p. 456 line 5 from bottom: nineteenth-century > **nineteenth century**
 p. 470 Tobit GII 9.5 line 1: four servants > **four domestics**
 p. 532 4 Makk 2.12-13: wickedness, 13 masters > **wickedness. 13 It masters**
 p. 532 4 Makk 4.9: sacred place > **holy place**
 p. 544 under *Of Stereotypes, Calques and Isolates* line 18: Ps 38.4 > **Ps 38.5**
 p. 549 Ps 6.4(3): also was > **was**
 p. 554 Ps 17(18).15(14): ; lightnings > **, and lightnings**
 p. 555 Ps 17(18).40(39): against me > **against me under me**
 p. 556 Ps 19(20).10(9): hearken > **hearken to us**
 p. 556 Ps 21(22).2(1): My God > **God**
 p. 557 Ps 21(22).11(10): , and > **;**
 p. 558 Ps 23(24).2: on the seas > **on seas**
 p. 558 Ps 23(24).2: on the rivers > **on rivers**
 p. 558 Ps 23(24).5: deliverer > **savior**
 p. 558 Ps 24(25).5: deliverer > **savior**
 p. 559 Ps 26(27).1: deliverer > **savior**
 p. 559 Ps 26(27).9: deliverer > **savior**
 p. 559 Ps 26(27).5: in the secret > **in a secret**
 p. 560 Ps 27(28).8: he is > **and he is**
 p. 562 Ps 32(33).12: God > **its God**
 p. 562 Ps 32(33).16: strength > **his strength**
 p. 563 Ps 33(34).23(22): souls; > **souls, and**
 p. 566 Ps 37(38).21(20): render me > **render**
 p. 566 Ps 38(39).5(4): Lord > **O Lord**
 p. 568 Ps 42(43).2: empowerment, > **empowerment;**
 p. 569 Ps 43(44).27(26): come to our help > **help us**
 p. 569 Ps 44(45).2(1): erupts > **erupted**
 p. 569 Ps 44(45).7(6): of your rule > **the rod of your rule**
 p. 570 Ps 45(46).3(2): into > **in**
 p. 571 Ps 47(48).13(12): ; embrace > **, and embrace**
 p. 571 Ps 48(49).10: will see > **will not see**
 p. **571 Ps 48(49).19(18): in life > in his life**
 p. 571 Ps 49(50).7: will testify > **testify**
 p. 573 Ps 51(52).7(5): your covert > **a covert**
 p. 573 Ps 53(54).1: Daid is in hiding among us. > **is Daid not hidden with us?**
 p. 574 Ps 54(55).11(10): they > **it**
 p. 574 Ps 54(55).16(15): them; let them > **them, and let them**

- p. 574 Ps 56(57).1: from Saoul > **from before Saoul**
- 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): fat; 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: Daudid son > **Daudid 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 > ^dto keep^d [footnote: ^dthat 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 Job 1.4: used take > **used to take**
 p. 675 Job 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 Job 12.20: faithful > **trustworthy**
 p. 677 Job 13.4: healers of wrong things > **wrongful healers**
 p. 677 Job 13.6: reasoning > **refutation**
 p. 678 Job 13.7: uttering deceit before him > **before him uttering deceit**
 p. 680 Job 17.6: a byword > **common talk**
 p. 680 Job 17.6: laughing-stock > **laughingstock**
 p. 681 Job 19.10: totally isolated me > **tore me apart on all sides**
 p. 691 Job 35.7: concede to him > **concede to him?**
 p. 691 Job 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^e**
 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: οὔτε > οὔτε

p. 963 Iezek 23.2: woman > women

Corrections to NETSJune 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^a 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 14.22: 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: sheaves^a > **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. 99 Leu 19.32: grey-haired > gray-haired
- 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. 121 Num 13.23(22): Tanin > Tanis
- p. 122 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 > Isaak
- 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 Ies 10.11: heaven > the sky
- p. 202 Judg A & B 1.27: Baithshan > Baithsan
- 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. 223 Judg B 12.6: Ear-of-Corn > Ear-of-Grain
- 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

- p. 279 2 Rgns 4.7: was lying > was asleep
- p. 279 2 Rgns 4.8: David > Daud
- p. 279 2 Rgns 4.9: David > Daud
- p. 280 2 Rgns 4.12: David > Daud
- p. 282 2 Rgns 8.4: preempted > pre-empted
- p. 286 2 Rgns 14.13: Indeed > Is
- p. 286 2 Rgns 14.13: is > zero (i.e. omit)
- p. 286 2 Rgns 14.13: one. > one?
- p. 289 2 Rgns 17.28: wheat-meal > wheat meal
- p. 289 2 Rgns 17.28: barley-meal > barley meal
- p. 292 2 Rgns 19.44(43): first-born > firstborn
- p. 301 3 Rgns 4.9: Mackemas > Machemas
- p. 303 3 Rgns 6.35: flowers-leaves > flower-leaves
- p. 305 3 Rgns 8.35: the sky > heaven
- p. 305 3 Rgns 8.53a (8.12): the sky > heaven
- p. 308 3 Rgns 11.27: David > Daud
- p. 310 3 Rgns 13.6: Jeroboam > Ieroboam
- p. 313 3 Rgns 16.28c: (22.46) > (22.45)
- p. 315 3 Rgns 18.45: the sky > heaven
- p. 338 4 Rgns 23.6: sacred > zero
- p. 351 1 Suppl 5.18: battlefront > battle front
- p. 353 1 Suppl 7.12: Shapphin > Sapphin
- p. 360 1 Suppl 18.10: the terms for > the matters of
- p. 361 1 Suppl 21.23: plough > plow
- p. 369 2 Suppl 2.11(12); heaven > sky
- p. 379 2 Suppl 20.7: Abraham > Abraam
- p. 386 2 Suppl 30.6: Abraham > Abraam
- p. 387 2 Suppl 31.14: doorkeeper > gatekeeper
- p. 388 2 Suppl 32.21: shame-faced > shamefaced
- p. 394 1 Esd 1.15: porters > doorkeepers
- p. 398 1 Esd 5.8: Mardochaias > Mardochaio
- p. 398 1 Esd 5.28: porters > doorkeepers
- p. 399 1 Esd 5.45: porters > doorkeepers
- p. 401 1 Esd 7.9: porters > doorkeepers
- p. 401 1 Esd 8.5: porters > doorkeepers
- p. 401 1 Esd 8.22: porters > doorkeepers
- p. 404 1 Esd 9.25: porters > doorkeepers
- p. 411 2 Esd 7.24: door keepers > gatekeepers
- p. 421 2 Esd 21.9: Joel > Ioel
- p. 421 2 Esd 22.25: gate-keepers > gatekeepers
- p. 428 Esth 2.13: whatever she asked > to whomever he spoke
- p. 428 Esth 2.13: to take with her > to go with him
- p. 431 Esth C 3: in it under heaven > 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 GI 5.14: first-born > firstborn
- p. 467 Tob GI 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. 512–513, p. 516, p. 519–520 2 Makk 8.9, 10, 12, 14, 23, 24, 34; 9.3; 12.2; 14.12, 14, 15, 17, 18, 23, 26, 27, 28, 30(bis), 37, 39; 15.1, 6, 25, 28, 30, 32, 33, 35, 37 Nikanor > **Nicanor**
- 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^b 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 > **ofⁱ rams** Then add note **ⁱ and = Ra**
- p. 578 Ps 65(66).17: beneath > **beneath^j** Then change note **ⁱ** 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: *Cordinances* = Ra, and re-letter notes ^dand ^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: ^eOm = 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. 613 note^C : ^CWithout [] = Ra > ^C + in courts of our God's house = Ra
- p. 617 note ^a: Pr *for* = Ra > *Pr because* = Ra
- p. 624 Prov 1.20: sings hymns > is being celebrated
- p. 624 Prov 1.21: proclaims > is proclaimed
- p. 626 Prov 3.19: the heavens > heavens
- p. 629 Prov 8.26: of that beneath the sky > of what is under heaven
- p. 629 Prov 8.28: beneath the sky > of what is under heaven
- p. 638 Prov 20.29: grey > gray
- p. 642 Prov 30.4: heaven > the sky
- p. 642 Prov 30.4: his bosom > a fold
- p. 642 Prov 30.4: his garment > a garment
- p. 642 Prov 24.23: judgement > judgment
- p. 655 Eccl 10.20: heaven > the sky
- p. 662 Song 1.10: turtle-doves > turtledoves
- p. 662 Song 1.14: En-gaddi > Engaddi
- p. 663 Song 3.2: market-places > marketplaces
- p. 670 Job 1.7: lies beneath > is under
- p. 671 Job 1.16: heaven > the sky
- p. 671 Job 2.2: lies beneath > is under
- p. 671 Job 2.2: everything > everywhere
- p. 674 Job 6.13: In truth, did I not trust in him? > Did I not trust in him?
- p. 674 Job 7.1: day-laborer > day laborer
- p. 674 Job 7.9: the sky > heaven

- p. 675 lob 8.10: Really, will they not teach you > **Will they not teach you**
- p. 675 lob 9.14b: he will surely judge my words with discernment > **will he judge my words with discernment?**
- p. 675 lob 9.16: given ear > **listened**
- p. 677 lob 11.8: Heaven > **The sky**
- p. 677 lob 12.2a So you alone are human beings > **So, are you alone human beings?**
- p. 677 lob 12.2b: surely wisdom will die with you. > **Will wisdom die with you?**
- p. 678 lob 13.8: Really? Will you prevaricate? > **Will you prevaricate?**
- p. 678 lob 13.25: Will you really be wary > **Will you be wary**
- p. 680 lob 16.19: above > **in the heavens**
- p. 682 lob 20.6: sacrifices touch > **sacrifice touches**
- p. 682 lob 20.27: heaven > **the sky**
- p. 682 lower margin, note ^a: *God* > **the Lord**
- p. 683 lob 22.6: your brothers in pledge > **a pledge of your brothers**
- p. 684 lob 22.26: heaven > **the sky**
- p. 684 lob 23.4: oh that I could > **might I**
- p. 684 lob 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 lob 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 lob 23.10 For > **"For** (insert paragraph break)
- p. 685 lob 24.24: corn > **grain**
- p. 687 lob 30.9: a byword > **common talk**
- p. 688 lob 31.26: indeed do I not see > **do I not see**
- p. 690 lob 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 lob 34.9: when there is visitation > **and there is visitation**
- p. 690 lob 34.12: pervert justice, > **pervert justice?**
- p. 690 lob 34.13: he who created the earth? > **He it is who made the earth.**
- p. 690 lob 34.16: give ear to the sound of my words > **give ear to a sound of words**
- p. 691 lob 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 lob 34.21: one that views > **an eyewitness of**
- p. 691 lob 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**

- p. 691 lob 34.25: reveals their deeds > **discloses their workings.**
- p. 691 lob 34.26: and has extinguished the impious-- yes, they were in plain view before him, > **Now, he extinguished the impious — but visible before him —**
- p. 691 lob 34.27: and did not recognize his requirements > **and his requirements they did not recognize**
- p. 691 lob 35.13: one that views > **an eyewitness of**
- p. 691 lob 35.16: *Job* > **lob**
- p. 693 lob 38.12: Indeed, was it > **Was it**
- p. 693 lob 38.14: Indeed, was it > **Was it**
- p. 693 lob 38.17: porters > **gatekeepers**
- p. 694 lob 38.29: the sky > **heaven**
- p. 694 lob 38.37: the sky > **sky**
- p. 694 lob 38.37: the earth > **earth**
- p. 694 lob 39.19: Indeed, was it > **Was it**
- p. 695 lob 40.11: every insolent person humble > **humble any insolent person**
- p. 695 lob 41.3: the entire earth beneath the sky > **all that is under heaven**
- p. 696 lob 42.15: beneath > **under**
- p. 710 WisSal 14.28: prophecy > **prophecy**
- p. 710 WisSal 15.1: longsuffering > **long-suffering**
- p. 723 Sir 5.4, 11: longsuffering > **long-suffering**
- p. 730 Sir 14.22: entranceways > **entrance-ways**
- p. 733 Sir 18.11: longsuffering > **long-suffering**
- p. 739 Sir 24.13: Aermion > **Haermion**
- p. 742–743 Sir 28.24–25: 24a 25b 24b 25b > 24a 25b 24b 25a
- p. 749 Sir 37.14: look-out > **lookout**
- p. 751 Sir 39.11: will favorable > **will be favorable**
- p. 752 Sir 40.13: they will crash > **it will crash**
- p. 756 Sir 45.8: breeches > **drawers**
- p. 783 Hos 2.21: heaven > **the sky**
- p. 795 Amos 9.2: heaven > **the sky**
- p. 795 Amos 9.6: heaven > **the sky**
- p. 803 Joel 3.16: sky and earth shall be shaken > **the sky shall be shaken, and the earth**
- p. 810 Hab 3.3: south-west > **southwest**
- p. 819 Zach 12.1: the earth > **earth**
- p. 844 Esa 27.12: channel > **canal**
- p. 845 Esa 28.19 hope > **hope^b**
- p. 845 Esa 28.25: dill^b > **dill^c**
- p. 845 lower margin: ^bOr *black cumin* > ^bOr *boding* ^cOr *black cumin* p. 850
- p. 859 Esa 45.12: the earth > **earth**
- p. 859 Esa 45.12: I bolstered heaven with my hand > **with my hand I bolstered heaven**
- p. 882 Jer 2.24: wind-borne > **windborne**

- p. 914 Ier 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 Letler 54: heaven and earth > the sky and the earth
- p. 961 Iezek 20.33, 34: out-poured > outpoured
- p. 970 Iezek 30.17: Bubastus > Bubastis
- p. 975 Iezek 37.23: recue > rescue
- p. 976 Iezek 38.11, 20: city-wall > city wall
- p. 981 Iezek 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

²Tov, Emanuel, *The Septuagint Translation of Jeremiah and Baruch. A Discussion of an Early Revision of the LXX of Jeremiah 29-52 and Baruch 1:1-3:8*. (Harvard Semitic Monographs.) Scholars Press, Missoula, Montana: 1973.

Critique of Tov(-Thackeray)

Hermann-Josef Stipp³ 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 Ieremias (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)⁴ 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 Ieremias. 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 כֹּה אָמַר יְהוָה (“thus says YHWH”) is translated by τὸςδε λέγει κύριος in chapters 1-29, but by οὕτως εἶπε κύριος from chapter 30 onward, with a concomitant contrast of λέγει κύριος and φησὶ κύριος respectively for Hebrew אָמַר. Thus in Thackeray's list of twenty-eight differences between the so-called two halves, τὸςδε λέγει κύριος in distinction from οὕτως εἶπε κύριος ranks as number one.⁵ Though in Tov's study this contrast is not listed as primary, Michael's basic observation is nonetheless borne out by Tov's Introduction,⁶ 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 Ieremias, 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 Ieremias'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

³Stipp, Hermann-Josef, *Das masoretische und alexandrinische Sondergut* 18. Stipp deals with these issues in greater detail in his, “Offene Fragen zur Übersetzungskritik des antiken griechischen Jeremiabuches,” *JNSL* 17 (1991) 117-128.

⁴T. S. L. Michael, “Bisectioning of Greek Jeremiah: A Problem to be Revisited?” *BIOSCS* 39 (2006) 103-114.

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.⁷ 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 כה אמר יהוה and its frequently concomitant נא יהוה—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 τᾷδε λέγει κύριος and λέγει κύριος respectively, while translator two preferred οὕτως εἶπε κύριος and φησὶ 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.⁸ 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 כה is rendered by both τᾷδε and οὕτως, the qatal of אמר is glossed by λέγει as well as by εἶπε, and נא is at times translated by φησὶ. 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 οὕτως functions chiefly as an adverb of manner and τᾷδε typically plays a nominal role, syntactic overlap, though possible, is likely to be rather limited.⁹ Here we can limit ourselves to either one with a verb of speaking.

Both οὕτως λέγει and οὕτως εἶπε appear with some regularity in Classical literature with *oratio recta* either preceding or following the verb. Similarly, τᾷδε λέγει is well represented there, but a search for τᾷδε εἶπε yielded but a single instance (Xenophon *Anabasis* 2.5.41). Perhaps not unexpectedly φησὶ is legion.

⁷Köhler, *ibid.*

⁸In 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.

⁹It is therefore not surprising that οὕτως is the favorite in the LXX.

When one turns to the LXX, the distribution of these items (not counting Ieremias) is similar. We limit ourselves largely to the prophetic corpus (again excluding Ieremias), where *τάδε λέγει* occurs some two hundred times and *οὕτως λέγει* twenty-six times, all of them in Esaias. On the other hand, *οὕτως εἶπε* 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 *οὕτως* with a different verb of speaking in the past tense and/or with a person other than 3rd singular. By contrast, *τάδε εἶπε* 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 *φησί* is concerned, though it occurs elsewhere in the LXX, including nine times for *נאם*, it does not make an appearance in the prophets apart from Ieremias.

In summary, it may be noted that whereas both The Twelve and Iezekiel are entirely predictable in their rendering of *כֹּה אָמַר יְהוָה* as well as of *נֹאֵם יְהוָה* with their respective glosses of *τάδε λέγει κύριος* and *λέγει κύριος*, neither Esaias nor Ieremias 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 *οὕτως 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 *οὕτως εἶπε*. 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 *οὕτως*, we may have support for an earlier suggestion, namely, that *οὕτως* signals something less than the (divine) *ipsissima verba*, irrespective of *oratio recta*.¹⁰

We return to Ieremias. 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 *οὕτως* in the place of *τάδε*, and twice (27.30, 40) we find *εἶπε* rather than *λέγει* representing *נאם*. 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

¹⁰Also of interest in Esaias is that on ten occasions where MT has *נאם*, 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 *נאם* 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 *οὕτως εἶπεν* that are of interest see 2 Esdras 1.2; 5.9.

¹¹Given relationship of the source text of Ieremias to MT, the differences noted may, of course, be textual rather than translational. On the other hand, such inconsistency is completely in character for Ier.

MT has אָמַר, it is in character for Ieremias to have εἶπε since the aorist is the default mode for qatal. From chapter 30 onward the standard pattern becomes οὕτως εἶπε 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) εἶπε represents אָמַר, and on another five (31.8; 37.3; 40.11, 13; 51.26) it represents אָמַר, as one might expect. Once (34.18) λέγει has אָמַר as counterpart, and once (51.35) λέγει has אָמַר as equivalent. Lastly, 38.35 has φησὶ in place of MT's אָמַר בַּהּ and 41.4 features οὕτως λέγει κύριος for אָמַר יְהוָה (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 οὕτως εἶπε κύριος).

We come to the point of our investigation. Though it is clear that both τὰδε λέγει and οὕτως εἶπε 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 εἶπε 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 εἶπε is an unmistakable cue. Moreover, since beginning in chapter 30 a switch is made from λέγει to εἶπε and τὰδε thus ceased to be a viable option, οὕτως 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 τὰδε λέγει and οὕτως εἶπε 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 τὰδε (οὕτως) λέγει and οὕτως εἶπε represent a difference in temporal deixis, the different representations of אָמַר 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, φησὶ 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.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 שָׁבַר - συντριβή in 28(51).54 is said to be characteristic of 1-28.¹³ The evidence is as follows: συντριβή 4.6; 6.1; 27(50).22; 28(51).54; σύντριμμα 6.14; 8.21; 10.19; 14.17; 31(48).3, 5; 37(30).12¹⁴; σύντριμος 4.20. To be added is שָׁבַר - σύντριμμα in 17.18. When one then further adds שָׁבַר - συντρίβω 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,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 שָׁבַר - (ἀπ)όλλυμι. 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: ταλαιπωρέω/ία 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); ἐξὀλεθρεύω 28(51).53, 55; 29(47).4; ἀπόλλυμι 29(47).4; ὄλλυμι 29.11(49.10); 30(49).3; 31(48).1, 15, 18, 20; 38(31).2 (< יָדַשׁ); πλήσσω 30.6(49.28); ὄλεθρος 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 ὤλετο. 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 κατάλυσις for נוֹי in 29.20(49.19), discussed by Tov as III 48 (pp. 73-74). The evidence is as follows: נוֹי = νομή 10.25; 23.3; 27(50).7, 19, 45 = τόπος 29.20(49.19); 27(50).44; 32.16(25.30) = κατάλυσις 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 נוֹי, but chapter 29 itself shows internal inconsistency. Furthermore, basic semantic differentiation among the notions of “feeding” (νομή), “respite” (κατάλυσις/κατάλυμα) and “location” (τόπος) readily accounts for the text we have.¹⁶

¹²All are documented and discussed by Tov in chapters III and IV.

¹³We select III (35) and III (2) respectively.

¹⁴Occurrences in the other half, here and below, appear in bold print.

¹⁵“Important Similarities between Jer A’ and Jer B’.”

¹⁶In his discussion of the reputed split between κατασκηνόω and καταλύω for שָׁבַר, 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: κατασκηνόω 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 *τάδε 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 equations¹⁷ unique to chapter 29: *נחל* = *χειμάρρουν* 29(47).2; *שטף* = *κατακλύζω* 29(47).2; *פנה* hi = *ἐπιστρέφω* 29(47).3; *ברת* hi = *ἀφανίζω* 29(47).4; *שריד* = *κατάλοιπος* 29(47).4; *עד מתי* = *ἕως τίνος* 29(47).5; *אסר* ni = *ἀποκαθίστημι* 29(47).6;¹⁸ *איד* = *δύσκολος* 29.9(49.8); *תש* hi = *ἐπιτίθημι* 29.9 (49.8); *גל* pi = *ἀνακαλύπτω* 29.10(49.11); *עזב* = *ὑπολείπομαι* 29.12(49.11); *משפט* = *νόμος* 29.13(49.14); *ידן* = *ἰταμία* 29.17(49).16; *עבר* qal = *παραπορεύομαι* 29.18(49.17); *נוה* = *κατάλυσις* 29.21(49.20); *שם* = *ἄβατόω* 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: *נוה* = *τόπος* 29.20(49.19) = *κατάλυσις* 29.21(49.20); *שכ* = *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 argued¹⁹ 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

32(25).24 = *κατοικίζω* 7.3, 7 = *κατοικέω* 27(50).39 = *οἰκέω* 31(48).28. Absent too are *κατάλυμα* in 14.8 for *לן* and *καταλυω* in 28(51).43 for *עבר*, 44(37).13 for *פקד* and 45(38).22 for *חבט* hoph. Occurrences of *καταλύω* ("to leave") in 7.34 and 16.9 can justifiably be ignored.

¹⁷Limited to Hebrew words that occur at least three times.

¹⁸Be it noted that the Greek word occurs only in so-called Jer A.

¹⁹James W. Watts, "Text and Redaction in Jeremiah's Oracles Against the Nations," *CBQ* 54 (1992) 432-447.

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: τὸςδε λέγει κύριος ("this is what the Lord says") followed by the divine *ipsissima verba*, while in part II a switch was made to οὕτως εἶπε 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).

²⁰That 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 retro-jected to the beginning of the reign of Ioakim.

²¹Contrast 43.4, 18, 27, 32; 51.31.

As noted above, the intriguing use made of ψευδοπροφήτης (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 דבר pi (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 נשׁ (32.16[25.30]), glossed in 2.15 by ὠρύομαι ("roar"). To be added here is χρησμολογέω ("utter an oracle") in 45(38).4 for שׁר. 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 Iosias 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 ἀποκαθίστημι ("restore to a former state/condition") for נשׁ ni in 29(47).6, and earlier as an occasional translation of שׁוּב (hi) (15.19; 16.15; 24.6; 27[50].19). As a gloss for נשׁ it is unique in the LXX. Though שׁוּב is common throughout Jeremiah, only in a handful of cases is it rendered by ἀποκαθίστημι, 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.

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²²Though 3Rgns 18.27 is a possibility. See, however, Prov 31.1 and 2Makk 2.4